This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

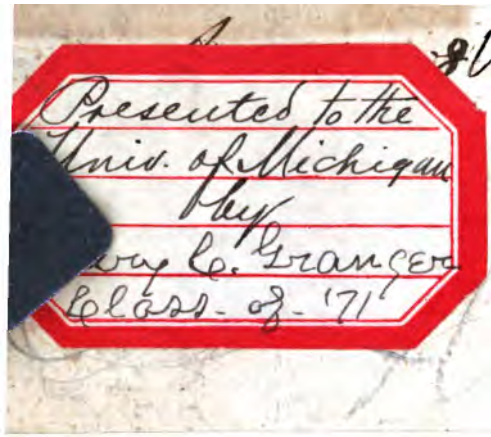
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



GENERAL LIBRARY
OF
UNIVERSITY OF MICHIGAN

PRESENTED BY
Rev. Henry C. Granger
Class of 1871 Jan. 25 1900

BX
8915
.F58
1770

Sept 9 1790
S Humphries his book
1st Volume

THE WHOLE

WORKS

OF THE REVEREND

MR. JOHN FLAVEL,

Late MINISTER of the GOSPEL at *Dartmouth* in *Devon*.

IN EIGHT VOLUMES.

TO WHICH IS ADDED,

An Alphabetical TABLE of the principal Matters contained in the Whole.

THE EIGHT EDITION.

VOL. I.

PAISLEY:

Printed by A. WEIR and A. M'LEAN.

And sold at the Shop of A. WEIR, near the Cross.

MDCCLXX.

CONTENTS.

THE LIFE of MR. JOHN FLAVEL, *Page* 1

The FOUNTAIN of LIFE opened up.

The epiſtle Dedicatory, 17

——— to the Reader, 21

SERMON I.

Opens the Excellency of the Subject.

1 Cor, ii. 1. "For I determined not to know any thing among "you, ſave Jeſus Chriſt, and him crucified," 33

SERMON II.

Sets forth Chriſt in his eſſential and primeval Glory.

Prov. viii. 30. "Then was I by him, as one brought up with "him: and I was daily his delight, rejoicing always before "him," 44

SERMON III.

Opens the Covenant of Redemption betwixt the Father and the Redeemer.

Iſa. liii 12. "Therefore will I divide him a portion with the "great, and he ſhall divide the ſpoil with the ſtrong, be- "cauſe he hath poured out his ſoul unto death: and he "was numbered with the tranſgreſſors, and he bare the ſin "of many, and made interceſſion for the tranſgreſſors," 54

SERMON IV.

Opens the admirable Love of God in giving his own Son for us.

John iii. 16. "For God ſo loved the world, that he gave his "only begotten Son," *&c.* 65

SERMON V.

Treats of Chriſt's wonderful Perſon.

John i. 14. "And the Word was made Fleſh, and dwelt a- "mong us," *&c.* 76

SERMON VI.

Shews the Authority by which Chriſt, as Mediator, acted.

John vi. 27. "For him hath God the Father ſealed," 90

SERMON VII.

Treats of the Solemn Conſecration of the Mediator.

John xvii. 19. "And for their ſakes I ſanctify myſelf," 102

Pag.

SERMON VIII.

Gives an Account of the Nature of Chriſt's Mediation.

1 Tim. ii. 5. "And one Mediator betwixt God and Man, the "man Chriſt Jeſus," 113

SERMON IX.

Opens the firſt Branch of the Prophetical Office, conſiſting in the Revelation of the Will of God.

Acts iii. 22. "A Prophet ſhall the Lord your God raiſe up un- "to you, of your Brethren, like unto me; him ſhall ye "hear in all things, whatſoever he ſhall ſay unto you," 126

SERMON X.

Opens the ſecond Branch of the Prophetical Office, conſiſting in the Illumination of the Underſtanding.

Luke xxiv. 45. "Then opened he their underſtandings," &c. 140

SERMON XI.

Diſcovers the Nature and Neceſſity of the Prieſthood of Chriſt.

Heb. ix. 23. "It was therefore neceſſary that the patterns of "things in the heavens ſhould be purified with theſe; but "the heavenly things themſelves with better ſacrifices than "theſe," 153

SERMON XII.

Opens the Excellency of our High-Prieſt's Oblation, being the firſt Act or Part of his Prieſtly Office.

Heb. x. 14. "For by one offering, he hath perfected for ever "them that are ſanctified," 165

SERMON XIII.

Opens the Interceſſion of Chriſt our High-Prieſt, being the ſecond Act or Part of his Prieſtly Office.

Heb. vii. 25. "Wherefore he is able alſo to ſave them to the ut- "termoſt, that come unto God by him, ſeeing he ever liv- "eth to make interceſſion for them," 177

SERMON XIV.

Aſſerts and vindicates the Satisfaction of Chriſt, being the the firſt principal Effect or Fruit of his Prieſthood.

Gal. iii. 13. "Chriſt hath redeemed us from the curſe of the "law, being made a curſe for us," 189

SERMON XV.

Surveys the bleſſed Inheritance purchaſed by the Oblation of Chriſt, being the ſecond Effect or Fruit of his Prieſthood.

Gal. iv. 4, 5. "But when the fulneſs of time was come, God "ſent forth his Son, made of a woman, made under the law, "to redeem them that were under the law, that we might "receive the adoption of ſons," 202

Pag.

SERMON XVI.

Opens the Kingly Office of Chriſt, as executed ſpiritually upon the Souls of the Redeemed.

2 Cor. x. 5. "Caſting down imaginations, and every high "thing that exalteth itſelf againſt the knowledge of God, "and bringing into captivity every thought to the obedience "of Chriſt," 213

SERMON XVII.

Opens the Kingly Office of Chriſt, as it is providentially executed in the World, for the Redeemed.

Eph. i. 22. "And hath put all things under his feet, and gave "him to be the head over all things to the church," 227

SERMON XVIII.

Opens the Neceſſity of Chriſt's Humiliation, in order to the Execution of all theſe his bleſſed Offices for us; and particularly of his Humiliation by Incarnation.

Phil. ii. 8. "And being found in faſhion as a man, he humbled "himſelf, and became obedient to death, even the death "of the croſs," 240

SERMON XIX.

Treats of Chriſt's Humiliation in his Life.

Phil. ii. 8. "And being found in faſhion as a man," &c. 253

SERMON XX.

Opens Chriſt's Humiliation unto Death, in his firſt preparative Act for it.

John xvii. 11. "And now I am no more in the world, but "theſe are in the world; and I come to thee: Holy Fa- "ther, keep through thine own name, thoſe whom thou "haſt given me; that they may be one as we are," 265

SERMON XXI.

Opens the ſecond preparative Act of Chriſt for his own Death.

1 Cor. xi. 23, 24, 25.——"The Lord Jeſus, the ſame night "in which he was betrayed, took bread," &c. 279

SERMON XXII.

Opens the third preparative Act of Chriſt for his own Death.

Luke xxii. 41, 42, 43, 44. "And he was withdrawn from them "about a ſtones caſt, and kneeled down, and prayed," &c. 292

SERMON XXIII.

Diſcovers the firſt Preparation for Chriſt's Death, on his Enemies Part, by the Treaſon of Judas.

Matth. xxvi. 47, 48, 49. "And while he yet ſpake, lo, Judas "one of the twelve came, and with him a great multitude, "with ſwords and ſtaves, from the chief prieſts and elders "of the people," &c. 305

Pag.

SERMON XXIV.

Opens the Enemies ſecond and third Preparatives for the Death of Chriſt, by their illegal Trial and Condemnation.

Luke xxiii. 23, 24. "And they were inſtant with loud voices, requiring that he might be crucified," &c. 318

SERMON XXV.

Remarks a memorable Paſſage of Chriſt, in his Way to the Place of his Execution.

Luke xxiii. 27, 28, &c. "And there followed him a great "company of people, and of women, which alſo bewailed "and lamented him. But Jeſus turning unto them, ſaid, "Daughters of Jeruſalem weep not for me, but weep for "yourſelves, and for your children," 332

SERMON XXVI.

Opens the Nature and Quality of the Death Chriſt died upon the Croſs.

Acts ii. 23. "Him being delivered by the determinate counſel "and fore-knowledge of God, ye have taken, and by wicked "hands have crucified and ſlain," 345

SERMON XXVII.

Opens and improves that ſignal Providence, which directed and ordered the Title affixed to the Croſs of Chriſt.

Luke xxiii 38. "And a Superſcription alſo was written over "him in letters of Greek, and Latin, and Hebrew; This is "the King of the Jews," 359

SERMON XXVIII.

Opens the Manner of Chriſt's Death, in reſpect of the ſolitarineſs thereof.

Zech. xiii. 7. "Awake, O ſword, againſt my ſhepherd, and a-"gainſt the man that is my fellow, ſaith the Lord of hoſts; "ſmite the ſhepherd, and the ſheep ſhall be ſcattered; and "I will turn mine hand upon the little ones," 370

SERMON XXIX.

Opens the Manner of Chriſt's Death, in reſpect of the Patience thereof.

Iſa. liii. 7. "He was oppreſſed, and he was afflicted, yet he o-"pened not his mouth: he is brought as a lamb to the "ſlaughter, and as a ſheep before her ſhearers is dumb, ſo "he opened not his mouth," 384

SERMON XXX.

Opens the Inſtructiveneſs of the Death of Chriſt, in his ſeven laſt Words; the firſt of which is here opened.

Luke xxiii. 34. "Then ſaid Jeſus, Father, forgive them, for "they know not what they do," 397

Pag.

SERMON XXXI.

Opens the ſecond excellent Word of Chriſt upon the Croſs.

John xix. 27. "Then ſaith he to his diſciple, Behold thy mo-
"ther," 412

SERMON XXXII.

Opens the third of Chriſt's laſt Words upon the Croſs.

Luke xxiii. 43. "And Jeſus ſaid unto him, Verily I ſay unto
"thee, to day ſhalt thou be with me in paradiſe," 423

SERMON XXXIII.

Opens the fourth excellent Saying of Chriſt upon the Croſs.

Matth. xxvii. 46. "And about the ninth hour, Jeſus cried with
"a loud voice, ſaying, *Eli, Eli, lama ſabachthani*; that
"is to ſay, My God, my God, why haſt thou forſaken me?" 438

SERMON XXXIV.

Opens the fifth excellent Saying of Chriſt upon the Croſs.

John xix. 28. "After this, Jeſus knowing all things were now
"accompliſhed, that the ſcripture might be fulfilled, ſaith,
"I thirſt," 451

SERMON XXXV.

Opens the ſixth excellent Saying of Chriſt upon the Croſs.

John xix. 30. "When Jeſus therefore had received the vine-
"gar, he ſaid, [It is finiſhed]; and he bowed his head, and
"gave up the ghoſt," 464

SERMON XXXVI.

Opens the ſeventh and laſt Word with which Chriſt breath-
ed out his Soul.

Luke xxiii. 46. "And when Jeſus had cried with a loud voice,
"he ſaid, Father, into thy hands I commend my ſpirit;
"and having ſaid thus, he gave up the ghoſt," 476

SERMON XXXVII.

Treats of Chriſt's Funeral, opening the Manner, Reaſons,
and excellent Ends thereof.

John xix. 40, 41, 42. "Then took they the body of Jeſus,
"and wound it in linen cloaths, with the ſpices, as the man-
"ner of the Jews is to bury," *&c.* 489

ADVERTISEMENT by the PUBLISHER.

IN this Edition, all the GREEK and LATIN Notes, which were either Illuſtrations of the Text or contained inſtructive Matter, are, for the ſake of thoſe that are not acquainted with the GREEK and LATIN Languages, Tranſlated; except thoſe which the Author himſelf had Engliſhed in the Text, where his Traſlations is marked with " inverted Commas.

THE LIFE

Of the late Reverend

MR. JOHN FLAVEL,

MINISTER OF DARTMOUTH.

THOSE of the name of *Flavel* derive their pedigree from one who was the third great Officer that came over with *William the Conqueror*; but this worthy Divine was far from that weakneſs and vanity to boaſt of any thing of that nature; being of the Poet's mind, who ſaid,

Et genus, et proavos, et quae non fecimus ipſi,
Vix ea noſtra voco———

His father was Mr. Richard Flavel, a painful and eminent miniſter. He was firſt miniſter at Broomſgrove in Worceſterſhire, then at Haſler, and removed from thence to Willerſey in Glouceſterſhire, where he continued till 1660, whence he was outed upon the reſtoration of king Charles II. becauſe it was a ſequeſtred living, and the Incumbent then alive: This did not ſo much affect Mr. Flavel, as that he wanted a fixed place for the exerciſe of his paſtoral function. He was a perſon of ſuch extraordinary piety, that thoſe who converſed with him, ſaid, They never heard one vain word drop from his mouth. A little before the turning out of the Nonconformiſt miniſters, being near Totneſs in Devon, he preached from Hoſea vii. 6. *The days of viſitation are come, the days of recompence are come, Iſrael ſhall know it.* His application was ſo cloſe, that it offended ſome people, and occaſioned his being carried before ſome Juſtices of the Peace; but they could not reach him, ſo that he was diſcharged. He afterwards quitted that country, and his ſon's houſe, which was his retiring place, and came to London, where he continued in a faithful and acceptable diſcharge of his office, till the time of the dreadful plague in 1665, that he was taken and impriſoned in the manner following. He was at Mr. Blake's houſe in Covent-Garden, where ſome people had met privately for worſhip: whilſt

he was at prayer, a party of ſoldiers brake in upon them, with their ſwords drawn and demanded their preacher, threatning ſome, and flattering others to diſcover him, but in vain. Some of the company threw a coloured cloak over him, and in this diſguiſe he was, together with his hearers, carried to Whitehall; the women were diſmiſſed, but the men detained, and forced to ly all that night upon the bare floor; and, becauſe they would not pay five pounds each, were ſent to Newgate, where the peſtilence raged moſt violently, as in other places of the city. Here Mr. Flavel and his wife were ſhut up, and ſeized with the ſickneſs: They were bailed out, but died of the contagion; of which their ſon John had a divine monition given him by a dream, as we ſhall obſerve in its proper place. Mr. Richard Flavel left two ſons behind him, both miniſters of the goſpel, viz. John and Phineas.

John the eldeſt was born in Worceſterſhire. It was obſervable, that whilſt his mother lay-in with him, a nightingale made her neſt in the out-ſide of the chamber-window, where ſhe uſed to ſing moſt ſweetly. He was religiouſly educated by his father, and having profited well at the grammar-ſchools, was ſent early to Oxford, and ſettled a commoner in Univerſity-College. He plied his ſtudies hard, and exceeded many of his contemporaries in univerſity learning.

Soon after his commencing batchelor of arts, Mr. Walplate, the miniſter of Diptford in the county of Devon, was rendred uncapable of performing his office by reaſon of his age and infirmity, and ſent to Oxford for an aſſiſtant; Mr. Flavel, tho' but young, was recommended to him as a perſon duly qualified, and was accordingly ſettled there by the ſtanding committee of Devon, April 27, 1650, to preach as a probationer and aſſiſtant to Mr. Walplate.

Mr. Flavel conſidered the weight of his charge, applied himſelf to the work of his calling with great diligence; and being aſſiduous in reading, meditation and prayer, he increaſed in miniſterial knowledge daily, (for he found himſelf that he came raw enough in that reſpect from the univerſity) ſo that he attained to an high degree of eminency and reputation for his uſeful labours in the church.

About ſix months after his ſettling at Diptford, he heard of an ordination to be at Saliſbury, and therefore went thither with his teſtimonials, and offered himſelf to be examined and ordained by the preſbytery there: They appointed him a text, upon which he preached to their general ſatisfaction; and having afterwards examined him as to his learning, *&c.* they ſet

him apart to the work of the miniſtry, with prayer and impoſition of hands, on the 17th day of October, 1650.

Mr. Flavel being thus ordained, returned to Diptford, and after Mr. Walplate's death ſucceeded in the rectory. To avoid all incumbrances from the world, and avocations from his ſtudies and miniſterial work, he choſe a perſon of worth and reputation in the pariſh (of whom he had a good aſſurance that he would be faithful to himſelf, and kind to his pariſhioners) and let him the whole tithes much below the real value, which was very well pleaſing to his people. By this means he was the better able to deal with them in private, ſince the hire of his labours was no way a hindrance to the ſucceſs of them.

Whilſt he was at Diptford he married one Mrs. Jean Randal, a pious gentlewoman, of a good family, who died in travail of her firſt child without being delivered. His year of mourning being expired, his acquaintance and intimate friends adviſed him to marry a ſecond time, wherein he was again very happy. Sometime after this ſecond marriage, the people of Dartmouth (a great and noted ſea-port in the county of Devon, formerly under the charge of the Reverend Mr. Anthony Hartford deceaſed) unanimouſly choſe Mr. Flavel to ſucceed him. They urged him to accept their call, (1.) Becauſe there were exceptions made againſt all the other candidates, but none againſt him. (2.) Becauſe, being acceptable to the whole town, he was the more like to be an inſtrument of healing the breaches among the good people there. (3.) Becauſe Dartmouth, being a conſiderable and populous town, required an able and eminent miniſter, which was not ſo neceſſary for a country-pariſh, that might beſides be more eaſily ſupplied with another paſtor than Dartmouth. *Elizabeth Morries.*

That which made them more preſſing and earneſt with Mr. Flavel, was this; at a provincial ſynod in that county, Mr. Flavel, tho' but a young man, was voted into the chair as moderator, where he opened the aſſembly with a moſt devout and pertinent prayer; he examined the candidates who offered themſelves to their trials for the miniſtry with great learning, ſtated the caſes and queſtions propoſed to them with much acuteneſs and judgment, and in the whole demeaned himſelf with that gravity, piety, and ſerioufneſs, during his preſidency, that all the miniſters of the aſſembly admired and loved him. The Reverend Mr. Hartford, his predeceſſor at Dartmouth, took particular notice of him, from that time forward contracted a ſtrict friendſhip with him, and ſpoke of him

among the magiſtrates and people of Dartmouth, as an extraordinary perſon, who was like to be a great light in the church. This, with their having ſeveral times heard him preach, occaſioned their importunity with Mr. Flavel to come and be their miniſter; upon which having ſpread his caſe before the Lord, and ſubmitted to the deciſion of his neighbouring miniſters, he was prevailed upon to remove to Dartmouth, to his great loſs in temporals, the rectory of Diptford being a much greater benefice.

Mr. Flavel being ſettled at Dartmouth by the election of the people, and an order from Whitehall by the commiſſioners for approbation of public preachers, of the 10th of December, 1656, he was aſſociated with Mr. Allein Geere, a very worthy, but ſickly, man. The miniſterial work was thus divided betwixt them; Mr. Flavel was to preach on the Lord's day at Townſtall, the mother-church ſtanding upon a hill without the town; and every fortnight in his turn at the Wedneſday's Lecture in Dartmouth. Here God crowned his labours with many converſions. One of his judicious hearers expreſſed himſelf thus concerning him; "I could ſay much, tho' not enough, of the "excellency of his preaching; of his ſeaſonable, ſuitable and "ſpiritual matter; of his plain expoſitions of ſcripture, his "taking method, his genuine and natural deductions, his con-"vincing arguments, his clear and powerful demonſtrations, "his heart-ſearching applications, and his comfortable ſupports "to thoſe that were afflicted in conſcience. In ſhort, that "perſon muſt have a very ſoft head, or a very hard heart, or "both, that could ſit under his miniſtry unaffected."

By his unwearied application to ſtudy, he had acquired a great ſtock both of divine and human learning. He was maſter of the controverſies betwixt the Jews and Chriſtians, Papiſts and Proteſtants, Lutherans and Calviniſts, and betwixt the Orthodox, and the Arminians and Socinians: He was likewiſe well read in the Controverſies about Church diſcipline, Infant-Baptiſm, and Antinomianiſm. He was well acquainted with the School-divinity, and drew up a judicious and ingenious ſcheme of the whole body of that Theology in good Latin, which he preſented to a perſon of quality, but it was never printed. He had one way of improving his knowledge, which is very proper for young divines; whatever remarkable paſſage he heard in private conference, if he was familiar with the relator, he would deſire him to repeat it again, and inſert it into his Averſaria: By theſe methods he acquired a vaſt

flock of proper materials for his popular ſermons in the pulpit, and his more elaborate works for the preſs.

He had an excellent gift of prayer, and was never at a loſs in all his various occaſions for ſuitable matter and words: and, which was the moſt remarkable of all, he always brought with him a broken heart and moving affections; his tongue and ſpirit were touched with a live coal from the altar, and he was evidently aſſiſted by the holy Spirit of grace and ſupplication in that divine ordinance. Thoſe who lived in his family, ſay, that he was always full and copious in prayer, ſeemed conſtantly to exceed himſelf, and rarely made uſe twice of the ſame expreſſions.

When the act of uniformity turned him out with the reſt of his nonconforming brethren, he did not thereupon quit his relation to his church, he thought the ſouls of his flock to be more precious than to be ſo tamely neglected: he took all opportunities of miniſtring the word and ſacraments to them in private meetings, and joined with other miniſters in ſolemn days of faſting and humiliation, to pray that God would once more reſtore the ark of his covenant unto his afflicted Iſrael. About four months after that fatal Bartholomew-day, his reverend collegue, Mr. Allein Geere, died: ſo that the whole care of the flock devolved upon Mr. Flavel, which, tho' a heavy and preſſing burden, he undertook very cheerfully.

Upon the execution of the Oxford act, which baniſhed all nonconformiſt miniſters five miles from any towns which ſent members to parliament, he was forced to leave Dartmouth, to the great ſorrow of his people, who followed him out of town; and at Townſtall church-yard they took ſuch a mournful farewel of one another, as the place might very well have been called Bochim. He removed to Slapton, a pariſh five miles from Dartmouth, or any other corporation, which put him out of the legal reach of his adverſaries: here he met with ſignal inſtances of God's fatherly care and protection, and preached twice every Lord's day to ſuch as durſt adventure to hear him, which many of his own people and others did, notwithſtanding the rigour and ſeverity of the act againſt conventicles. He many times ſlipped privately into Dartmouth, where by preaching and converſation he edified his flock, to the great refreſhment of his own ſoul and theirs, tho' with very much danger, becauſe of his watchful adverſaries, who conſtantly laid wait for him, ſo that he could not make any long ſtay in the town.

In thoſe times Mr. Flavel being at Exeter, was invited to

preach by many good people of that city, who for ſafety choſe a wood about three miles from the city to be the place of their aſſembly, where they were broke up by their enemies by that time the ſermon was well begun. Mr. Flavel, by the care of the people, made his eſcape through the middle of his enraging enemies; and tho' many of his hearers were taken, carried before Juſtice Tuckfield, and fined; yet the reſt, being nothing diſcouraged, re-aſſembled, and carrying Mr. Flavel, to another wood, he preached to them without any diſturbance; and, after he had concluded, rode to a gentleman's houſe near the wood, who, tho' an abſolute ſtranger to Mr. Flavel, entertained him with great civility that night, and next day he returned to Exeter in ſafety. Amongſt thoſe taken at this time, there was a Tanner who had a numerous family, and but a ſmall ſtock; he was fined notwithſtanding in forty pound; at which he was nothing diſcouraged, but told a friend, who aſked him how he bore up under his loſs, *That he took the ſpoiling of his goods joyfully, for the ſake of his Lord Jeſus, for whom his life and all that he had was too little.*

As ſoon as the Nonconformiſts had any reſpite from their trouble, Mr. Flavel laid hold on the opportunity, and returned to Dartmouth, where, during the firſt indulgence granted by king Charles II. he kept open doors, and preached freely to all that would come and hear him; and when that liberty was revoked, he made it his buſineſs notwithſtanding to preach in ſeaſon and out of ſeaſon, and ſeldom miſſed of an opportunity of preaching on the Lord's day. During this time, God was pleaſed to deprive him of his ſecond wife, which was a great affliction, ſhe having been a help meet for him; and ſuch an one he ſtood much in need of, as being a man of an infirm and weak conſtitution, who laboured under many infirmities. In convenient time he married a third wife, Mrs. Ann Downe, daughter of Mr. Thomas Downe, miniſter of Exeter, who lived very happily with him eleven years, and left him two ſons, who are youths of great hopes.

The perſecution againſt the Nonconformiſts being renewed, Mr. Flavel found it unſafe to ſtay at Dartmouth, and therefore reſolved to go to London, where he hoped to be in leſs danger, and to have more liberty to exerciſe his function. The night before he embarked for that end, he had the following premonition by a dream: he thought he was on board the ſhip, and that a ſtorm aroſe which exceedingly terrified the paſſengers; during their conſternation, there ſat writing at the table a perſon of admirable ſagacity and gravity, who had a

child in a cradle by him that was very froward; he thought he saw the father take up a little whip, and give the child a lash, saying, *Child be quiet, I will discipline, but not hurt thee.* Upon this Mr. Flavel awak'd, and musing on his dream, he concluded, that he should meet with some trouble in his passage: his friends being at dinner with him, assured him of a pleasant passage, becaule the wind and weather were very fair; Mr. Flavel replied, *That he was not of their mind, but expected much trouble because of his dream;* adding, *that when he had such representations made to him in his sleep, they seldom or never failed.*

Accordingly, when they were advanced within five leagues of Portland in their voyage, they were overtaken by a dreadful tempest, insomuch that, betwixt one and two in the morning, the master and seamen concluded, that, unless God changed the wind, there was no hope of life; it was impossible for them to weather Portland, so that they must of necessity be wrecked on the rocks or on the shore. Upon this Mr. Flavel called all the hands that could be spared into the cabin to prayer; but the violence of the tempest was such, that they could not prevent themselves from being thrown from the one side unto the other as the ship was tossed; and not only so, but mighty seas broke in upon them, as if they would have drowned them in the very cabin. Mr. Flavel in this danger took hold of the two pillars of the cabin bed, and calling upon God, begged mercy for himself and the rest in the ship. Amongst other arguments in prayer, he made use of this, that if he and his company perished in that storm, the name of God would be blasphemed, the enemies of religion would say, that tho' he escaped their hands on shore yet divine vengeance had overtaken him at sea. In the midst of prayer his faith and hope were raised, insomuch that he expected a gracious answer; so that, committing himself and his company to the mercy of God, he concluded the duty. No sooner was prayer ended, but one came down from the deck, crying, *Deliverance! Deliverance! God is a God hearing prayer! In a moment the wind is come fair West!* And so sailing before it, they were brought safely to London. Mr. Flavel found many of his old friends there; and God raised him new ones, with abundance of work, and extraordinary encouragement in it. During his stay in London, he married his fourth wife, a widow gentlewoman, (daughter to Mr. George Jefferies formerly minister of King's-Bridge) but now his sorrowful relict.

Mr. Flavel, while he was in London, narrowly escaped being taken, with the reverend Mr. Jenkins, at Mr. Fox's in Moorfields, where they were keeping a day of fasting, and prayer. He was so near, that he heard the insolence of the officers and soldiers to Mr. Jenkins when they had taken him; and observed it in his diary, that Mr. Jenkins might have escaped as well as himself, had it not been for a piece of vanity in a lady, whose long train hindred his going down stairs, Mr Jenkins, out of his too great civility having let her pass before him.

Mr. Flavel after this returned to Dartmouth, where with his family and dear people he blessed God for his mercies towards him. He was in a little time after confined close prisoner to his house, where many of his dear flock stole in over night, or betimes on the Lord's day in the morning, to enjoy the benefit of his labours, and spend the sabbath in hearing, praying, singing of psalms, and holy discourses.

Mr. Jenkins, abovementioned, dying in prison, his people gave Mr. Flavel a call to the pastoral office among them, and Mr. Reeves his people did the like. Mr. Flavel communicated those calls unto his flock, and kept a day of prayer with them to beg direction from God in this important affair; he was graciously pleased to answer them by fixing Mr. Flavel's resolution to stay with his flock at Dartmouth. Many arguments were made use of to persuade him to come to London, as, that since he was turned out by the act of uniformity, he had had but very little maintenance from his church; that those at London were rich and numerous congregations; that he had a family and children to provide for; and that the city was a theatre of honour and reputation. But none of those things could prevail with him to leave his poor people at Dartmouth.

In 1687, when it pleased God so to over-rule affairs, that king James II. thought it his interest to dispense with the penal laws against them, Mr. Flavel, who had formerly been confin'd to a corner, shone brightly, as a flaming beacon upon the top of an hill. His affectionate people prepared a large place for him, where God blessed his labours to the conviction of many people, by his sermons on Rev. iii. 20. *Behold I stand at the door and knock.* This encouraged him to print those sermons, under the title of England's Duty, *&c.* hoping that it might do good abroad, as well as in his own congregation. He had made a vow to the Lord under his confinement, that if he should be once more entrusted with public libery, he would improve it to the advantage of the gos-

pel; this he performed in a moſt conſcientious manner, preached twice every Lord's day, and lectured every Wedneſday, in which he went over moſt of the third chapter of St. John, ſhewing the indiſpenſible neceſſity of regeneration. He preached likewiſe every Thurſday before the ſacrament, and then after examination admitted communicants. He had no aſſiſtance on ſacrament-days, ſo that he was many times almoſt ſpent before he diſtributed the elements. When the duty of the day was over, he would often complain of a ſore breaſt, an aking head, and a pained back; yet he would be early at ſtudy again next Monday. He allowed himſelf very little recreation, accounting time a precious jewel that ought to be improved at any rate.

He was not only a zealous preacher in the pulpit, but a ſincere Chriſtian in his cloſet, frequent in ſelf examination, as well as in preſſing it upon others; being afraid, leſt while he preach'd to others, he himſelf ſhould be a caſt away. To prove this, I ſhall tranſcribe what follows from his own diary.

"To make ſure of eternal life, ſaid he, is the great buſi-
"neſs which the ſons of death have to do in this world.
"Whether a man conſider the immortality of his own ſoul,
"the ineffable joys and glory of heaven, the extreme and end-
"leſs torments of hell, the inconceivable ſweetneſs of peace of
"conſcience, or the miſery of being ſubject to the terrors
"thereof; all theſe put a neceſſity, a ſolemnity, a glory upon
"this work. But, Oh! the difficulties and dangers attend-
"ing it! How many, and how great are theſe? What judg-
"ment, faithfulneſs, reſolution, and watchfulneſs doth it re-
"quire? Such is the deceitfulneſs, darkneſs and inconſtancy
"of our hearts, and ſuch the malice, policy and diligence of
"Satan to manage and improve it, that he who attempts this
"work had need both to watch his ſeaſons for it, and frequent-
"ly look up to God for his guidance and illumination, and
"to ſpend many ſad and ſerious thoughts before he adven-
"ture upon a determination and concluſion of the ſtate of
"his ſoul.

"To the end therefore that this moſt important work may
"not miſcarry in my hands, I have collected, with all the care I
"can, the beſt and ſoundeſt characters I can find in the writ-
"ings of our modern divines, taken out of the ſcripture, and
"by their labours illuſtrated and prepared for uſe, that I
"might make a right application of them.

"1. I have earneſtly beſought the Lord for the aſſiſtance

" of his Spirit, which can only manifeſt my own heart unto " me, and ſhow me the true ſtate thereof, which is that thing " my ſoul doth moſt earneſtly deſire to know; and I hope " the Lord will anſwer my deſire therein, according to his " promiſes, Luke xi. 13. John xiv. 26.

" 2. I have endeavoured to caſt out and lay aſide ſelf-love, " leſt my heart being prepoſſeſſed therewith, my judgment " ſhould be perverted, and become partial in paſſing ſentence " on my eſtate. I have, in ſome meaſure, brought my heart " to be willing to judge and condemn myſelf for an hypocrite, " if ſuch I ſhall be found on trial, as to approve myſelf for " ſincere and upright. Yea, I would have it ſo far from be- " ing grievous to me ſo to do, that if I have been all this while " miſtaken and deceived, I ſhall rejoice and bleſs the Lord " with my ſoul, that now at laſt it may be diſcovered to me, " and I may be ſet right, tho' I lay the foundation new again. " This I have laboured to bring my heart to, knowing that " thouſands have daſhed and ſplit to pieces upon this rock. " And indeed he that will own the perſon of a judge, muſt " put off the perſon of a friend.

" 3. It hath been my endeavour to keep upon my heart " a deep ſenſe of that great judgment-day throughout this " work; as knowing by experience what a potent influence " this hath on the conſcience, to make it deliberate, ſerious " and faithful in its work; and therefore I have demanded of " my own conſcience, before the reſolution of each queſtion, " O my conſcience, deal faithfully with me in this particular, " and ſay no more to me than thou wilt own and ſtand to in " the great day, when the counſels of all hearts ſhall be made " manifeſt.

" 4. Having ſeriouſly weighed each mark, and conſidered " wherein the weight and ſubſtance of it lieth, I have gone to " the Lord in prayer for his aſſiſtance, ere I have drawn up " the anſwer of my conſcience; and as my heart hath been " perſuaded therein, ſo have I determined and reſolved: what " hath been clear to my experience, I have ſo ſet down; and " what hath been dubious, I have here left it ſo.

" 5. I have made choice of the fitteſt ſeaſons I had for this " work, and ſet to it when I have found my heart in the moſt " quiet and ſerious frame. For as he that will ſee his face in " a glaſs, muſt be fixt, not in motion, or in the water, muſt " make no commotion in it; ſo it is in this caſe.

" 6. *Laſtly*, To the end I may be ſucceſsful in this work, I " have laboured all along carefully to diſtinguiſh betwixt ſuch

"ſins as are grounds of doubting, and ſuch as are only "grounds of humiliation; knowing that not every evil is a "ground of doubting, tho' all, even the ſmalleſt infirmities, "adminiſter matter of humiliation: and thus I have deſired "to enterprize this great buſineſs. O Lord, aſſiſt thy ſervant, "that he may not miſtake herein; but, if his conſcience do "now condemn him, he may lay a better foundation whilſt "he hath time; and if it ſhall now acquit him, he may alſo "have boldneſs in the day of judgment."

Theſe things being previouſly diſpatch'd, he tried himſelf by the ſcripture marks of ſincerity and regeneration; by this means he attained to a well-grounded aſſurance, the raviſhing comforts of which were many times ſhed abroad in his ſoul; this made him a powerful and ſucceſsful preacher, as one who ſpoke from his own heart to thoſe of others. He preached what he felt, what he had handled, what he had ſeen and taſted of the word of life, and they felt it alſo.

We may gueſs what a ſweet and bleſſed intercourſe he had with heaven, from that hiſtory we meet with in his *Pneumatologia*, p. 323. which I refer to, and likewiſe from that revelation he had of his father and mother's death, page 339. He was a mighty wreſtler with God in ſecret prayer, and particularly begg'd of him to crown his ſermons, printed books and private diſcourſes, with the converſion of poor ſinners, a work which his heart was much ſet upon. It pleaſed God to anſwer him by many inſtances, of which the two that follow deſerve peculiar notice.

In 1673, there came into Dartmouth port a ſhip of Pool, in her return from Virginia; the chirurgeon of this ſhip, a luſty young man of 23 years of age, fell into a deep melancholy, which the Devil improved to make him murder himſelf. This he attempted on the Lord's day early in the morning, when he was in bed with his brother; he firſt cut his own throat with a knife he had prepared on purpoſe, and leaping out of the bed, thruſt it likewiſe into his ſtomach, and ſo lay wallowing in his own blood, till his brother awaked and cried for help. A phyſician and chirurgeon were brought, who concluded the wound in his throat mortal: they ſtitch'd it up however, and applied a plaiſter, but without hopes of cure, becauſe he already breathed through the wound, and his voice was become inarticulate. Mr. Flavel came to viſit him in this condition, and apprehending him to be within a few minutes of eternity, labour'd to prepare him for it; he aſk'd him his own appre-

heaſions of his condition, and the young man anſwered, that he hoped in God for eternal life. Mr. Flavel replied, that he fear'd his hopes were ill-grounded; the ſcripture tells us, that *no murderer hath eternal life abiding in him*: ſelf-murder was the groſſeſt of all murder, *&c.* Mr. Flavel inſiſted ſo much upon the aggravations of the crime, that the young man's conſcience began to fail, his heart began to melt, and then he broke out into tears, bewailing his ſin and miſery, and aſk'd Mr. Flavel, If there might yet be any hope for him? he told him there might; and finding him altogether unacquainted with the nature of faith and repentance, he opened them to him. The poor man ſuck'd in this doctrine greedily, prayed with great vehemence to God that he would work them on his ſoul, and intreated Mr. Flavel to pray with him, and for him, that he might be, tho' late, a ſincere goſpel-penitent, and ſound believer. Mr. Flavel prayed with him accordingly, and it pleaſed God exceedingly to melt the young man's heart, during the performance of that duty. He was very loth to part with Mr. Flavel, but the duty of the day obliging him to be gone, in a few words he ſumm'd up thoſe counſels that he thought moſt neceſſary, and ſo took his farewel of him, never expecting to ſee him any more in this world. But it pleaſed God to order it otherwiſe; the young man continued alive contrary to all expectation, panted earneſtly after the Lord Jeſus, and no diſcourſe was pleaſing to him, but that of Chriſt and faith. In this frame Mr. Flavel found him in the evening; he rejoiced greatly when he ſaw him come again, intreated him to continue his diſcourſe upon thoſe ſubjects, and told him, Sir, the Lord hath given me repentance for this and for all my other ſins; I ſee the evil of them now, ſo as I never ſaw them before! O I loath myſelf! I do alſo believe, Lord, help my unbelief. I am heartily willing to take Chriſt upon his own terms; but one thing troubles me, I doubt this bloody ſin will not be pardoned. Will Jeſus Chriſt, ſaid he, apply his blood to me, that have ſhed his own blood? Mr. Flavel told him, that the Lord Jeſus ſhed his blood for them that with wicked hands had ſhed his own blood, which was a greater ſin than the ſhedding of his; to which the wounded man replied, I will caſt myſelf upon Chriſt, let him do what he will. In this condition Mr. Flavel left him that night.

Next morning his wounds were to be opened, and the chirurgeon's opinion was, that he would immediately expire: Mr. Flavel was again requeſted to give him a viſit, which he did, found him in a very ſerious frame, and prayed with him.

The wound in his ſtomach was afterwards opened, when the ventricle was ſo much ſwoln, that it came out at the orifice of the wound, and lay like a livid diſcoloured tripe upon his body, and was alſo cut through; every one thought it impoſſible for him to live; however, the chirurgeon enlarged the orifice of the wound, fomented it, and wrought the ventricle again into his body, and, ſtitching up the wound, left his patient to the diſpoſal of providence.

It pleaſed God that he was cured of thoſe dangerous wounds in his body; and, upon ſolid grounds of a rational charity, there was ground to believe that he was alſo cured of that more dangerous wound which ſin had made in his ſoul. Mr. Flavel ſpent many hours with him during his ſickneſs; and when the chirurgeon return'd to Pool, after his recovery, Mr. Samuel Hardy, that worthy miniſter there, thanked Mr. Flavel in a letter, for the great pains he had taken with that young man, and congratulated his ſucceſs, aſſuring him, that if ever a great and thorough work was wrought, it was upon that man.

The ſecond inſtance is this: Mr. Flavel being in London in 1673, his old bookſeller, Mr. Boulter, gave him this following relation, *viz.* That ſome time before, there came into his ſhop a ſparkiſh gentleman to enquire for ſome play-books; Mr. Boulter told him he had none, but ſhew'd him Mr. Flavel's little treatiſe of *Keeping the Heart*, intreated him to read it, and aſſured him it would do him more good than play-books. The gentleman read the title, and glancing upon ſeveral pages here and there, broke out into theſe and ſuch other expreſſions, What a damnable Phanatic was he who made this book? Mr. Boulter begg'd of him to buy and read it, and told him he had no cauſe to cenſure it ſo bitterly; at laſt he bought it, but told him he would not read it. What will ye do with it then, ſaid Mr. Boulter? I will tear and burn it, ſaid he, and ſend it to the Devil. Mr. Boulter told him, then he ſhould not have it. Upon this the gentleman promis'd to read it; and Mr. Boulter told him, if he diſliked it upon reading, he would return him his money. About a month after, the gentleman came to the ſhop again in a very modeſt habit, and, with a ſerious countenance, beſpeaks Mr. Boulter thus; Sir, I moſt heartily thank you for putting this book into my hands; I bleſs God that mov'd you to do it, it hath ſaved my ſoul; bleſſed be God that ever I came into your ſhop. And then he bought a hundred more of thoſe books of him, told him he would give them to the poor who could not buy them, and to

left him, praiſing and admiring the goodneſs of God. Thus it pleaſed God to bleſs the ſermons, diſcourſes and writings of Mr. Flavel.

He never delighted in controverſies, but was oblig'd, contrary to his inclination, to write againſt Mr. Cary, the principal Anabaptiſt in Dartmouth, with whom, however, he maintained a friendly and Chriſtian correſpondence. When he wrote his *Planelogia*, or, *Blow at the Root*, he declared to his friends, that tho' thoſe ſtudies were very neceſſary, he took no pleaſure in them, but had rather be employed in practical divinity. When he compoſed his *Reaſonableneſs of Perſonal Reformation*, he told an intimate acquaintance of his, that he ſeldom had a vain thought to interrupt him, which made him hope it would do the more good in the world. He purpos'd to have enlarged his book of *Sacramental Meditations*, and had moſt judiciouſly ſtated and handled ſeveral caſes of conſcience on that occaſion, which he deſigned to have inſerted in the next edition, but liv'd not to finiſh them for the preſs.

Many times, when he preached abroad, he has had letters ſent him from unknown perſons, informing him how God had bleſſed his miniſtry to their ſouls, and converted them from being bitter enemies to religion. This encouraged him when he rode abroad, not only to accept of invitations to preach, but many times to offer his labours unto thoſe that would be pleaſed to hear him; though for this he had no occaſion where he was known, the people being generally importunate with him. One day after a long and hard journey, an intimate friend of his, out of a tender regard to him, preſſed him with cogent arguments to forbear preaching at that ſeaſon, but could not prevail with him; his bowels of compaſſion to needy and periſhing ſouls made him overlook all conſiderations of himſelf: he preached an excellent ſermon, by which there was one converted, as he declared himſelf afterwards upon his admiſſion to the Lord's table.

The laſt ſermon that he preached to his people at Dartmouth, was on a public day of faſting and humiliation; in the cloſe of which he was enlarged in ſuch an extraordinary manner, when offering up praiſes to God for mercies received, that he ſeem'd to be in an extaſy. This happened about a week before his death, and may juſtly be accounted a foretaſte of thoſe heavenly raptures that he now enjoys amongſt the bleſſed ſpirits above.

The laſt ſermon he preach'd was on the 21ſt of June 1691, at Aſhburton, from 1 Cor. x. 12. *Wherefore let him that*

ſtandeth take heed leſt he fall. It was a very pathetical and excellent diſcourſe, tending to awaken careleſs profeſſors, and to ſtir them up to be ſolicitous about their ſouls. After having preached this ſermon, he went to Exeter; and at Topſham, within three miles of that city, he preſided a moderator in an aſſembly of the Nonconformiſt miniſters of Devonſhire, who unanimouſly voted him into the chair: the occaſion of their meeting was about an union betwixt the Preſbyterians and Independents, which Mr. Flavel was very zealous to promote, and brought to ſo great an iſſue in thoſe parts, that the miniſters declared their ſatisfaction with the heads of agreement concluded on by the London miniſters of thoſe denominations. Mr. Flavel cloſed the work of the day with prayer and praiſes, in which his ſpirit was carried out with wonderful enlargement and affection.

He wrote a letter to an eminent miniſter in London, with an account of their proceedings, that ſame day that he died; providence ordering it ſo, that he ſhould finiſh that good work his heart was ſo intent upon, before he finiſhed his courſe.

The manner of his death was ſudden and ſurpriſing; his friends thought him as well that day in the evening of which he died, as he had been for many years: towards the end of ſupper he complained of a deadneſs in one of his hands, that he could not lift it to his head. This ſtruck his wife and his friends about him into an aſtoniſhment; they uſed ſome means to recover it to its former ſtrength, but inſtead thereof, to their great grief the diſtemper ſeized all upon one ſide of his body. They put him to bed with all ſpeed, and ſent for phyſicians, but to no purpoſe; his diſtemper prevailed upon him ſo faſt, that in a ſhort time it made him ſpeechleſs. He was ſenſible of his approaching death; and when they carried him up ſtairs, expreſſed his opinion that it would be the laſt time; but added, I know that it will be well with me; which were ſome of his laſt words. Thus died this holy man of God ſuddenly, and without pain, not giving ſo much as one groan. He exchanged this life for a better, on the 26th day of June, 1691, in the 64th year of his age.

His corps was carried from Exeter to Dartmouth, attended by ſeveral miniſters, and a great many other perſons of good quality; abundance of people rode out from Dartmouth, Totneſs, Newton, Aſhburton, and other places, to meet the corps; when it was taken out of the hearſe at the water-ſide, his people and other friends could not forbear expreſſing the ſenſe of their great loſs, by floods of tears, and a bitter lamentation. It was interr'd the ſame night in Dartmouth church,

and next day Mr. George Troſſe, a miniſter of Exeter, preached his funeral-ſermon from Eliſha's lamentation upon the tranſlation of Elijah, 2 Kings ii. 12. *My father, my father, the chariot of* Iſrael, *and the horſemen thereof.*

We ſhall conclude with a character of Mr. Flavel. He was a man of a middle ſtature, and full of life and activity: he was very thoughtful, and when not diſcourſing or reading, much taken up in meditation, which made him digeſt his notions well. He was ready to learn from every body, and as free to communicate what he knew. He was bountiful to his own relations, and very charitable to the poor, but eſpecially to the houſhold of faith, and the neceſſitous members of his own church, to whom, during their ſickneſs, he always ſent ſuitable ſupplies. He freely taught academical learning to four young men whom he bred to the miniſtery, and one of them he maintained all the while at his own charge. He was exceedingly affectionate to all the people at Dartmouth, of which we ſhall give one remarkable inſtance; when our fleet was firſt engaged with the French, he called his people together to a ſolemn faſt, and, like a man in an agony, wreſtled with God in prayer for the church and nation, and particularly for the poor ſeamen of Dartmouth, that they might obtain mercy; the Lord heard and anſwered him, for not one of that town was killed in the fight, tho' many of them were in the engagement. As he was a faithful ambaſſador to his Maſter, he made his example the rule of his own practice, and was ſo far from reviling again, thoſe that revil'd him, that he prayed for thoſe that deſpitefully us'd him; one remarkable inſtance of which is as follows: In 1685, ſome of the people of Dartmouth, accompanied too by ſome of the magiſtrates, made up his effigie, carried it through the ſtreets in deriſion, with the covenant and bill of excluſion pinn'd to it, and ſet it upon a bonefire, and burnt it; ſome of the ſpectators were ſo much affected with the reproach and ignominy done to this reverend and pious miniſter, that they wept, and others ſcoffed and jeered: it was obſervable, that at the very ſame time, tho' he knew nothing of the matter, he was heaping coals of fire of another nature upon the heads of thoſe wicked men, for he was then praying for the town of Dartmouth, its magiſtrates and inhabitants; and when news was brought him, upon the concluſion of his prayer, what they had been doing, he lift up his prayer unto God for them in our Saviour's words, *Father, forgive them, for they know not what they do.*

THE FOUNTAIN OF LIFE OPENED UP:

Or, A DISPLAY of CHRIST in his Essential and Mediatorial Glory.

Containing Forty-two Sermons on various Texts.

To his much honoured and beloved Kinsman, Mr. John Flavel *of* London, *Merchant, and his virtuous Consort, the Author wisheth Grace, Mercy, and Peace.*

My dear and honoured Friends,

IF my pen were both able, and at leisure, to get glory in paper, it would be but a paper glory when I had gotten it: but if by displaying (which is the design of these papers) the transcendent excellency of Jesus Christ, I may win glory to him from you, to whom I humbly offer them, or from any other in-

to whoſe hands providence ſhall caſt them, that will be glory indeed, and an occaſion of glorifying God to all eternity.

It is not the deſign of this epiſtle to *compliment*, but to *benefit* you; not to blazon your excellencies, but Chriſt's; not to acquaint the world how much you have *endeared* me to yourſelf, but to increaſe and ſtrengthen the *endearments* betwixt Chriſt and *you*, upon your part. I might indeed (this being a proper place for it) pay you my acknowledgments for your great kindneſſes to me and mine; of which, I aſſure you, I have, and ever ſhall have, deep reſentments: but you and I are theatre enough to one another, and can ſatisfy ourſelves with the incloſed comforts and delights of our mutual love and friendſhip: But let me tell you, the whole world is not a theatre large enough to ſhew the glory of Chriſt upon, or unfold the one half of the unſearchable riches that ly hid in him. Theſe things will be far better underſtood, and ſpoken of in heaven, by the noon-day divinity, in which the immediately illuminated aſſembly do there preach his praiſes, than by ſuch a ſtammering tongue, and ſcribling pen as mine, which doth but marr them.

Alas! I write his praiſes but by moon-light; I cannot praiſe him ſo much as by halves. Indeed, no tongue but his own (as Nazianzen ſaid of Baſil) is ſufficient to undertake that taſk. What ſhall I ſay of Chriſt? The excelling glory of that object dazzles all apprehenſion, ſwallows up all expreſſion. When we have borrowed metaphors from every creature that hath any excellency or lovely property in it, till we have ſtript the whole creation bare of all its ornaments, and cloathed Chriſt with all that glory; when we have even worn out our tongues, in aſcribing praiſes to him, alas! we have done nothing, when all is done.

Yet, wo is me! how do I every day behold reaſonable ſouls moſt unreaſonably diſaffected to my lovely Lord Jeſus! denying love to one, who is able to compel love from the ſtoneſt heart! yea, tho' they can never make ſo much of their love (would they ſet it to ſale) as Chriſt bids for it.

'Tis horrid and amazing to ſee how the minds of many are captivated and enſnared by every ſilly trifle; and how others can indifferently turn them with a kind of ſpontaneity to this object, or to that (as their fancy ſtrikes) among the whole univerſe of beings, and ſcarce ever reluctate, recoil, or nauſeate, till they be perſuaded to Chriſt; and then 'tis as eaſy to melt the obdurate rocks into ſweet ſyrup, as their hearts into divine love.

How do the great men of the world ambitiously court the honours and pleasures of it? The merchants of the earth trade, and strive for the dear-bought treasures of it; whilst the price of Christ (alas! ever too-low) falls every day lower and lower upon the exchange of this world! I speak it as a sad truth, if there were no quicker a trade (as dead as they say it is) for the perishing treasures of the earth, than there is for Christ this day in England, the exchange would quickly be shut up, and all the trading companies dissolved.

Dear Sir, Christ is the peerless pearl hid in the field, Mat. xiii. 46. Will you be that *wise merchant*, that resolves to win and compass that treasure, whatever it shall cost you? Ah sir, Christ is a commodity that can never be bought too dear.

My dear kinsman, my flesh, and my blood; my soul thirsteth for your salvation, and the salvation of your family. Shall you and I resolve with good Joshua, that whatever others do, "we and our families will serve the Lord;" that we will walk as the redeemed of his blood, shewing forth his virtues and praises in the world? that as God hath made us one in name, and one in affection, so we may be one in Christ; that it may be said of us, as it was of Austin and Alippious long ago, that they were *sanguine Christi conglutinati*, glued together by the blood of Christ.

For my own part, I have given in my name to him long since; wo to me, if I have not given in my heart also: for, should I deceive myself in so deep a point as that, how would my *profession* as a *Christian*, my *calling* as a *minister*, yea, these very sermons now in your hands, rise in judgment to condemn me? which God forbid.

And doubtless, sir, your eyes have seen both the vanity of all creatures, and the necessity and infinite worth of Christ. You cannot forget what a vanity the world appeared to you, when in the year 1668, you were summoned by the messengers of death (as you and all that were about you then apprehended) to shoot the gulf of vast eternity; when a malignant fever and pleurisy (whereof your * physician hath given an account to the world) did shake the whole frame of the tabernacle wherein your soul thro' mercy yet dwells; and long may it dwell there, for the service and praise of your great deliverer. I hope you have not, nor ever will forget how vain the world appeared to your eye, when you looked back (as it were over your shoulder) and saw how it shrunk away from you; nor will you ever

* *Dr. Thomson's* Αἱματίωσις, *p.* 91.

forget the awful apprehenſions of eternity that then ſeized your ſpirit, or the value you then had for Chriſt; which things, I hope, ſtill do, and ever will remain with you.

And for you, dear couſin, as it becomes a daughter of Sarah, let your ſoul be adorned with the excellencies of Chriſt, and beauties of holineſs. A king from heaven makes ſuit for your love: if he eſpouſe your ſoul now, he will fetch it home to himſelf at death in his chariot of ſalvation; and great ſhall be your joy, when the marriage of the Lamb is come. Look often upon Chriſt in this glaſs; he is fairer than the children of men. View him believingly, and you cannot but like and love him. "For (as one well *Ep.* S. R. "ſaith) love, when it ſeeth, cannot but caſt out "its ſpirit and ſtrength upon amiable objects and things love-"worthy. And what fairer things than Chriſt! O fair ſun, "and fair moon, and fair ſtars, and fair flowers, and fair "roſes, and fair lilies, and faircreatures! but, O ten thou-"ſand, thouſand times fairer Lord Jeſus! Alas, I wronged "him in making the compariſon this way. O black ſun and "moon; but O fair Lord Jeſus! O black flowers, and black "lilies and roſes; but O fair, fair, ever fair Lord Jeſus! O "all fair things, black, deformed, and without beauty, when "ye are ſet beſide the faireſt Lord Jeſus! O black heavens, "but O fair Chriſt! O black angels, but O ſurpaſſingly fair "Lord Jeſus."

I hope you both are agreed with Chriſt, according to the articles of peace propounded to you in the goſpel; and that you are every day driving on ſalvation work, betwixt him and you, in your family, and in your cloſets.

And now, my dear friends, if theſe diſcoveries of Chriſt, which I humbly offer to your hands, may be any way uſeful to your ſouls, to aſſiſt them either in obtaining, or in clearing their intereſt in him, my heart ſhall rejoice, even mine; for none under heaven can be more willing, tho' many are more able, to help you thither, than is

Your affectionate and obliged

From my ſtudy in Dartmouth,
March *14th*, 1671. *kinſman and ſervant,*

JOHN FLAVEL.

To the Chriſtian Readers, eſpecially thoſe in the Town and Corporation of Dartmouth, *and Parts adjacent, who have either befriended, or attended theſe Lectures.*

Honoured and worthy Friends,

KNOWLEDGE is man's excellency above the beaſts that periſh, Pſal. xxxii. 9. the knowledge of Chriſt is the Chriſtian's excellency above the Heathen, 1 Cor. i. 23, 24. Practical and ſaving knowledge of Chriſt is the ſincere Chriſtian's excellency above the ſelf-cozening hypocrite, Heb. vi. 4, 6. but methodical and well-digeſted knowledge of Chriſt is the ſtrong Chriſtian's excellency above the weak, Heb. v. 12, 13, 14. A ſaving, tho' an immethodical knowledge of Chriſt, will bring us to heaven, John xvii. 2. but a regular and methodical, as well as ſaving knowledge of him, will bring heaven into us, Col. ii. 2, 3.

For ſuch is the excellency thereof, even above all other knowledge of Chriſt, that it renders the underſtanding judicious, the memory tenacious, and the heart highly and fixedly joyous. How it ſerves to confirm and perfect the underſtanding, is excellently diſcovered by a worthy divine of our own, in theſe words;

A young ungrounded Chriſtian, when he ſeeth all the fundamental truths, and ſeeth good evidence and reaſons of them, perhaps may be yet ignorant of the right order and place of every truth. It is a rare thing to have young profeſſors to underſtand the neceſſary truths methodically; and this is a very great defect: For a great part of the uſefulneſs and excellency of particular truths conſiſteth in the reſpect they have to one another. This therefore will be a very conſiderable part of your confirmation, and growth in your underſtandings, to ſee the body of the Chriſtian doctrine, as it were, at one view, as the ſeveral parts of it are united in one perfect frame; and to know what aſpect one point hath upon another, and which are their due places. There is a great difference betwixt the ſight of the ſeveral parts of a clock or watch, as they are diſjointed and ſcattered abroad, and the ſeeing of them conjoined, and in uſe and motion. To ſee here a pin, and there a wheel, and not know how to ſet them all together, nor ever ſee them in their due places, will give but little ſatisfaction: It is the frame and deſign of holy doctrine that muſt be known,

Mr. Baxter's directions to the converted for their eſtabliſhment, p. 96.

and every part ſhould be diſcerned as it hath its particular uſe to that deſign, and as it is connected with the other parts.

By this means only can the true nature of Theology, together with the harmony and perfection of truth, be clearly underſtood. And every ſingle truth alſo will be much better perceived by him that ſeeth its place and order, than by any other: For one truth exceedingly illuſtrates and leads in another into the underſtanding——Study therefore to grow in the more methodical knowledge of the ſame truths which you have received; and tho' you are not yet ripe enough to diſcern the whole body of theology in due method, yet ſee ſo much as you have attained to know, in the right order, and placing of every part. As in anatomy, it is hard for the wiſeſt phyſician to diſcern the courſe of every branch of the veins and arteries; but yet they may eaſily diſcern the place and order of the principal parts, and greater veſſels, (and ſurely in the body of religiõn there runs not a branch of greater or more neceſſary truth than theſe) ſo it is in divinity, where no man hath a perfect view of the whole, till he comes to the ſtate of perfection with God: but every true Chriſtian hath the knowledge of all the eſſentials, and may know the orders and places of them all.

And as it ſerves to render the mind more judicious, ſo it cauſes the memory to be more tenacious, and rententive of truths. The chain of truth is eaſily held in the memory, when one truth links in another; but the looſing of a link endangers the ſcattering of the whole chain. We uſe to ſay, order is the mother of memory; I am ſure it is a ſingular friend to it: hence it is obſerved, thoſe that write of the art of memory, lay ſo great a ſtreſs upon place and number. The memory would not ſo ſoon be overcharged with a multitude of truths, if that multitude were but orderly diſpoſed. 'Tis the incoherence and confuſion of truths, rather than their number, that diſtracts. Let but the underſtanding receive them regularly, and the memory will retain them with much more facility. A bad memory is a common complaint among Chriſtians: All the benefit that many of you have in hearing, is from the preſent influence of truths upon your hearts; there is but little that ſticks by you, to make a ſecond and third impreſſion upon them. I know it may be ſaid of ſome of you, that if your affections were not better than your memories, you would need a very large charity to paſs for Chriſtians. I confeſs 'tis better to have a well ordered heart, than a methodical head; but ſurely both are better than either. And for you that have conſtantly attended theſe exerciſes, and followed us through the whole ſerics and deduction of theſe truths, from

text to text, and from point to point; who have begun one ſabbath where you left another; it will be your inexcuſable fault, if theſe things be not fixed in your underſtanding and memories, as nails faſtned in a ſure place: eſpecially providence hath now brought to your eyes, what hath been ſo often ſounded in your ears, which is no ſmall help to fix theſe truths upon you, and prevent that great hazard of them, which commonly attends bare hearing; for now you may have recourſe as often as you will to them, view and review them, till they become your own.

But tho' this be a great and ſingular advantage, yet it is not all you may have by a methodical *underſtanding of the doctrines of Chriſt*: 'tis more than a judicious underſtanding them, or faithful remembring them, that you and I muſt deſign, even the warm, vital, animating influences of theſe truths upon our hearts, without which we ſhall be never the better; yea, much the worſe for knowing and remembring them.

Truth is the ſanctifying inſtrument, John xvii. 17. the mould into which our ſouls are caſt, Rom. vi. 17. according therefore to the ſtamps and impreſſions it makes upon our underſtandings, and the order in which truths ly there, will be the depth and laſtingneſs of their impreſſions and influences upon the heart; as, the more weight is laid upon the ſeal, the more fair and laſting impreſs is made upon the wax. He that ſees the grounds and reaſons of his peace and comfort moſt clearly, is like to maintain it the more conſtantly.

Great therefore is the advantage Chriſtians have by ſuch methodical ſyſtems. Surely they may be ſet down among the *deſiderata Chriſtianorum*, the moſt deſired things of Chriſtians.

Divers worthy modern pens have indeed undertaken this noble ſubject before me, ſome more * ſuccinctly, others more † copiouſly: theſe have done worthily, and their praiſes are in the churches of Chriſt; yet ſuch breadth there is in the knowledge of Chriſt, that not only thoſe who have written on this ſubject before me, but a thouſand authors more may employ their pens after us, and not one interfere with, or ſtraiten another.

* *Mr. Wall's None but Chriſt.*
† *Mr. Iſaac Ambroſe, his Looking to Jeſus.*

And ſuch is the deliciouſneſs of this ſubject, that, were there ten thouſand volumes written upon it, they would never cloy, or become nauſeous to a gracious heart. We uſe to ſay, *one thing tires*, and 'tis true that it doth ſo, except that one thing be virtually and eminently all things, as Chriſt is; and then one thing can never tire: for ſuch is the variety of ſweetneſs in Chriſt, who is the *deliciae humani generis*, the delights of the children of

men, that every time he is opened to believers from pulpit or preſs, it is as if heaven had furniſhed them with a new Chriſt; and yet he is the ſame Chriſt ſtill.

The treatiſe itſelf will ſatisfy you, that I have not boaſted in another man's line, of things made ready to my hand: which I ſpeak not in the leaſt to win any praiſe to myſelf from the undertaking, but to remove prejudice from it; for I ſee more defects in it, than moſt of my readers will ſee, and can forethink more faults to be found in it, than I now ſhall ſtand to tell thee of, or anſwer for. It was written in a time of great diſtractions; and didſt thou but know how oft this work hath died and revived under my hand, thou wouldſt wonder that ever it came to thine.

I am ſenſible it may fall under ſome cenſorious (it may be, envious) eyes, and that far different judgments will paſs upon it; for *pro captu lectoris habent ſua fata libelli*: And no wonder if a treatiſe of Chriſt be, when Chriſt himſelf was to ſome, "a ſtone "of ſtumbling, and a rock of offence." I expect not to pleaſe every reader, eſpecially the envious; *magna debet eſſe eloquentia, quae invitis placet.* It is as hard for ſome to look upon other mens gifts without envy, as it is to look upon their own without pride: nor will I be any further concerned with ſuch readers, than to pity them; well knowing that every proud contempt and envious cenſure is a granado that breaks in the hand of him that caſts it.

But to the ingenuous and candid reader, I owe ſatisfaction for the obſcurity of ſome part of this diſcourſe, occaſioned by the conciſeneſs of the ſtile; to which I have this only to ſay, that I was willing to croud as much matter as I could into this number of ſheets into thy hand, that I might therein eaſe thee both in thy pains and purſe. I confeſs the ſermons were preached in a more relaxed ſtile, and moſt of theſe things were enlarged in the pulpit, which are deſignedly contracted in the preſs, that the volume might not ſwell above the ability of common readers. And it was my purpoſe at firſt to have compriſed the ſecond part, viz. *The application of the redemption that is with Chriſt unto ſinners*, in one volume, which occaſioned the contraction of this; but that making a juſt volume itſelf, muſt await another ſeaſon to ſee the light. If the reader will be but a little the more intent and conſiderate in reading, this conciſeneſs will turn to his advantage.

This may ſuffice to ſhew the uſefulneſs of ſuch compoſures, and prevent offence: But ſomething yet remains with me, to ſay to the readers in general, to thoſe of this town in ſpecial,

and to the flock committed by Chriſt to my charge more eſpecially.

1. To readers in general, according as their different ſtates and conditions may be: there are ſix things earneſtly to be requeſted of them.

(1.) If you be yet ſtrangers to Chriſt, let theſe things begin, and beget your firſt acquaintance with him. I aſſure thee reader, it was a principal part of the deſign thereof; and here thou wilt find many directions, helps, and ſweet encouragements, to aſſiſt a poor ſtranger as thou art, in that great work. Say not, I am an enemy to Chriſt, and there is no hope of reconciliation; for here thou wilt ſee, how "God was in Chriſt reconciling the "world to himſelf." Say not, all this is nothing, except God had told thee ſo, and appointed ſome to treat with thee about it; "for he hath committed unto us the word of this reconci-"liation." Say not, yea, that may be from your own pity and compaſſion for us, and not from any commiſſion you have for it; for we "are ambaſſadors for Chriſt." 1 Cor. v. 19.

Say not, O but my ſins are greater than can be forgiven; the difficulties of my ſalvation are too great to be overcome, eſpecially by a poor creature as I am, that am able to do nothing, no, not to raiſe one penny towards the diſcharge of that great debt I owe to God: For here thou wilt find, upon thy union with Chriſt, that there is merit enough in his blood, and mercy enough in his bowels, to juſtify and ſave ſuch a one as thou art. Yea, and I will add for thine encouragement, that it is a righteous thing with God to juſtify and ſave thee, that canſt not pay him one penny of all the vaſt ſums thou oweſt him; when by the ſame rule of juſtice he condemns the moſt ſtrict, ſelf-righteous Phariſee, that think thereby to quit ſcores with him. It is righteous for a judge to caſt him that hath paid ninety nine pounds of the hundred which he owed, becauſe the payment was not full; and to acquit him, whoſe ſurety hath paid all, tho' himſelf did not, and freely confeſs that he cannot pay one farthing of the whole debt.

(2.) If thou be a ſelf-deceiving ſoul, that eaſily takeſt up thy ſatisfaction about thine intereſt in Chriſt, look to it, as thou valueſt thy ſoul, reader, that a fond and groundleſs conceit of thine intereſt in Chriſt do not effectually and finally obſtruct a true and ſaving intereſt in him. This is the common and fatal error in which multitudes of ſouls are enſnared and ruined: For look as a conceit of

Quam multi ſapuiſſent niſi ſe prius ſapere

putaſſent? i. e. *How many might have been wiſe, if they had not thought themſelves wiſe already?* Sen.

great wiſdom hinders many from the attaining of it; ſo a groundleſs conceit that Chriſt is already thine, may prove the greateſt obſtacle betwixt Chriſt and thee: But here thou wilt meet with many rules that will not deceive thee, trials that will open thy true condition to thee.

Thou ſometimes reflecteſt upon the ſtate of thy ſoul, and enquireſt, is Chriſt mine? may I depend upon it, that my condition is ſafe? Thy heart returns thee an anſwer of peace, it ſpeaks as thou wouldſt have it: But remember, friend, and mark this line, *Thy final ſentence is not yet come from the mouth of thy Judge; and what if, after all thy ſelf-flattering hopes and groundleſs confidences, a ſentence ſhould come from him quite croſs to that of thine own heart? where art thou then? what a confounded perſon wilt thou be? Chriſtleſs, ſpeechleſs, and hopeleſs, all at once!*

O therefore build ſure for eternity; take heed leſt the loſs of thine eternal happineſs be at laſt imputed by thee to the deceitfulneſs and lazineſs of thine own heart; leſt thy heart ſay to thee in hell, as the heart of Apollodorus ſeemed in his ſufferings to ſay to him, *I am the cauſe of all this miſery to thee.*

(3.) If thou be one whoſe heart is eagerly ſet upon this vain world, I beſeech thee take heed, leſt it interpoſe itſelf betwixt Chriſt and thy ſoul, and ſo cut thee off from him for ever. O beware, leſt the duſt of the earth, getting into thine eyes ſo blind thee, that thou never ſee the beauty or neceſſity of Chriſt: The god of this world ſo blinds the eyes of them that believe not. And, what are ſparkling pleaſures that dazzle the eyes of ſome, and the diſtracting cares that wholly divert the minds of others, but as a napkin drawn by Satan over the eyes of them that are to be turned off into hell? 1 Cor. iv. 3, 4.

Some general aims, and faint wiſhes after Chriſt you may have; but, alas! the world has center'd thy heart, intangled thy affections, and will daily find new diverſions for them from the great buſineſs of life; ſo that, if the Lord break not this ſnare, thou wilt never be able to deliver thy ſoul.

(4.) If thou be a looſe and careleſs profeſſor of Chriſt, I beſeech thee, let the things thou ſhalt read in this treatiſe, of Chriſt, convince, ſhame, and reclaim thee from thy vain converſation. Here thou wilt find how contrary thy converſation is to the grand deſigns of the death and reſurrection of Chriſt. O, methinks as thou art reading the deep humiliation, and unſpeakable ſorrows Chriſt underwent for the expiating of ſin, thou ſhouldſt thence-

forth look upon ſin as a tender child would look upon that knife that ſtab'd his father to the heart! thou ſhouldſt never whet and ſharpen it again to wound the Son of God afreſh. To ſuch looſe and careleſs profeſſors, I particularly recommend the laſt *general uſe* of this diſcourſe, containing many great motives to reformation and ſtrict godlineſs in all that call upon the name of the Lord Jeſus.

(5.) If thou haſt been a profane and vain perſon, but now art pardoned, and doſt experience the ſuperabounding riches of grace; my requeſt to thee is, that thou love Jeſus Chriſt with a more fervent love than ever yet thou hadſt for him. Here thou wilt find many great incentives, many mighty arguments to ſuch a love of Chriſt. Poor ſoul, conſider what thou haſt been, what the morning of thy life was, what treaſures of guilt thou laidſt up in thoſe days; and then think, can ſuch a one as I receive mercy, and that mercy not break my heart? Can I read my pardon, and mine eyes not drop? What! mercy for ſuch a wretch as I! a pardon for ſuch a rebel! O what an ingenuous thaw ſhould this cauſe upon thy heart! if it do not, what a ſtrange heart is thine!

Did the love of Chriſt break through ſo many impediments to come to thee? Did it make its way through the law, through the wrath of God, through the grave, through thine own unbelief and great unworthineſs, to come to thee? O what a love was the love of Chriſt to thy ſoul! And is not thy love ſtrong enough to break through the vanities and trifles of this world, which intangle it, to go to Chriſt? How poor, how low and weak is thy love to Chriſt then?

(6.) *Laſtly*, Art thou one that haſt through mercy at laſt attained aſſurance, or good hope, through grace, of thy intereſt in Chriſt? Rejoice then in thy preſent mercy, and long ardently to be with thine own Chriſt in his glory. There be many things diſperſed through this treatiſe, of Chriſt, to animate ſuch joy, and excite ſuch longings. It was truly obſerved by a worthy author, (whoſe words I have mentioned more freely than his name in this diſcourſe) *That it is in a manner as natural for us to leap when we ſee the new Jeruſalem, as it is to laugh when we are tickled: Joy is not under the ſoul's command, when Chriſt kiſſeth it.* And for your deſires to be with Chriſt, what conſiderations can you find in this world ſtrong enough to rein them in? O when you ſhall conſider what he hath done, ſuffered, and purchaſed for you, where he is now, and how much he longs *Mr.* S. R.

for your coming, your very hearts ſhould groan out thoſe words, Phil. i. 23. "I deſire to be diſſolved, and to be with Chriſt." The Lord direct your hearts into the love of God, and into the patient waiting for of Chriſt.

2. Having delivered my meſſage to the reader in general, I have ſomewhat more particularly to ſay to you of this place.

You are a people that were born under, and bred up with the goſpel: It hath been your ſingular privilege, above many towns and pariſhes in England, to enjoy more than ſixty years together an able and fruitful miniſtry among you. The dew of heaven lay upon you, as it did upon Gideon's fleece, when the ground was dry in other places about you: you have been richly watered with goſpel-ſhowers: you, with Capernaum, have been exalted to heaven in the means of grace. And it muſt be owned to your praiſe, that you teſtified more reſpect to the goſpel than many other places have done, and treated Chriſt's ambaſſadors with more civility, whilſt they propheſied in ſackcloth, than ſome other places did. Theſe things are praiſe-worthy in you. But all this, and much more than this, amounts not to that which Jeſus Chriſt expects from you, and which in his name I would now perſuade you to: And O that I (the leaſt and unworthieſt of all the meſſengers of Chriſt to you) might indeed prevail with all that are Chriſtleſs among you, (1.) To anſwer the long-continued calls of God to you, by a thorough and ſound converſion, *that the long-ſuffering of God may be your ſalvation*, and you may not *receive all this grace of God in vain*. O that the damned might never be ſet a-wondering, to ſee a people of your advantages for heaven, ſinking as much below many of themſelves in miſery, as you now are above them in means and mercy.

Dear friends, my heart's deſire and prayer to God for you is, that you may be ſaved. O that I knew how to engage this whole town to Jeſus Chriſt, and make faſt the marriage-knot betwixt him and you, albeit after that I ſhould preſently go to the place of ſilence, and ſee men no more, with the inhabitants of the world. Ah ſirs! methinks I ſee the Lord Jeſus laying the merciful hand of a holy violence upon you; methinks he calls to you, as the angel to Lot, ſaying, "Ariſe, leſt "ye be conſumed; And while he lingred, the men laid hold upon his hand, the Lord being merciful unto him. And they "brought him without the city, and ſaid, Eſcape for thy life, "ſtay not in all the plain; eſcape to the mountain, leſt thou be "conſumed." Gen. xix. 15. How often (to allude to this) hath Jeſus Chriſt in like manner laid hold upon you in the preach-

ing of the goſpel, and will you not flee for refuge to him? Will you rather be conſumed, than endeavour an eſcape? A beaſt will not be driven into the fire, and will not you be kept out? The merciful Lord Jeſus, by his admirable patience and bounty, hath convinced you how loth he is to leave or loſe you. To this day his arms are ſtretched forth to gather you, and will you not be gathered? Alas for my poor neighbours! Muſt ſo many of them periſh at laſt? What ſhall I do for the daughter of my people?

Lord, by what arguments ſhall they be perſuaded to be happy? What will win them effectually to thy Chriſt? They have many of them eſcaped the pollutions of the world through the knowledge of the Lord and Saviour. They are a people that love thine ordinances, they take delight in approaching to God; thou haſt beautified many of them with lovely and obliging tempers and dipoſitions. Thus far they are come, there they ſtick; and beyond this no power but thine can move them. O thou, to whoſe hand this work is and muſt be left, put forth thy ſaving power and reveal thine arm for their ſalvation: Thou haſt glorified thy name in many among them; Lord, glorify it again.

2. My next requeſt is, that you will all be perſuaded, whether converted or unconverted, to ſet up all the duties of religion in your families, and govern your children and ſervants as men that muſt give an account to God for them in the great day. O that there were not a prayerleſs family in this town! How little will your tables differ from a manger, where beaſts feed together, if God be not owned and acknowledged there, in your eating and drinking? And how can you expect bleſſings ſhould dwell in your tabernacles, if God be not called on there? Say not, you want time for it, or that your neceſſities will not allow it; for, had you been more careful of theſe duties, 'tis like you had not been expoſed to ſuch neceſſities: Beſides, you can find time to be idle, you can waſte a part of every day vainly; Why could not that time be redeemed for God? Moreover, you will not deny but the ſucceſs of all your affairs at home and abroad depends upon the bleſſing of God; and if ſo, think you it is not the right way, even to temporal proſperity, to engage his preſence and bleſſing with you, in whoſe hand your all is? Say not, your children and ſervants are ignorant of God, and therefore you cannot comfortably join with them in thoſe duties; for the neglect of thoſe duties is the cauſe of their

ignorance; and it is not like they will be better, till you uſe God's means to make them ſo.

Beſides, prayer is a part of natural worſhip, and the vileſt among men are bound to pray, elſe the neglect of it were none of their ſin. O let not a duty, upon which ſo many and great bleſſings hang, fall to the ground, upon ſuch ſilly (not to ſay wicked) pretences to ſhift it off. Remember, death will ſhortly break up all your families, and diſband them; and who then think you will have moſt comfort in beholding their dead? The day of account alſo haſtens, and then, who will have the moſt comfortable appearing before the juſt and holy God? Set up, I beſeech you, the ancient and comfortable duties of reading the ſcriptures, ſinging of Pſalms, and prayer, in all your dwelling-places: And do all theſe conſcientiouſly, as men that have to do with God; and try the Lord herewith, if he will not return in a way of mercy to you, and reſtore even your outward proſperity to you again. However, to be ſure, far greater encouragements than that, ly before you, to oblige you to your duties.

(3.) More eſpecially, I have a few things to ſay to you that have attended on the miniſtry, or are under my overſight in a more particular manner, and then I have done. And,

1ſt, I cannot but obſerve to you the goodneſs of our God, yea, the riches of his goodneſs:

Who freely gave Jeſus Chriſt out of his own boſom for us, and hath not withheld his Spirit, ordinances and miniſters, to reveal and apply him to us. Here's love that wants an epithet to match it!

Who engaged my heart upon this tranſcendent ſubject in the courſe of my miniſtry among you: a ſubject which angels ſtudy and admire, as well as we.

Who ſo ſignally protected and overſhadowed our aſſembly in thoſe days of trouble, wherein theſe truths were delivered to you. You then ſat down under his ſhadow with great delight, and his fruit was ſweet to your taſte: His banner over you was love; your bread was then ſure, and your waters failed not: Yea, ſuch was his peculiar indulgence, and ſpecial tenderneſs to you, that he ſuffered no man to do you harm; and it can hardly be imagined any could attempt it that had but known this, and no worſe than this, to be your only deſign and buſineſs.

Who made theſe meditations of Chriſt a ſtrong ſupport, and ſweet relief to *mine*, now with Chriſt, and no leſs to me, under the greateſt exerciſes and trials that ever befel me in this world;

preſerving me yet (tho' a broken veſſel) for ſome farther uſe and ſevice to your ſouls.

Who in the years that are paſt left not himſelf without witneſs among us, bleſſing my labours, to the converſion and edification of many; ſome of which yet remain with us, but ſome are fallen aſleep.

Who hath made many of you that yet remain, a willing and obedient people, who have in ſome meaſure ſupported the reputation of religion by your ſtability and integrity in days of abounding iniquity: My joy and my crown; ſo ſtand ye faſt in the Lord.

Who after all the days of fears and troubles, through which we have paſt, hath at laſt given us and his churches reſt; "that "we being delivered out of the hands of our enemies, might "ſerve him without fear in righteouſneſs and holineſs (which "doing, this mercy may be extended to us) all the days of "our life."

In teſtimony of a thankful heart for theſe invaluable mercies, I humbly and cheerfully rear up this pillar of remembrance, inſcribing it with EBEN-EZER, and JEHOVAH-JIREH.

2*dly*, As I could not but obſerve theſe things to you, ſo I have a few things to requeſt of you, in neither of which I can bear a denial; ſo deeply Chriſt's, your own, and my intereſt ly in them.

(1.) Look to it, my dear friends, that none of you be found Chriſtleſs at your appearance before him. Thoſe that continue Chriſtleſs now, will be left ſpeechleſs then. God forbid that you that have heard ſo much of Chriſt, and you that have profeſſed ſo much of Chriſt, ſhould at laſt fall into a worſe condition than thoſe that never heard the name of Chriſt.

(2.) See that you daily grow more Chriſt-like by converſing with him, as you do, in his precious ordinances. Let it be with your ſouls, as it is with a piece of cloth, which receives a deeper dye every time it is dipt into a fat. If not, you may not expect the continuance of your mercies much longer to you.

(3.) Get theſe great truths well digeſted both in your heads and hearts, and let the power of them be diſplayed in your lives, elſe the pen of the ſcribe, and tongue of the preacher, are both in vain. Theſe things, that ſo often warm'd your hearts from the *pulpit*, return now to make a ſecond impreſſion upon them from the *preſs*. Hereby you will recover and fix thoſe truths which, 'tis like, are in great part already vaniſht from you.

The next age perhaps will produce a race of men of finer dispositions and a gentler turn, than this age has produced. Arit. Prob.

This is the fruit I promise myself from you; and whatever entertainment it meets with from others in this Christ-despising age, yet two things relieve me; one is, that future times may produce more humble and hungry Christians than this glutted age enjoys, to whom it will be welcome: the other is, that duty discharged, and endeavours used to bring men to Christ, and build them up in him; wherein he doth and will rejoice, who is a well-wisher to the souls of men,

JOHN FLAVEL.

THE FOUNTAIN OF LIFE.

SERMON I.

Opens the EXCELLENCY of the SUBJECT.

1 COR. ii. 2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

THE former verse contains an apology for the plain and familiar manner of the apostle's preaching, which was not (as he there tells them) with excellency of speech, or of wisdom; *i. e.* he studied not to gratify their curiosity with rhetorical strains, or philosophical niceties. In this he gives the reason, "for I determined not to know any thing among "you, save Jesus Christ," *&c.* *

"I determined not to know" †.] The meaning is not, that he simply despised, or contemned all other studies and knowledge; but so far only, as they stand in competition with, or opposition to the study and knowledge of Jesus Christ. And it is as if he should say, it is my stated, settled judgment; not a hasty, inconsiderate censure, but the product and issue of my most serious and exquisite enquiries. After I have well weighed the

* *Non* παιδευειν, *sed* θεολογειν, *i. e.* Not to teach arts and sciences, but religion.

† "Εκρινα [*Ekrina*] Signifies, *to esteem much*, or *account the best*; by this, however, he does not despise or condemn all other knowledge, except when it is compared with the knowledge of Christ, *&c.*

caſe, turned it round, viewed it exactly on every ſide, balanced all advantages and diſadvantages, pondered all things that are fit to come into conſideration about it; this is the reſult and final determination, that all other knowledge, how profitable; how pleaſant ſoever, is not worthy to be named in the ſame day with the knowledge of Jeſus Chriſt. This therefore I reſolve to make the ſcope and end of my miniſtry, and the end regulates the mean; ſuch pedantic toys, and airy notions as injudicious ears affect, would rather obſtruct than promote my grand deſign among you: Therefore, wholly waving that way, I applied myſelf to a plain, popular, unaffected dialect, fitted rather to pierce the heart, and convince the conſcience, than to tickle the fancy. This is the ſcope of the words, in which three things fall under conſideration;

Firſt, The ſubject-matter of his doctrine, to wit, *Jeſus Chriſt.* "I determined to know nothing," *i. e.* to ſtudy nothing myſelf, to teach nothing to you, but "Jeſus Chriſt." Chriſt ſhall be the centre to which all the lines of my miniſtry ſhall be drawn. I have ſpoken and written of many other ſubjects in my ſermons and epiſtles, but it is all *reductively* the preaching and diſcovery of Jeſus Chriſt: of all the ſubjects in the world, this is the ſweeteſt; if there be any thing on this ſide heaven, worthy our time and ſtudies, this is it. Thus he magnifies his doctrine, from the excellency of its ſubject-matter, accounting all other doctrines but airy things, compared with this.

Secondly, We have here *that ſpecial reſpect or conſideration of Chriſt*, which he ſingled out from all the reſt of the excellent truths of Chriſt, to ſpend the main ſtrength of his miniſtry upon; and that is, *Chriſt as crucified:* and the rather, becauſe hereby he would obviate the vulgar prejudice raiſed againſt him upon the account of his croſs; "For Chriſt crucified was to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs," chap. i. 23. This alſo beſt ſuited his end, to draw them on to Chriſt; as Chriſt above all other ſubjects, ſo Chriſt crucified above all things in Chriſt: There is therefore a great emphaſis in this word, "and him crucified" *.

Thirdly, The manner in which he diſcourſed this tranſcendent ſubject to them, is alſo remarkable; he not only preached Chriſt crucified, but he preached him aſſiduouſly and plainly: He preached Chriſt frequently; "and whenever he preached

* *Vehementem habet ἔμφασιν* [emphaſin] *quod adjecit, & hunc crucifixum.* Pet. Martyr in loc.

" of Chriſt crucified, he preached him in a crucified ſtile *." This is the ſum of the words; to let them know that his ſpirit was ſo intent upon this ſubject, as if he neither knew, or cared to ſpeak of any other: All his ſermons were ſo full of Chriſt, that his hearers might have thought he was acquainted with no other doctrine. Hence obſerve,

Doct. *That there is no doctrine more excellent in itſelf, or more neceſſary to be preached and ſtudied, than the doctrine of Jeſus Chriſt, and him crucified.*

All other knowledge, how much ſoever it be magnified in the world, is and ought to be eſteemed but droſs, in compariſon of the excellency of the knowledge of Jeſus Chriſt, Phil. iii. 8. " In him are hid all the treaſures of wiſdom and knowledge," Col. ii. 3. †

Eudoxus was ſo affected with the glory of the ſun, that he thought he was born only to behold it; much more ſhould a Chriſtian judge himſelf born only to behold and delight in the glory of the Lord Jeſus.

The truth of this propoſition will be made out by a double conſideration of the doctrine of Chriſt.

Firſt, Let it be conſidered abſolutely, and then theſe lovely properties with which it is naturally clothed, will render it ſuperior to all other ſciences and ſtudies.

1ſt, The knowledge of Jeſus Chriſt is the very marrow and kernel of all the ſcriptures; the ſcope and centre of all divine revelations: Both teſtaments meet in Chriſt. The ceremonial law is full of Chriſt, and all the goſpel is full of Chriſt: The bleſſed lines of both teſtaments meet in him; and how they both harmonize, and ſweetly concenter in Jeſus Chriſt, it is the chief ſcope of that excellent *epiſtle to the Hebrews*, to diſcover; for we may call that *epiſtle* the ſweet harmony of both teſtaments. This argues the unſpeakable excellency of this doctrine, the knowledge whereof muſt needs therefore be a key to unlock the greateſt part of the ſacred ſcriptures: For it is in the underſtanding of ſcripture, much as it is in the knowledge men have in Logic and Philoſophy; if a ſcholar once come to underſtand the bottom-principle, upon which, as upon its hinge, the controverſy turns,

* *Chriſtum crucifixum ſtylo crucifixo prædicabat.*

† He that prefers any knowledge on earth, to this ſacred and heavenly knowledge, prefers traſh to a treaſure. *Davenant on Coloſſ. chap.* ii. *ver.* 3.

the true knowledge of that principle shall carry him through the whole controversy, and furnish him with a solution to every argument: Even so the right knowledge of Jesus Christ, like a clue, leads you through the whole labyrinth of the scriptures.

2*dly*, The knowledge of Jesus Christ is a *fundamental knowledge*; and foundations are most useful, tho' least seen. The knowledge of Christ is fundamental to all *graces*, *duties*, *comforts*, and *happiness*.

(1.) It is fundamental to all graces: They all begin in knowledge; Col. iii 10. "The new man is renewed in know-"ledge." As the old, so the new creation begins in light; the opening of the eyes is the first work of the Spirit: And as the beginnings of grace, so all the after-improvements thereof depend upon this increasing knowledge, 2 Pet. iii. 18. "But grow in "grace, and in the knowledge of our Lord and Saviour." See how these two, grace and knowledge, keep equal pace in the soul of a Christian; in what degree the one increases, the other increases answerably.

(2.) The knowledge of Christ is fundamental to all duties; the duties, as well as graces of Christians are all founded in the knowledge of Christ. Must a Christian believe? That he can never do without the knowledge of Christ: Faith is so much dependant on his knowledge, that it is denominated by it, Isa. liii. 11. "By his knowledge shall my righteous servant jus-"tify many;" and hence, John vi. 40. seeing and believing are made the same thing. Would a man exercise hope in God? that he can never do without the knowledge of Christ, for he is the author of that hope, 1 Pet. i. 3. he is also its object, Heb. vi. 19. its ground-work and support, Col. i. 27. And as you cannot believe or hope, so neither can you pray acceptably, without a competent degree of this knowledge. The very Heathen could say, *Non loquendum de Deo sine lumine*, i. e. Men must not speak of God without light: The true way of conversing with, and enjoying God in prayer, is by acting faith on him through a Mediator: So much comfort and true excellency there is in it, and no more. O then, how indispensible is the knowledge of Christ, to all that do address themselves to God in any duty!

(3.) It is fundamental to all comforts: All the comforts of believers are streams from this fountain. Jesus Christ is the very object matter of a believer's joy, Phil. iii. 3. "Our rejoicing is "in Christ Jesus." Take away the knowledge of Christ, and a Christian is the most sad and melancholy creature in the world:

Again, let Christ but manifest himself, and dart the beams of his light into their souls, it will make them kiss the stakes, sing in flames, and shout in the pangs of death, as men that divide the spoil.

Lastly, This knowledge is fundamental to the eternal happiness of souls: As we can perform no duty, enjoy no comfort, so neither can we be saved without it, John xvii. 3. "This is life "eternal, to know thee the only true God, and Jesus Christ "whom thou hast sent." And, if it be life eternal to know Christ, then it is eternal damnation to be ignorant of Christ: As *Christ* is the *door* that opens heaven, so *knowledge* is the *key* that opens Christ. The excellent gifts, and renowned parts of the moral Heathens, tho' they purchased to them great esteem and honour among men, yet left them in a state of perdition, because of this great defect, They were ignorant of Christ, 1 Cor. i. 21. Thus you see how fundamental the knowledge of Christ is, essentially necessary to all the graces, duties, comforts and happiness of souls.

3*dly*, The knowledge of Christ is profound and large; all other sciences are but shallows; this is a boundless, bottomless ocean: No creature hath a line long enough to fathom the depth of it; there is height, length, depth and breadth ascribed to it, Eph. iii. 14. yea, it passeth knowledge. There is * "a mani-"fold wisdom of God in Christ," Eph. iii. 10. It is of many sorts and forms, of many folds and plights: It is indeed simple, pure and unmixed with any thing but itself, yet it is manifold in degrees, kinds and administrations: Tho' something of Christ be unfolded in one age, and something in another, yet eternity itself cannot fully unfold him. I see something, said Luther, which blessed Austin saw not; and those that come after me, will see that which I see not. It is in studying of Christ, as in the planting of a new discovered country; at first men sit down by the sea-side, upon the skirts and borders of the land; and there they dwell, but by degrees they search farther and farther into the heart of the country: Ah, the best of us are yet but upon the borders of this vast continent!

4*thly*, The study of Jesus Christ is the most noble subject that ever a soul spent itself upon; those that rack and torture their brains upon other studies, like children, weary themselves at a low game; the eagle plays at the sun itself. The angels study this doctrine, and stoop down to look into this deep

* Πολυποίκιλος σοφία Θεοῦ, *Multiformis sapientia Dei.* Caryl in Job xi. 6.

abyſs. What are the truths diſcovered in Chriſt, but the very ſecrets that from eternity lay hid in the boſom of God? Eph. iii. 8, 9. God's heart is opened to men in Chriſt, John i. 18. this makes the goſpel ſuch a glorious diſpenſation, becauſe Chriſt is ſo gloriouſly revealed therein, 1 Cor. iii. 9. and the ſtudying of Chriſt in the goſpel, ſtamps ſuch a heavenly glory upon the contemplating ſoul, verſe 18.

5thly, It is the moſt ſweet and comfortable knowledge; to be ſtudying Jeſus Chriſt, what is it but to be digging among all the veins and ſprings of comfort? and the deeper you dig, the more do thoſe ſprings flow upon you. How are hearts raviſhed with the diſcoveries of Chriſt in the goſpel? what extaſies meltings, tranſports, do gracious ſouls meet there? Doubtleſs, Philip's extaſy, John i. 45. εὑρήκαμεν Ἰησοῦν, "We have found Je-"ſus," was far beyond that of Archimedes. A believer could ſit from morning to night, to hear diſcourſes of Chriſt; "His "mouth is moſt ſweet," Cant. v. 16. *

Secondly, Let us compare this knowledge with all other knowledge, and thereby the excellency of it will farther appear.

1. All other knowledge is natural, but this wholly ſupernatural, Mat. xi. 27. "No man knoweth the Son, but the Father; "neither knoweth any the Father, ſave the Son, and he to whom-"ſoever the Son will reveal him." The wiſeſt Heathens could never make a diſcovery of Chriſt by their deepeſt ſearches into nature; the moſt eagle-eyed philoſophers were but children in knowledge, compared with the moſt illiterate chriſtians.

2. Other knowledge is unattainable by many: All the helps and means in the world would never enable ſome Chriſtians to attain the learned arts and languages; men of the beſt wits, and moſt pregnant parts, are moſt excellent in theſe: but here is the myſtery and excellency of the knowledge of Chriſt, that men of moſt blunt, dull and contemptible parts attain, through the teaching of the Spirit, to this knowledge, in which the more acute and ingenious are utterly blind, Mat. xi. 25. "I thank "thee, O Father, Lord of heaven and earth, becauſe thou haſt "hid theſe things from the wiſe and prudent, and haſt reveal-"ed them unto babes." 1 Cor. i. 26, 27. "You ſee your calling, "brethren, how that not many wiſe men after the fleſh, not ma-

* Every diſcovery of thy truth is, above all, the pleaſanteſt, moſt raviſhing and delightful, and even invites and offers itſelf to every one of its own accord: What exquiſite pleaſure is there in that, which lies concealed within the inmoſt receſſes of your heart, and is ſhut up, as it were, with locks and bars? *Brightman on Cant.*

" ny mighty, not many noble are called: but God hath choſen " the fooliſh things of the world, to confound the wiſe," &c.

3. Other knowledge, though you ſhould attain the higheſt degree of it, would never bring you to heaven, being defective and lame both in the integrity of parts, the principal thing, *viz.* Chriſt, being wanting; and in the purity of its nature: for the knowing Heathens grew vain in their imaginations, Rom. i. 21. and in the efficacy and influence of it on the heart and life, *They held the truth in unrighteouſneſs;* their luſts were ſtronger than their light, Rom. i. 18. But this knowledge hath potent influences, changing ſouls into its own image, 2 Cor. iii. 18. and ſo proves a ſaving knowledge unto men, 1 Tim. ii. 4. And thus I have in a few particulars pointed out the tranſcendency of the knowledge of Chriſt.

The uſe of all this I ſhall give you in a few inferences, on which I ſhall not enlarge, the whole being only preliminary to the doctrine of Chriſt; only for the preſent I ſhall hence infer,

Inference 1.

* The ſufficiency of the doctrine of Chriſt, to make men wiſe unto ſalvation. Paul deſired to know nothing elſe; and, indeed, nothing elſe is of abſolute neceſſity to be known: A little of this knowledge, if ſaving and effectual upon thy heart, will do thy ſoul more ſervice, than all the vain ſpeculation and profound parts that others ſo much glory in. Poor Chriſtian, be not dejected, becauſe thou ſeeſt thyſelf out ſtript and excelled by ſo many in other parts of knowledge: if thou know Jeſus Chriſt, thou knoweſt enough to comfort and ſave thy ſoul. Many learned philoſophers are now in hell, and many illiterate Chriſtians in heaven.

Inference 2.

If there be ſuch excellency in the knowledge of Chriſt, let it humble all, both ſaints and ſinners, that we have no more of this clear and effectual knowledge in us, notwithſtanding the excellent advantages we have had for it. Sinners, concerning you I may ſigh and ſay with the apoſtle, 1 Cor. xv. 34. " Some " have not the knowledge of Chriſt, I ſpeak this to your ſhame." This, O this is the condemnation. And even for you that are inlightned in this knowledge, how little do you know of Jeſus Chriſt, in compariſon of what you might have known of him?

* He is completely learned, who has learned the goſpel; but that perſon is quite fooliſh and mad, who ſeeks for ſaving knowledge any where elſe; for here is a large field of ſuch knowledge; here all the treaſures of it. *Davenant on Coloſſ.*

What a shame is it, that you should need to be taught the very first truths, "when for the time you might have been teachers "of others?" Heb. v. 12, 13, 14. "That your ministers cannot "speak unto you as spiritual, but as unto carnal, even as unto "babes in Christ." 1 Cor. iii. 1, 2. O how much time is spent in other studies, in vain discourses, frivolous pamphlets, worldly employments? how little in the search and study of Jesus Christ?

Inference 3.

How sad is their condition that have a knowledge of Christ, and yet as to themselves it had been better they had never had it *! Many there be that content themselves with an unpractical, ineffectual, and merely notional knowledge of him; of whom the apostle saith, "It had been better for them not to "have known," 2 Pet. ii. 21. It serves only to aggravate sin and misery: for though it be not enough to save them, yet it puts some weak restraints upon sin, which their impetuous lusts breaking down, expose them thereby to a greater damnation.

Inference 4.

Fourthly, This may inform us by what rule to judge both ministers and doctrine. Certainly that is the highest commendation of a minister, to be an able minister of the New Testament; not of the letter, but of the Spirit, 2 Cor. iii. 6. He is the best artist, that can most lively and powerfully display Jesus Christ before the people, evidently setting him forth as crucified among them; and that is the best sermon, that is most full of Christ, not of art and language. I know that a holy dialect well becometh Christ's ministers, they should not be rude and careless in language or method; but surely the excellency of a sermon lies not in that, but in the plainest discoveries and liveliest applications of Jesus Christ.

Inference 5.

Let all that mind the honour of religion, or the peace and comfort of their own souls, wholly sequester and apply themselves to the study of Jesus Christ, and him crucified. Wherefore spend we ourselves upon other studies, when all excellency, sweetness and desirableness is concenter'd in this one? Jesus Christ is fairer than the children of men, the chiefest among ten thousands, "as the apple-tree among the trees of the wood;" *Quae faciunt divisa beatum, in hoc mixta fluunt:* These things which singly ravish and delight the souls of men, are all found

* *Vide* Zanch. in Eph. iv. p. 161. *de duplici cognitione Christi.*

conjunctly in Christ. O what a blessed Christ is this * ! whom to know is eternal life. From the knowledge of Jesus Christ do bud forth all the fruits of comfort, and that for all seasons and conditions. Hence Rev. xxii. 2. he is called "the tree of life, "which bears twelve manner of fruits, and yields its fruit every "month; and the very leaves of this tree are for healing." In Christ souls have, (1.) All necessaries for food and physick. (2.) All varieties of fruits, twelve manner of fruits; a distinct sweetness in this, in that, and in the other attribute, promise, ordinance. (3.) In him are these fruits at all times, he bears fruit every month; there is precious fruit in Jesus Christ, even in the black month; winter fruits as well as summer fruits. O then study Christ, study to know him more *extensively*. There be many excellent things in Christ, that the most eagle-ey'd beever hath not yet seen: Ah! 'tis pity that any thing of Christ should ly hid from his people. Study to know Christ more *intensively*, to get the experimental taste and lively power of his knowledge upon your hearts and affections: This is the knowledge that carries all the sweetness and comfort in it. Christian, I dare appeal to thy experience, whether the experimental taste of Jesus Christ, in ordinances and duties, has not a higher and sweeter relish than any created enjoyment thou ever tasted in this world? O then separate, devote, and wholly give thyself, thy time, thy strength to this most sweet transcendent study.

Inference 6.

Lastly, Let me close the whole with a double caution; one to ourselves, who by our callings and professions are the ministers of Christ; another to those that sit under the doctrine of Christ daily.

First, If this doctrine be the most excellent, necessary, fundamental, profound, noble, and comfortable doctrine †, let us then take heed lest, while we study to be exact in other things, we be found ignorant in this. Ye know 'tis ignominious, by

* I am sure, (saith a holy one), the saints at their best, are but strangers to the weight and worth of the incomparable sweetness of Christ; he is so new, so fresh in excellency every day to those that search more and more into him, as if heaven could furnish as many new Christs (if I may so speak) as there are days betwixt him and us; and yet he is one and the same still: O, we love an unknown lover, when we love Christ.

† *Peritum esse, et sine doctrina pietatis periturum*: i. e. To be skill'd in other things, and not in the gospel, is to perish. *Augustin.*

the common ſuffrage of the civiliz'd world, for any man to be unacquainted with his own calling, or not to intend the proper buſineſs of it: 'Tis our calling, as the Bridegroom's friends, to woo and win ſouls to Chriſt, to ſet him forth to the people as crucified among them, Gal. iii. 1. to preſent him in all his attractive excellencies, that all hearts may be ravithed with his beauty, and charmed into his arms by love: We muſt alſo be able to defend the truths of Chriſt againſt undermining heretics, to inſtil his knowledge into the ignorant, to anſwer the caſes and ſcruples of poor doubting Chriſtians. How many intricate knots have we to unty? What pains, what ſkill is requiſite for ſuch as are imployed about our work? And ſhall we ſpend our precious time in frivolous controverſies, philoſophical niceties, dry and barren ſcholaſtic notions *? Shall we ſtudy every thing but Chriſt? revolve all volumes but the ſacred ones? What is obſerved even of Bellarmine †, that he turned with lothing from ſchool divinity, becauſe it wanted the ſweet juice of piety, may be convictive to many among us, who are often too much in love with worſe imployment than what he is ſaid to lothe. O let the knowledge of Chriſt dwell richly in us.

Secondly, Let us ſee that our knowledge of Chriſt be not a powerleſs, barren, ‡ unpractical knowledge: O that, in its paſſage from our underſtanding to our lips, it might powerfully melt, ſweeten, and raviſh our hearts! Remember, brethren, a holy calling never ſaved any man, without a holy heart; if our tongues only be *ſanctified*, our whole man muſt be *damned*. "We "and our people muſt be judged by the ſame goſpel, and ſtand "at the ſame bar, and be ſentenced on the ſame terms, and dealt "with as ſeverely as any other men: We cannot think to be "ſaved by our clergy, or to come off with a *Legit ut clericus*, "when there is wanting the *Credit et vixit ut Chriſtianus*;" as

* We are not to ſtudy the niceties of rhetoric, ſo much as plainneſs and perſpicuity; nor are we to ſpeak in a high florid ſtrain, as orators; but with the earneſtneſs and zeal, and ſincerity of the apoſtles; we are not to talk fine things, but what may convince the underſtanding, and touch the heart.

† *Quod a ſtudiis ſcholaſticæ theologiæ averteretur fere nauſeabundus, quoniam ſacco curebant liquidæ pietatis*, Faligat. in vita Bel.

‡ Beware, leſt, while the tree of knowledge daily flouriſhes and thrives, the tree of practice ſhould become barren, or bear no fruit. Take heed that ye reſt not ſatisfied in the gifts of the Spirit, and begin to think nothing of the Spirit himſelf, the beſt gift. *Ford. amb. Sacr. p.* 35.

an eminent * diving ſpeaks. O let the keepers of the vineyard look to and keep their own vineyard: we have a heaven to win or loſe, as well as others.

Thirdly, Let us take heed that we withhold not our knowledge of Chriſt in unrighteouſneſs from the people. O that our lips may diſperſe knowledge, and feed many. Let us take heed of the napkin, remembring the day of account is at hand †. Remember, I beſeech you, the *relations* wherein you ſtand, and the obligations reſulting thence: Remember, the great Shepherd gave himſelf for, and gave you to the flock; your time, your gifts are not yours, but God's: Remember the pinching wants of ſouls, who are periſhing for want of Chriſt; and if their tongues do not, yet their neceſſities do beſpeak us, as they did Joſeph, Gen. xlvii. 15. "Wherefore ſhould we die "in thy preſence? Give us food, that we may live and not die." Even the ſea monſters draw forth their breaſts to their young ones, and ſhall we be cruel! cruel to ſouls! Did Chriſt not think it too much to ſweat blood, yea, to die for them? and ſhall we think it much to watch, ſtudy, preach, pray, and do what we can for their ſalvation? O let the ſame mind be in you which was alſo in Chriſt!

Secondly, To the people that ſit under the doctrine of Chriſt daily, and have the light of his knowledge ſhining round about them.

Firſt, Take heed ye do not reject and deſpiſe this light. This may be done two ways: *Firſt*, When you deſpiſe the means of knowledge by ſlight and low eſteems of it. Surely, if you thus reject knowledge, God will reject you for it, Hoſ. iv. 6. it is a deſpiſing of the richeſt gift that ever Chriſt gave to the church: and however it be a contempt and ſlight that begins low, and ſeems only to vent itſelf upon the weak parts, in artificial diſcourſes, and untaking tones and geſtures of the ſpeakers; yet, believe it, 'tis a daring ſin that flies higher than you are aware, Luke x. 16. "He that deſpiſeth you, deſpiſeth "me; and he that deſpiſeth me, deſpiſeth him that ſent me." *Secondly*, You deſpiſe the knowledge of Chriſt, when you deſpiſe the directions and loving conſtraints of that knowledge; when you refuſe to be guided by your knowledge, your light

* Gildas Salvianus, *p.* 27.

† We may apply to miniſters what Taeitus ſpeaks of magiſtrates, *Ita nati eſtis, ut bona malaque veſtra ad rempublicam pertineant*, *i. e.* On your good or bad conduct depends the good or ill of many. *Tacit. Annal. lib.* 4.

and your luſts conteſt and ſtruggle within you. O 'tis ſad when your luſts maſter your light. You ſin not as the Heathens ſin, who know not God; but when you ſin, you muſt ſlight and put by the notices of your own conſciences, and offer violence to your own convictions: And what ſad work will this make in your ſouls? How ſoon will it lay your conſciences waſte?

Secondly, Take heed that you reſt not ſatisfied with that knowledge of Chriſt you have attained, but grow on towards perfection. 'Tis the pride and ignorance of many profeſſors, when they have got a few raw and indigeſted notions, to ſwell with ſelf-conceits of their excellent attainments: And 'tis the ſin, even of the beſt of ſaints, when they ſee (*veritas in profundo*) how deep the knowledge of Chriſt lies, and what pains they muſt take to dig for it, to throw by the ſhovel of duty, and cry, *Dig we cannot*. To your work, Chriſtians, to your work; let not your candle go out: Sequeſter yourſelves to this ſtudy, look what intercourſes, and correſpondences are betwixt the two worlds; what communion ſoever God and ſouls maintain, it is in this way: Count all therefore but droſs in compariſon of that excellency which is in the knowledge of Jeſus Chriſt.

SERMON II.

Sets forth CHRIST in his eſſential and primeval GLORY.

PROV. viii. 30. *Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him.*

THESE words are a part of that excellent commendation of wiſdom, by which in this book Solomon intends two things; *firſt*, Grace or holineſs, Prov. iv. 7. "Wiſdom is the "principal thing." Secondly, *Jeſus Chriſt*, the fountain of that grace: and look as the former is renowned for its excellency, Job xxviii. 14, 15. ſo the latter, in this context, wherein the Spirit of God deſcribes the moſt bleſſed ſtate of Jeſus Chriſt, the wiſdom of the Father, from thoſe eternal delights he had with his Father, before his aſſumption of our nature: "Then "was I by him," *&c.* that long *Evum* was wholly ſwallowed up, and ſpent in unſpeakable delights and pleaſures. Which

delights were twofold, (1.) The Father and Son delighted one in another (from which delights the Spirit is not here excluded) without communicating that their joy to any other, for no creature did then exiſt ſave in the mind of God, verſe 30. (2). They delighted in the ſalvation of men, in the proſpect of that work, though not yet extant, verſe 31. My preſent buſineſs lies in the former, *viz.* the mutual delights of the Father and Son, one with and in another; the account whereof we have in the text: wherein conſider,

1. The glorious condition of the non-incarnated Son of God, deſcribed by the perſon with whom his fellowſhip was, "Then "was I by him," or with him; ſo with him as never was any, in his very boſom, John i. 18. the only begotten Son was in the boſom of the Father; an expreſſion of the greateſt dearneſs and intimacy in the world; as if he ſhould ſay, wrapt up in the very ſoul of his Father, emboſomed in God.

2. This fellowſhip is illuſtrated by a metaphor, wherein the Lord will ſtoop to our capacities, (as "One brought up with "him") the Hebrew word * אָמוֹן [*Amin*] is ſometimes rendered a *cunning workman*, or *curious artiſt*, as in Cant. vii. 1. which is the ſame word. And indeed Chriſt ſhewed himſelf ſuch an artiſt in the creation of the world; "For all things "were made by him, and without him there was nothing made, "that was made," John i. 3. But Montanus, and others, render it *nutricius*; and ſo Chriſt is here compared to a delightful child, ſporting before its Father: the Hebrew root † שָׂחַק [*Shachak*], which our tranſlation renders "rejoicing be-"fore him," ſignifies *to laugh*, *play*, or *rejoice*; ſo that, look as parents delight to ſee their children ſporting before them, ſo did the Father delight in beholding this darling of his boſom.

3. This delight is farther amplified by the perpetuity, and uninterruptedneſs thereof; "I was day by day his delight, rejoi-"cing always before him" ‡. Theſe delights of the Father and

* אָמוֹן [*Amin*] Signifies a *Skilful Artiſt*; he is pleaſed to aſſume this character, in order to ſhew men, that their converſion is not owing to any ſtrength of their own, but is the work of this ſkilful Artiſt. *Brightman on Cant.* i. 26.

† *Ridere*, to laugh, שָׂחַק [*Shachak*] *ludere*, to ſport; *laetari*, to rejoice; ἀνθρωποπαθῶς, *after the manner of men*; he compares himſelf to a pleaſant child, ſtanding before his father. *Luvat.* on this place.

‡ יוֹם יוֹם מְשַׂחֶקֶת [*Jom, Jom Meſhacheketh*]. Die, die Judeæ.

the Son one in another, knew not a moment's interruption, or diminution: thus did these great and glorious persons mutually let forth their fullest pleasure and delight, each into the heart of other; they lay as it were imbosomed one in another, entertaining themselves with delights and pleasures ineffable, and unconceiveable. Hence we observe,

Doct. *That the condition and state of Jesus Christ before his incarnation, was a state of highest and most unspeakable delight and pleasure, in the enjoyment of his Father.*

John tells us, he was in the bosom of his Father *: to lie in the bosom is the posture of dearest love, John xiii. 23. "Now "there was leaning on Jesus' bosom one of his disciples "whom Jesus loved;" but Christ did not lean upon the Father's bosom, as that disciple did on his, but lay in it: and therefore, in Isa. xliii. 1. the Father calls him, "Mine elect in whom "my soul delighteth;" which is † variously rendered; the Septuagint, *quem fuscepit*, whom my soul takes, or wraps up: others, *complacuit*, one that highly pleases and delights my very soul: and, 2 Cor. viii. 9. he is said, in this estate, wherein I am now describing him, to be *rich*: and, Phil. ii. 7. "To be equal "with God, and to be in the form of God," (i. e.) to have all the glory and ensigns of the majesty of God; and the riches which he speaks of, was no less than all that God the Father hath, John xvi. 14. "All that the Father hath is mine:" and what he now hath in his exalted state, is the same he had before his humiliation, John xvii. 5. Now, to glimpse out (as we are able) the unspeakable felicity of that state of Christ, whilst he lay in that blessed bosom, I shall consider it three ways, negatively, positively, and comparatively.

1. Let us consider that state negatively, by removing from it all those degrees of abasement and sorrow which his incarnation brought him under; as,

First, He was not then abased to the condition of a creature,

* John i. 18. Here is insinuated, metaphorically, the intimate communion of the Son of God with the Father, which consists in eternal generation, in the strictest oneness or unity of nature, in the most ardent love, and in communication of the most secret affairs. *Glass.*

† Hieron. *Quem approbat*, i. e. Whom my soul approves. Pagninus & Montanus, *Complacuit animae meae*, i. e. One that highly delights my soul. The Septuagint, *Quem fuscepit anima mea*, i. e. Whom my soul takes or wraps up.

which was a low ſtep indeed, and that which upon the matter undid him in point of reputation; for by this (ſaith the apoſtle) "he made himſelf of no reputation," Phil. ii. 7. it emptied him of his glory. For God to be made man, is ſuch an abaſement as none can expreſs: but then not only to appear in true fleſh, but alſo in the likeneſs of ſinful fleſh, as, Rom. viii. 3. O what is this!

Secondly, Chriſt was not under the law in this eſtate. I confeſs 'twas no diſparagement to Adam in the ſtate of innocency, to angels in their ſtate of glory, to be under law to God; but it was an unconceivable abaſement to the abſolute independent being to come under law: yea, not only under the obedience, but alſo under the malediction and curſe of the law, Gal. iv. 4. "But "when the fulneſs of time was come, God ſent forth his Son, "made of a woman, made under the law.

Thirdly, In this ſtate he was not liable to any of thoſe ſorrowful conſequents and attendants of that frail and feeble ſtate of humanity, which he afterwards aſſumed, with the nature: As, (1.) He was unacquainted with griefs: there was no ſorrowing or ſighing in that boſom where he lay, tho' afterwards he became "a man of ſorrows and acquainted with grief," Iſa. liii. 3. "A man of ſorrows," as if he had been conſtituted and made up of pure and unmixed ſorrows; every day converſing with griefs, as with his intimate companions and acquaintance. (2.) He was never pinched with poverty and wants, while he continued in that boſom, as he was afterwards, when he ſaid, "The "foxes have holes, and the birds of the air have neſts, but the "ſon of man hath not where to lay his head," Mat. viii. 20. Ah bleſſed Jeſus! thou needſt not to have wanted a place to have lain thine head, hadſt thou not left that boſom for my ſake *. (3.) He never underwent reproach and ſhame in that boſom, there was nothing but glory and honour reflected upon him by his Father, tho' afterwards he was deſpiſed, and rejected of men, Iſa. liii. 3. His Father never looked upon him without ſmiles and love, delight and joy, tho' afterwards he become a re-

* He that *was in the boſom of the Father*; an expreſſion ſhewing the intimate, cloſe, and ſecret delight and love he had from the Father. How unſpeakable is it, that he ſhould deprive himſelf of the ſenſe of it? to put himſelf, as it were, out of heaven into hell? this is deeper love than ever we can imagine or conceive: No wonder, the apoſtle calls it περισσεύειν [*periſſeuon*], and ὑπερπερισσεύειν [*hyperperiſſeuon*] the unſearchable riches of grace; we are never able to go to the bottom of it, but ſtill there is more grace and love behind. *Mr. Anth. Burgeſs, lect. in John* xvii. *p.* 503.

proach of men, and deſpiſed of the people, Pſalm. xxii. 6. (4.) His holy heart was never offended with an impure ſuggeſtion or temptation of the Devil; all the while he lay in that boſom of peace and love, he never knew what it was to be aſſaulted with temptations, to be beſieged and battered upon by unclean ſpirits, as he did afterwards, Mat. iv. 1. "Then was Jeſus led up of the "Spirit into the wilderneſs to be tempted of the Devil." It was for our ſakes that he ſubmitted to thoſe exerciſes of ſpirit, "to be in all points tempted like as we are, that he might be un-"to us a merciful and faithful high prieſt," Heb. iv. 15. (5.) He was never ſenſible of pains and tortures in ſoul or body, there were no ſuch things in that bleſſed boſom where he lay, tho' afterwards he groaned and ſweat under them, Iſa. liii. 5. The Lord embraced him from eternity, but never wounded him till he ſtood in our place and room. (6.) There were no hidings or withdrawments of his Father from him; there was not a cloud from eternity upon the face of God, till *Jeſus Chriſt* had left that boſom: It was a new thing to Chriſt to ſee frowns in the face of his Father; a new thing for him to cry, "My God, "my God, why haſt thou forſaken me?" Matth. xxvii. 46. (7.) There were never any impreſſions of his Father's wrath upon him, as there were afterwards: God never delivered ſuch a bitter cup of wrath into his hands before, as that was Matth. xxvi. 39. *Laſtly*, There was no death, to which he was ſubject, in that boſom. All theſe things were new things to Chriſt: he was above them all, till for our ſakes he voluntarily ſubjected himſelf unto them. Thus you ſee what that ſtate was not.

2. Let us conſider it *poſitively*, what it was, and gueſs by ſome particular conſiderations (for indeed we can but gueſs) at the glory of it: as, (1.) We cannot but conceive it to be a ſtate of matchleſs happineſs, if we conſider the perſons enjoying and delighting in each other: he was with God, John i. 1. God, you know, is the fountain, ocean and centre, of all delights and joys; Pſal. xvi. 11. "In thy preſence is fulneſs of joy." To be wrapt up in the ſoul and boſom of all delights, as Chriſt was, muſt needs be a ſtate tranſcending apprehenſion; to have the fountain of love and delight letting out itſelf ſo immediately, and fully, and everlaſtingly, upon this only begotten darling of his ſoul, ſo as it never did communicate itſelf to any; judge what a ſtate of tranſcendent felicity this muſt be. Great perſons have great delights.

(2.) Or if we conſider the intimacy, dearneſs, yea, oneneſs of thoſe great perſons one with another: the nearer the union, the ſweeter the communion. Now Jeſus Chriſt was not only

near and dear to God, but one with him; "I and my Father are "one," John x. 30.: one in nature, will, love, and delight. There is indeed a moral union of ſouls among men by love, but this was a natural oneneſs; no child is ſo one with his father, no huſband ſo one with the wife of his boſom, no friend ſo one with his friend, no ſoul ſo one with its body, as Jeſus Chriſt and his Father were one. O what matchleſs delights muſt neceſſarily flow from ſuch a bleſſed union!

(3.) Conſider again the purity of that delight with which the bleſſed Father and Son embraced each other; the beſt Creature-delights one in another, are mixed, debaſed, and allayed: if there be ſomething raviſhing and engaging, there is alſo ſomething cloying and diſtaſting. The purer any delight is, the more excellent. Now, there are no chriſtal ſtreams flowing ſo purely from the fountain, no beams of light ſo unmixed from the ſun, as the loves and delights of theſe holy and glorious perſons were: the holy, holy, holy Father embraced the thrice holy Son with a moſt holy delight and love.

(4.) Conſider the conſtancy of this delight: It was from everlaſting, as in verſe 23. and from eternity; it never ſuffered one moment's interruption: The ever-flowing fountain of God's delight and love never ſtopt its courſe, never ebbed; but as he ſpeaks in the text, "I was daily his delight, rejoicing al-"ways before him." Once more, conſider the fulneſs of that delight, the perfection of that pleaſure; *I was delights:* So the word is in its original; not only plural, *delights*, all *delights*, but alſo in the abſtract, *delight* itſelf: as afterwards from the abundance of his ſorrows, he was ſtiled, a man of ſorrows; ſo here, from the fulneſs of his delights: as tho' you ſhould ſay, even conſtituted and made up of pleaſure and delight.

3. Once more, let us conſider it *comparatively*, and this ſtate will yet appear more glorious, comparing it with either the choiceſt delights that one creature takes in another, or that God takes in the creature, or that the creatures takes in God: meaſure theſe immenſe delights betwixt the Father and his Son, by either of theſe lines, and you ſhall find them infinitely ſhort: For, (1.) Tho' the delights that creatures take in each other, be ſometimes a great delight; ſuch was Jacob's delight in Benjamin, whoſe life is ſaid *to be bound up in the lad's life*, a dear and high expreſſion, Gen. xliv. 30. Such was that of Jonathan in David, whoſe ſoul was knit with his ſoul, "and he "loved him as his own ſoul," 1 Sam. xiii. 1. and ſuch is the delight of one friend in another; "there is a friend that is as a

" man's own ſoul," Deut. xiii. 6. ? yet all this is but creature-delight, and can in no particular equal the delights betwixt the Father and Son; for this is but a finite delight, according to the meaſure and abilities of creatures, but that is infinite, ſuitable to the infinite perfection of the divine being: this is always mixed, that perfectly pure. (2.) Or if you compare it with the delight that God takes in the creatures; it is confeſſed that God takes great delight in ſome creatures. " The Lord " takes pleaſure in his ſaints, he rejoices over them with ſinging! " and reſteth in his love," Zeph. iii. 17. Iſa. lxii. 5. But yet there is a great difference betwixt his delight in creatures, and his delights in Chriſt; for all his delight in the ſaints is *ſecondary*, and for Chriſt's ſake; but his delights in Chriſt are *primary*, and for his own ſake: we are accepted in the beloved, Eph. i. 6. he is beloved, and accepted for himſelf. (3.) To conclude, compare it once more with the delights that the beſt of creatures take in God, and Chriſt, and it muſt be confeſſed that is a choice delight, and a tranſcendent love, with which they love and delight in him; * Pſal. xxiii. 75. " Whom have I in hea- " ven but thee? and on earth there is none that I deſire beſides " thee." What pangs of love, what raptures of delight did the ſpouſe expreſs to Chriſt? " O thou whom my ſoul loveth!" But ſurely our delight in God is no perfect rule to meaſure his delight in Chriſt by: for our love to God (at the beſt) is ſtill imperfect; that's the burden and conſtant complaint of ſaints, but this is perfect: ours is inconſtant, up and down, ebbing and flowing, but this is conſtant. So then, to conclude; the condition and ſtate of Jeſus Chriſt before his incarnation, was a ſtate of higheſt and matchleſs delight, in the enjoyment of his Father. The uſes follow.

Uſe of Information.

Inference 1. What an aſtoniſhing act of love was this then, for the Father to give the delight, the darling of his ſoul, out of his very boſom, for poor ſinners! all tongues muſt needs pauſe and falter, that attempt the expreſſion of his grace; expreſſions being here ſwallowed up: " God ſo loved the world, that he " gave his only begotten Son," John iii. 16. Here is a *ſic* with-

* *Amo te, Domine, pluſquam meos, pluſquam mea, pluſquam me*, i. e. O Lord, I love thee above all my relations, above all that is mine, above myſelf. *Bern.*

Suppoſe (ſaith one) there were a hell betwixt me and Chriſt, and Chriſt ſhould ſay, put in thy foot and come through, or thou ſhalt have none of me, would I not do it?

out a *ficut*; so loved them: how did he love them? nay, here you must excuse the tongues of angels; which of us would deliver a child, the child of our delights, an only child, to death for the greatest inheritance in the world? what tender parent can endure a parting pull with such a child? when Hagar was taking her last leave (as she thought) of her Ishmael, Gen. xxi. 16. the text saith, "she went and sat her down over "against him, a good way off: for she said, Let me not see the "death of the Child. And she sat over-against him, and lift up "her voice, and wept:" though she were none of the best mothers, nor he the best of children, yet she could not give up the child. O it was hard to part! what an outcry did David make, even for an Absalom! wishing he had died for him. What a hole (as I may say) hath the death of some children made in the hearts of some parents, which will never be closed up in this world? yet surely, never did any child lie so close to a parent's heart, as Christ did to his Father's; and yet he willingly parts with him, though his only one, the Son of his delights, and that to death, a cursed death, for sinners, for the worst of sinners. *O miranda Dei philanthropia!* matchless love! a love past finding out! Let all men therefore, in the business of their redemption, give equal glory to the Father with the Son, John v. 23. if the Father had not loved thee, he had never parted with such a Son for thee.

Infer. 2. From one wonder let your souls turn to another, for they are now in the midst of wonders: adore, and be for ever astonished at the love of Jesus Christ to poor sinners; that ever he should consent to leave such a bosom, and the ineffable delights that were there, for such poor worms as we are. Oh heights, depths, lengths, and breadths of unmeasurable love! O see, Rom. v. 6, 7, 8. read, and wonder; how is the love of Christ commended in ravishing circumstances to poor sinners *! You would be loth to leave a creature's bosom, a comfortable dwelling, a fair estate for the best friend in the world; your souls are loth to leave their bodies, though they have no such great content there; but which of you, if ever you found by experience what

* It is admirable that Christ should not only put himself out of comfort, but also from the enjoyment of that manifested glory and honour he might have retained to himself; for he prayeth here for that glory which he had with the Father from the beginning of the world: he had it in *right*, but not in *possession*: he voluntarily divested himself of that to accomplish our redemption. *Burgess on John* xvii. 19.

it is to be in the bosom of God by divine communion, would be perſuaded to leave ſuch a boſom for all the good that is in the world? and yet Jeſus Chriſt, who was embraced in that boſom after another manner than ever you were acquainted with, freely left it, and laid down the glory and riches he enjoyed there, for your ſakes; and as the Father loved him; even ſo (believers) hath he loved you, John xvii. 22. What manner of love is this! Who ever loved as Chriſt loves? Who ever denied himſelf for Chriſt, as Chriſt denied himſelf for us?

Infer. 3. Hence we are informed, That intereſt in Jeſus Chriſt is the true way to all ſpiritual preferment in heaven. Do you covet to be in the heart, in the favour and delight of God? Get intereſt in Jeſus Chriſt, and you ſhall preſently be there. What old Iſrael ſaid of the children of his beloved Joſeph, Thy children are my children; the ſame God ſaith of all the dear children of Chriſt, Gen. xlviii. 5, 9. You ſee among men, all things are carried by intereſt: perſons riſe in this world as they are befriended; preferment goes by favour: So 'tis in heaven, perſons are preferred according to their intereſt in the beloved, Eph. i. 9. Chriſt is the great favourite in heaven: his image upon your ſouls, and his name in your prayers, makes both accepted with God.

Infer. 4. How worthy is Jeſus Chriſt of all our love and delights? You ſee how infinitely the Father delighteth in him, how he raviſhes the heart of God; and ſhall he not raviſh our hearts? I preſent you a Chriſt this day, able to raviſh any ſoul that will but view and conſider him. O that you did but ſee this lovely Lord Jeſus Chriſt! Then would you go home ſick of love: ſurely he is a drawing Saviour, John xii. 32. Why do ye laviſh away your precious affections upon vanity? None but Chriſt is worthy of them: when you ſpend your precious affections upon other objects, what is it but to dig for droſs with golden mattocks? *The Lord direct our hearts into the love of Chriſt.* O that our hearts, loves and delights did meet and concentre with the heart of God in this moſt bleſſed object! O let him that left God's boſom for you, be emboſomed by you, though yours be nothing to God's; he that left God's boſom for you, deſerves yours.

Infer. 5. If Chriſt be the beloved darling of the Father's ſoul, think what a grievous and unſufferable thing it is to the heart of God, to ſee his dear Son deſpiſed, ſlighted, and rejected by ſinners: verily, there is no ſuch cut to the heart of God in the whole world. Unbelievers trample upon God's darling, tread under foot him that eternally lay in his boſom, Heb. x. 29. Smite

the apple of his eye, and how God will bear this, that parable, Mat. xxi. 37, to 40. will inform you; surely he will miserably destroy such wretched sinners. If you would study to do God the greatest despight, there is none like this. What a dismal word is that; 1 Cor. xvi. 22. "If any man love not our Lord "Jesus Christ, let him be Anathema Maranatha," *(i. e.)* let the great curse of God lie upon that man till the Lord come. O sinners! you shall one day know the price of this sin; you shall feel what it is to despise a Jesus, that is able to compel love from the hardest heart. O that you would slight him no more! O that this day your hearts might fall in love with him! I tell you, if you would set your love to sale, none bids so fair for it as Christ.

2. Use of Exhortation.

1. To saints: If Christ lay eternally in this bosom of love, and yet was content to forsake and leave it for your sakes; then, (1.) Be you ready to forsake and leave all the comforts you have on earth for Christ: famous Galleacius left all for his enjoyment. Moses left all the glory of Eygpt: Peter, and the other apostles left all, Luke xviii. 28. But what have we to leave for Christ in comparison of what he left for us? Surely Christ is the highest pattern of self-denial in the world. (2.) Let this confirm your faith in prayer: if he, that has such an interest in the heart of God, intercede with the Father for you, then never doubt of audience and acceptance with him; surely you shall be accepted through the beloved, Eph. i. 6. Christ was never denied any thing that he asked, John xi. 42. the Father hears him always; though you are not worthy, Christ is, and he ever lives to make intercession for you, Heb. vii. 25.

(3.) Let this encourage thy heart, O saint, in a dying hour, and not only make thee patient in death, but in a holy manner impatient till thou be gone; for whither is thy soul now going, but to that bosom of love whence Christ came? John xvii. 24. "Father, I will that they also whom thou hast given "me, be with me where I am:" and where is he, but in that bosom of glory and love where he lay before the world was? verse 5. O then let every believer encourage his soul; comfort ye one another with these words, I am leaving the bosom of a creature, I am going to the bosom of God.

2. To sinners, exhorting them to embrace the bosom son of God: Poor wretches! Whatever you are, or have been; whatever guilt or discouragement at present you lie under, embrace Christ, who is freely offered you, and you shall be as dear to God as the holiest and most eminent believer in the

world: but if you ſtill continue to deſpiſe and neglect ſuch a Saviour, ſorer wrath is treaſured up for you than other ſinners, even ſomething worſe than dying without mercy, Heb. x. 28. O that theſe diſcoveries and overtures of Chriſt may never come to ſuch a fatal iſſue with any of your ſouls, in whoſe eyes his glory hath been this day opened!

SERMON III.

Opens the Covenant of Redemption betwixt the Father and the Redeemer.

ISA. liii. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.*

IN this chapter, the goſpel ſeems to be epitomized; the ſubject-matter of it is the death of Chriſt, and the glorious iſſue thereof: by reading of it, the Eunuch of old, and many Jews ſince, have been converted to Chriſt. Chriſt is here conſidered *abſolutely*, and *relatively*; Abſolutely, and ſo his innocency is induſtriouſly vindicated, verſe 9. Though he ſuffered grievous things, yet not for his own ſins, "for he had done no "violence, neither was any deceit in his mouth;" but relatively conſidered in the capacity of a ſurety for us: ſo the juſtice of God is as fully vindicated in his ſufferings; verſe 6. "The Lord "hath laid upon him the iniquity of us all." How he came to ſuſtain this capacity and relation of a ſurety for us, is in theſe verſes plainly aſſerted to be by his compact and agreement with his Father *, before the worlds were made, verſe 10, 11, 12.

In this verſe we have, 1. His work. 2. His reward. 3. The

* *Norton's Orthodox Evangeliſt*, p. 41. The call of the Lord Jeſus unto office, includes election on the Father's part, and acceptation on the Mediator's part, and is ſet down after the manner of mutual tranſaction between God and Chriſt; whereby he was deſigned thereunto, as it were by way of covenant. If his ſoul ſhould ſet itſelf an offering for ſin, (for ſo, according to the original, do good authors read the text) "he ſhall ſee his ſeed, prolong his days, and "the pleaſure of the Lord ſhall proſper in his hand," verſe 10.

reſpect or relation of each to the other. (1.) His work, which was indeed a hard work, *to pour out his ſoul unto death*, aggravated by the companions, with whom, *being numbred with tranſgreſſors*; the capacity in which, bearing all the ſins of the elect, "he bare the ſins of many;" and by the manner of his bearing it, *viz.* meekly, and forgivingly, "he made interceſſion for the "tranſgreſſors;" This was his work. (2.) The reward or fruit which is promiſed him for this work, "therefore will I divide "him a portion with the great, and he will divide the ſpoil with "the ſtrong;" wherein is a plain alluſion to conquerors in war, for whom are reſerved the richeſt garments, and moſt honourable captives to follow the conqueror, as an addition to his magnificence and triumph; theſe were wont to come after them in chains, Iſa. xlv. 14. ſee Judges v. 3. (3.) The reſpect or relation betwixt that work and this triumph: ſome will have this work to have no other relation to that glory, than a meer antecedent to a conſequent: others give it the reſpect and relation of a meritorious cauſe to a reward. 'Tis well obſerved by Dr. Featly, that the Hebrew particle לכן which we render *therefore*, noting order, it is not worth ſo much contention about it, whether it be the order of *cauſality*, or meer *antecendency*; neither do I foreſee any abſurdity in calling Chriſt's exaltation the reward and fruit of his humiliation: however 'tis plain, whether one or other, 'tis that the Father here agrees and promiſes to give him, if he will undertake the redemption of the elect, by pouring out his ſoul unto death; of all which this is the plain reſult:

DOCT. *That the buſineſs of man's ſalvation was tranſacted upon covenant terms, betwixt the Father and the Son, from all eternity.*

I would not here be miſtaken, as though I were now to treat of the covenant of grace, made in Chriſt betwixt God and us; it is not the covenant of grace, but of redemption, I am now to ſpeak to, which differs from the covenant of grace, in regard of the *federates*; in this, 'tis God the Father, and Jeſus Chriſt, that mutually covenant; in that, 'tis God and man: they differ, alſo in the *preceptive* part; in this it is required of Chriſt that he ſhould ſhed his blood, in that it is required of us that we believe: They alſo differ in their *promiſes*; in this, God promiſes to Chriſt a name above every name, ample dominion from ſea to ſea; in that, to us, grace and glory: ſo that theſe are two diſtinct convenants.*

The ſubſtance of this covenant of redemption is, dialogue-

wiſe, expreſs'd to us in Iſa. xlix †: where (as divines have well obſerved) Chriſt begins, at the firſt and ſecond verſes, and ſhews his commiſſion, telling his Father, how he had both called, and prepared him for the work of redemption; *The Lord hath called me from the womb——he hath made my mouth like a ſharp ſword, and made me a poliſhed ſhaft*, &c. *q. d.* by reaſon of that ſuper abundant meaſure of the ſpirit of wiſdom and power wherewith I am anointed and filled; my doctrine ſhall, as a ſword, pierce the hearts of ſinners; yea, like an arrow, drawn to the head, ſtrike deep into ſouls ſtanding at a great diſtance from God and godlineſs.

Having told God how ready, and fit he was for his ſervice, he will know of him what reward he ſhall have for his work; for he reſolves his blood ſhall not be undervalued: hereupon, verſe 3. the Father offers him the elect of Iſrael for his reward, bidding low at firſt (as they that make bargains uſe to do) and only offers him that ſmall remnant, ſtill intending to bid higher: but Chriſt will not be ſatisfied with theſe, he values his blood higher than ſo: therefore in verſe 4. he is brought in complaining, "I have laboured in vain, and ſpent my ſtrength "for nought," *q. d.* This is but a ſmall reward for ſo great a ſuffering as I muſt undergo; my blood is much more worth than this comes to, and will be ſufficient to redeem all the elect diſperſed among the iſles of the Gentiles, as well as the loſt ſheep of the houſe of Iſrael. Hereupon the Father comes up higher, and tells him, he intends to reward him better than ſo; and therefore, verſe 6. ſays, "It is a light thing that thou ſhouldſt "be my ſervant to raiſe up the tribes of Jacob, and to reſtore "the preſerved of Iſrael: I will alſo give thee for a light to the "Gentiles, that thou mayeſt be my ſalvation to the ends of the "earth." Thus is the treaty carried on betwixt them, tranſacting is after the manner of men.

Now, to open this great point, we will here conſider, (1.) The perſons tranſacting one with another. (2.) The buſineſs tranſacted. (3.) The quality and manner of the tranſaction, which is federal. (4.) The articles to which they agree (5.) How each perſon performs his engagement to the other. And *laſtly*, The antiquity or eternity of this covenant-tranſaction.

(1.) The perſons tranſacting and dealing with each other in this covenant; and indeed they are great perſons, God the Father, and God the Son; the former as a *Creditor*, and the latter as a *Surety*: The Father ſtands upon ſatisfaction, the Son

* *Vide* Goodwin's Triumph of Faith.

engages to give it. If it be demanded, why the Father and the Spirit might not as well have treated upon our redemption, as the Father and Son! It is answered, Christ is the natural Son of God, and therefore fittest to make us the adopted sons of God. Christ also is the middle person in the trinity, and therefore fittest to be the mediator and middle person betwixt us and God *. The Spirit hath another office assigned him, even to apply, as Christ's vicegerent, the redemption designed by the Father, and purchased by the Son for us.

(2.) The business transacted betwixt them; and that was the redemption and recovery of all God's elect: our eternal happiness lay now before them, our dearest and everlasting concerns were now in their hands; the elect (though not yet in being) are here considered as existent, yea, and as fallen, miserable, forlorn creatures †: How these may again be restored to happiness *(salva justitia Dei)* Without prejudice to the honour, justice, and truth of God; this, this is the business that lay before them.

(3.) For the manner, or quality of the transaction, it was *federal*, or of the nature of a covenant; it was by mutual engagements and stipulations, each person undertaking to perform his part, in order to our recovery.

We find each person undertaking for himself by solemn promise; the Father promiseth that he will "hold his hand, and "keep him," Isa. xlii. 6. The Son promiseth he will obey his Father's call to suffering, and "not be rebellious," Isa. l. 5. And, having promised, each holds the other to his engagement. The Father stands upon the satisfaction promised him: and, when the payment was making, he will not abate him one farthing; Rom. viii. 32. "God spared not his own Son," *i. e.* he abated nothing of the full price he was to have at his hands for us.

And, as the Father stood strictly upon the terms of the covenant, so did Christ also; John xvii. 45. "I have glorified thee

* *Vide* Robert's *Medulla Bib.* p. 1577, *et Lyf. Teft.* p. 83, 84.

† The external cause of that satisfaction, which the Father decreed, and the Son made, was the miserable state we were in, upon the account of our sins, which justly deserved eternal punishment, and bound us over unto it; we being in this forlorn condition, the God of mercy had compassion on us, and for our sakes, the Son of God underwent all that punishment which we deserved to suffer; in order that we might be restored to our first happiness. *Synop. purior. Theol.* p. 350.

" on earth, (saith he to the Father) I have finished the work " thou gavest me to do; and now, Father, glorify me with " thine own self:" As if he had said, Father, the work is done, now where is the wages I was promised? I call for glory as my due, as much my due as the hire of the labourer is his due, when his work is done.

4. More particularly; we will next consider the articles to which they do both agree; or, what it is that each person doth for himself promise to the other. And, to let us see how much the Father's heart is engaged in the salvation of poor sinners, there are five things which he promiseth to do for Christ, if he will undertake that work.

First, He promiseth to invest him, and anoint him to a threefold office, answerable to the misery that lay upon the elect, as so many bars to all communion with, and enjoyment of God; for, if ever man be restored to that happiness, the blindness of his mind must be cured, the guilt of sin expiated, and his captivity to sin led captive: answerably, Christ must, " of God, be made unto us, wisdom, righteousness, sanctificati- " on and redemption," 1 Cor. i. 30. And he is made so to us as our *Prophet*, *priest*, and *king*: but he could not put himself into either of these; for if so, he had acted without commission, and consequently all he did had been invailed; Heb. v. 5. " Christ glorified not himself to be made a High Priest, but he " that said unto him, Thou art my Son." A commission therefore to act authoritatively, in these offices, being necessary to our recovery, the Father engages to him to seal him such a threefold commission.

He promiseth to invest him with an eternal and royal priesthood, Psal. cx. 4. " The Lord hath sworn, and will not repent; " Thou art a priest for ever, after the order of Melchisedec." This Melchisedec being king of Righteousness, and king of *Salem*, that is, *Peace*, had a royal priesthood; and his descent not being reckoned, it had an adumbration of eternity in it, and so was more apt to type and shadow forth the priesthood of Christ than Aaron's was, Heb. vii. 16, 17, 24, 25. as the apostle accommodates them there.

He promiseth moreover to make him a Prophet, and that an extraordinary one, even the prince of prophets; the chief shepherd, as much superior to all others, as the sun is to the lesser stars; so you have it, Isa. xlii. 6, 7. " I will give thee for a light " to the Gentiles, to open the blind eyes," *&c.*

And not only so, but to make him king also, and that of the whole empire of the world; so Psalm. ii. 6, 7, 8. " Ask of me,

" and I will give thee the Heathen for thine inheritance, and the " utmoſt ends of the earth for thy poſſeſſion." Thus he promiſeth to qualify and furniſh him completely for the work, by his inveſtiture with this threefold office.

Secondly, And foraſmuch as he knew it was a hard and difficult work his Son was to undertake, a work that would have broken the backs of all the angels in heaven, and men on earth, had they engaged in it; therefore he promiſeth to ſtand by him, and aſſiſt and ſtrengthen him for it: ſo, Iſa. xlii. 5, 6, 7. " I " will hold thy hand," or take hold of thee with my hand, for ſo it may be rendered † (*i. e.*) I will underprop and ſupport thy humanity, when 'tis even overweighted with the burden that is to come upon it, and ready to ſink down under it; for ſo you know the caſe ſtood with him, Mark xiv. 34. and ſo it was foretold of him, Iſa. liii. 7. "He was oppreſſed," *&c.* and indeed the humanity needed a prop of no leſs ſtrength than the infinite power of the Godhead: the ſame promiſe you have in the firſt verſe alſo, " Behold my ſervant whom I uphold."

Thirdly, He promiſeth to crown his work with ſucceſs, and bring it to an happy iſſue, Iſa. liii. 10. " He ſhall ſee his ſeed, " he ſhall prolong his days, and the pleaſure of the Lord ſhall " proſper in his hand." He ſhall not begin, and not finiſh; he ſhall not ſhed his unvaluable blood upon hazardous terms; but ſhall ſee and reap the ſweet fruits thereof: As the joyful mother forgets her pangs, when ſhe delightfully embraces and kiſſes her living child.

Fourthly, The Father promiſeth to accept him in his work, tho' millions ſhould eternally periſh, Iſa. xlix. 4. Surely (ſaith he) " my work is with the Lord." And verſe 5. " I ſhall be glo- " rious in the eyes of the Lord." His faith had therein reſpect to this compact and promiſe. Accordingly, the Father manifeſts the ſatisfaction he had in him, and in his work, even while he was about it upon the earth, when there came ſuch a " voice " from the excellent glory, ſaying, This is my beloved Son, in " whom I am well pleaſed.

Fifthly, As he engaged to reward him highly for his work, by exalting him to ſingular and ſuper-eminent glory and honour, when he ſhould have diſpatched and finiſhed it. So you read, Pſal. ii. 7. " I will declare the decree; the Lord hath ſaid unto

† I, whoſe power is boundleſs and infinite, will ſo befriend and ſupport thee, that all thy enemies ſhall not be able to hurt thee. *Marlor.* on this place.

" me; Thou art my Son, this day have I begotten thee." 'Tis ſpoken of the day of his reſurrection, when he had juſt finiſhed his ſuffering. And ſo the apoſtle expounds and applies it, Acts xiii. 32, 33. For then did the Lord wipe away the reproach of his croſs, and inveſted him with ſuch glory, that he looked like himſelf again. As if the Father had ſaid, Now thou haſt again recovered thy glory, and this day is to thee as a new birth-day.

Theſe are the encouragements and rewards propoſed, and promiſed to him by the Father. This was the " joy ſet before " him," (as the apoſtle phraſeth it in Heb. xii. 2.), which made him ſo patiently to " endure the croſs, and deſpiſe the ſhame."

And in like manner, Jeſus Chriſt reſtipulates, and gives his engagement to the Father; that, upon theſe terms, he is content to be made fleſh, to diveſt, as it were, himſelf of his glory, to come under the obedience and malediction of the law, and not to refuſe any, the hardeſt ſufferings it ſhould pleaſe his Father to inflict on him. So much is implied in Iſa. l. 5, 6, 7. " The Lord " hath opened mine ear, and I was not rebellious, neither turned " away back; I gave my back to the ſmiters, and my cheeks to " them that pulled off the hair; I hid not my face from ſhame and " ſpitting: For the Lord God will help me, therefore ſhall I not " be confounded; I have ſet my face as a flint, and I know that I " ſhall not be aſhamed." When he ſaith, I was not *rebellious*, מֹרִיתִי he meaneth, I was moſt heartily willing, and content to accept the terms; for there is a *Meioſis* in the words, and much more is intended than expreſſed. And the ſenſe of this place is well delivered to us in other terms, Pſal. xl. 6, 7, 8, 9, 10. " Then ſaid I, lo I come, I delight to do thy will, O God, " thy law is within my heart." O ſee with what a full conſent the heart of Chriſt cloſeth with the Father's offers and propoſals; like ſome echo, that anſwers your voice twice or thrice over. So doth Chriſt here anſwer his Father's call, " I come, I " delight to do thy will; *yea*, thy law is in my heart." And thus you ſee the articles to which they both ſubſcribed, or the terms they agreed on.

(5.) I will briefly ſhew how theſe articles, and agreements were on both parts, performed, and that preciſely and punctually. For, (1.) the Son having thus conſented, accordingly he applies himſelf to the diſcharge of his work. He took a body, in it fulfilled all righteouſneſs, even a title, Matth. iii. 15. And at laſt his ſoul was made an offering for ſin, ſo that he could ſay as it is, John xvii. 4. " Father, I have glorified thee on earth, I " have finiſhed the work thou gaveſt me to do." He went through all the parts of his active, and paſſive obedience, chear-

fully and faithfully. (2.) The Father made good his engagements to Chriſt, all along, with no leſs faithfulneſs than Chriſt did his. He promiſed to *aſſiſt, and hold his hand,* and ſo he did; Luke xxii. 23. "And there appeared to him an angel from heaven, "ſtrengthning him." That was one of the ſoreſt brunts that ever Chriſt met with; this was ſeaſonable aid and ſuccour. He promiſed to accept him in his work, and that he ſhould be glorious in his eyes; ſo he did: For he not only declared it by a voice from heaven, Luke iii. 22. "Thou art my beloved Son, "in whom I am well pleaſed:" But it was fully declared in his reſurrection and aſcenſion, which were a full diſcharge and juſtification of him. He promiſed him that "he ſhould ſee his "ſeed," and ſo he did; for his very birth-dew was as the dew of the morning; and ever ſince his blood hath been fruitful in the world. He promiſed gloriouſly to reward and exalt him; and ſo he hath, Phil. ii. 9, 10, 11. and that highly and ſuper-eminently, "giving him a name above every name in heaven and "earth." Thus were the articles performed.

(6.) *Laſtly,* When was this compact made betwixt the Father and the Son? I anſwer, it bears date from eternity *. Before this world was made, then were his delights in us, while as yet we had no exiſtence, but only in the infinite mind and purpoſe of God, who had decreed this for us in Chriſt Jeſus, as the apoſtle ſpeaks, 2 Tim. i. 9. What grace was that which was given us in Chriſt before the world began, but this grace of redemption, which was from everlaſting thus contrived and deſigned for us, in that way which hath been here opened? Then was the council, or conſultation of peace betwixt them both, as ſome take that ſcripture, Zech. vi. 13.

Next let us apply it to ourſelves.

Uſe 1. The firſt uſe that offers itſelf to us from hence, is *the abundant ſecurity that God hath given the elect for their ſalvation, and that not only in reſpect of the covenant of grace made with them, but alſo of this covenant of redemption made with Chriſt for them; which indeed is the foundation of the covenant of grace.* God's ſingle promiſe is ſecurity enough to our faith, his covenant of grace adds, *ex abundanti,* farther ſecurity; but both theſe viewed as the effects and fruits of this covenant of redemption, make all faſt and ſure. In the covenant of grace, we

* *Antequam ab omnibus retro ſeculis tempora fluere inciperent, decrevit Deus hanc nobis ſalutis gratiam per Chriſtum conferre: i. e.* From all eternity, God decreed to beſtow on us the gift of ſalvation through Jeſus Chriſt.

queſtion not the performance on God's part, but we are often ſtumbled at the grand defects on our parts: But when we look to the covenant of redemption, there's nothing to ſtagger our faith, both the federates being infinitely able and faithful to perform their parts; ſo that there is no poſſibility of a failure there. Happy were it, if puzzled and perplexed Chriſtians would turn their eyes from the defects that are in their obedience, to the fulneſs and compleatneſs of Chriſt's obedience; and ſee themſelves compleat in him, when moſt lame and defective in themſelves.

2. Hence alſo be informed, *that God the Father, and God the Son, do mutually rely and truſt to one another in the buſineſs of our redemption.* The Father relies upon the Son for the performance of his part; as it is, Iſa. xlii. 1. "Behold my "ſervant, whom I uphold." † *Montanus* turns it, on whom I lean or depend. As if the Father had ſaid, behold what a faithful ſervant I have choſen, in whom my ſoul is at reſt: I know he will go through with his work, I can depend upon him. And, to ſpeak plain, the Father ſo far truſted Chriſt, that upon the credit of his promiſe to come into the world, and in the fulneſs of time to become a ſacrifice for the elect, he ſaved all the Old Teſtament ſaints, whoſe faith alſo reſpected a Chriſt to come; with reference whereto, it is ſaid, Heb. xi. 39, 40. "That "they received not the promiſe, God having provided ſome better "things for us, that they without us ſhould not be made perfect," *i. e.* without Jeſus Chriſt manifeſted in the fleſh, in our times; tho' believed on, as to come in the fleſh, in their times. And as the Father truſted Chriſt, ſo doth Chriſt, in like manner, depend upon, and truſt his Father. For, having performed his part, and left the world again, he now truſteth his Father for the accompliſhment of that promiſe made him. Iſa. liii. 10. "That "he ſhall ſee his ſeed," *&c.* He depends upon his Father for all the elect that are left behind, yet unregenerated, as well as thoſe already called, that they ſhall be all preſerved unto the heavenly kingdom, according to that, John xvii. 11. "And now "I am no more in the world, but theſe are in the world: and I "come unto thee: holy Father, keep, through thine own name, "thoſe whom thou haſt given me." And can it be imagined, that the Father will fail his truſt, who every way acquitted himſelf ſo punctually to the Son? It cannot be.

Uſe 3. Moreover, hence we infer *the validity and unqueſtionable ſucceſs of Chriſt's interceſſion in heaven for believers.* You

* אתמך בו [*Athemoch beu*] *Innitar in eo.* Montanus.

read, Heb. vii. 25. "That he ever lives to make intercession;" and, Heb. xii. 24. "That his blood ſpeaks for good things for "them." Now, that his blood ſhall obtain what it pleads in heaven for, is undoubted, and that from the conſideration of this covenant of redemption. For here you ſee that the things he now aſks of his Father, are the very ſame which his Father promiſed him, and covenanted to give him, before this world was: So that, beſides the intereſt of the perſon, the very equity of the matter ſpeaks its ſucceſs, and requires performance: Whatever he aſks for us, is as due to him as the wages of the hireling, when the work is ended; if the work be done, and done faithfully, as the Father hath acknowledged it is, then the reward is due, and due immediately: and no doubt but he ſhall receive it from the hands of a righteous God.

Uſe 4. Hence, in like manner, you may be informed of *the conſiſtency of grace with full ſatisfaction to the juſtice of God.* The apoſtle, 2 Tim. i. 9. tells us, "We are ſaved according to "his own purpoſe and grace, which was given us in Jeſus Chriſt "before the world began." That is, according to the gracious terms of this covenant of redemption; and yet you ſee notwithſtanding, how ſtrictly God ſtands upon ſatisfaction from Chriſt: ſo then, grace to us, and ſatisfaction to juſtice, are not ſo inconſiſtent as the Socinian adverſaries would make them; what was debt to Chriſt, is grace to us: when you hear men cry out, Here's grace indeed! pay me all, and I will forgive you; remember, how all mouths, are ſtopt with that one text, Rom. iii. 24. "Being juſtified freely by his grace;" and yet he adds, "through the redemption that is in Chriſt."

Uſe 5. Again, Hence judge *of the antiquity of the love of God to believers:* what an antient friend he hath been to us; who loved us, provided for us, and contrived all our happineſs, before we were, yea, before the world was. We reap the fruits of this covenant now, the ſeed whereof was ſown from eternity; yea, it is not only ancient, but alſo moſt free: no excellencies of ours could engage the love of God; for as yet we were not.

Uſe 6. Judge hence, *How reaſonable it is that believers ſhould embrace the hardeſt terms of obedience unto Chriſt, who complied with ſuch hard terms for their ſalvation:* they were hard and difficult terms indeed, on which Chriſt received you from the Father's hand; it was, as you have heard, to pour out his ſoul unto death, or not to enjoy a ſoul of you. Here you may ſuppoſe the Father to ſay, when driving this bargain with Chriſt for you:

Father. My Son, here is a company of poor miſerable ſouls,

that have utterly undone themſelves, and now lie open to my juſtice! Juſtice demands ſatisfaction for them, or will ſatisfy itſelf in the eternal ruin of them: What ſhall be done for theſe ſouls? And thus Chriſt returns.

Son. O my Father, ſuch is my love to, and pity for them, that rather than they ſhall periſh eternally, I will be reſponſible for them as their ſurety: bring in all thy bills, that I may ſee what they owe thee; Lord, bring them in all, that there may be no after-reckonings with them; at my hand ſhalt thou require it. I will rather chooſe to ſuffer thy wrath than they ſhould ſuffer it: upon me, my Father, upon me be all their debt.

Father. But, my Son, if thou undertake for them, thou muſt reckon to pay the laſt mite, expect no abatements; if I ſpare them, I will not ſpare thee.

Son. Content, Father, let it be ſo: charge it all upon me, I am able to diſcharge it; and though it prove a kind of undoing to me, though it impoveriſh all my riches, empty all my treaſures, (for ſo indeed it did, 2 Cor. viii. 9. "Though he was "rich, yet for our ſakes became poor") yet I am content to undertake it. Bluſh, ungrateful believers, O let ſhame cover your faces: judge in yourſelves now, hath Chriſt deſerved that you ſhould ſtand with him for trifles, that you ſhould ſhrink at a few petty difficulties, and complain, this is hard, and that is harſh? O if you knew the grace of our Lord Jeſus Chriſt in this his wonderful condeſcenſion for you, you could not do it.

Uſe 7. Laſtly, *How greatly are we all concerned to make it ſure to ourſelves, that we are of this number which the Father and the Son agreed for before the world was; that we were comprehended in Chriſt's engagement and compact with the Father?*

Obj. Yea, but you will ſay, who can know that? there were no witneſſes to that agreement.

Sol. Yes. We may know, without aſcending into heaven, or prying into unrevealed ſecrets, that our names were in that covenant, if (1.) You are believers indeed; for all ſuch the Father then gave to Chriſt, John xvii. 8. "The men that thou "gaveſt me (for of them he ſpake immediately before) they "have believed that thou didſt ſend me." (2.) If you ſavingly know God in Jeſus Chriſt, ſuch were given him by the Father, John xvii. 6. "I have manifeſted thy name unto the men thou "gaveſt me." By this they are diſcriminated from the reſt, verſe 25. "The world hath not known thee, but theſe have known," *&c.* (3.) If you are men and women of another world; John xvii. 16. "They are not of the world, as I am not of the world."

May it be ſaid of you, as of dying men, that you are not men and women for this world, that you are crucified and dead to it, Gal. vi. 14. that you are ſtrangers in it? Heb. xi. 13, 14. (4.) If you keep Chriſt's word; John xvii. 6. "Thine they were, "and thou gaveſt them me; and they have kept thy word." By keeping his word, underſtand the receiving of the word, in its ſanctifying effects and influences into your hearts, and your perſeverance in the profeſſion and practice of it to the end, John xvii. 17. "Sanctify them through thy truth, thy word is truth." John xv. 7. "If ye abide in me, and my words abide in you, ye "ſhall aſk what ye will." Bleſſed and happy is that ſoul upon which theſe bleſſed characters appear, which our Lord Jeſus hath laid ſo cloſe together, within the compaſs of a few verſes, in this xvii. chapter of John: Theſe are the perſons the Father delivered unto Chriſt, and he accepted from the Father, in this bleſſed covenant.

SERMON IV.

Opens the admirable Love of GOD in giving his own SON for us.

JOHN iii 16. *For God ſo loved the world, that he gave his only begotten Son,* &c.

YOU have heard of the gracious purpoſe and deſign of God, to recover poor ſinners to himſelf by Jeſus Chriſt, and how this deſign of love was laid and contrived in the covenant of redemption, whereof we laſt ſpake.

Now, according to the terms of that covenant, you ſhall hear from this ſcripture, how that deſign was by one degree advanced towards its accompliſhment, in God's actual giving or parting with his own Son for us: "God ſo loved the world, that "he gave," *&c.*

The whole precedent context is ſpent in diſcovering the nature and neceſſity of regeneration, and the neceſſity thereof is in this text argued and inferred from the peculiar reſpect and eye God had upon believers, in giving Chriſt for them; they only reaping all the ſpecial and ſaving benefits and advantages of that gift: "God ſo loved the world, that he gave his only be-

" gotten Son, that whoſoever believeth in him ſhould not periſh."
In the words are to be conſidered.

1. The original ſpring or fountain of our beſt mercies, the love of God. The love of God is, either *benevolent*, *beneficent*, or *complacential*. His benevolent love, is nothing elſe but his deſire and purpoſe of ſaving and doing us good: ſo his purpoſe and grace to Jacob is called love, Rom. ix 13. " Jacob " have I loved:" but this being before Jacob was, could conſiſt in nothing elſe but the gracious purpoſe of God towards him. His *beneficent* love, is his actual doing good to the perſons beloved, or the beſtowing the effects of his love upon us, according to that purpoſe. His *complacential* love, is nothing elſe but that delight and ſatisfaction he finds in beholding the fruits and workings of that grace in us, which he firſt intended for us, and then actually collated or beſtowed on us. This love of benevolence, is that which I have opened to you, under the former head, God's compact with Chriſt about us, or his deſign to ſave us on the articles and terms therein ſpecified.

The love of *beneficence*, is that which this ſcripture ſpeaks of; out of this fountain Chriſt flowed to us, and both ran into that of complacency; for therefore he both purpoſed, and actually beſtowed Chriſt on us, that he might everlaſtingly delight, in beholding the glory and praiſe of all this reflected on himſelf, by his *redeemed* ones. This then is the fountain of our mercies.

2. The mercy flowing out of this fountain, and that is Chriſt: *The mercy*, as he is emphatically called, Luke i. 72. The marrow, kernel, and ſubſtance of all other mercies. He gave his * only begotten Son: This was the birth of that love, the like whereunto it never brought forth before, therefore 'tis expreſſed with a double emphaſis in the text, the one is that particle οὕτω ſo; "he ſo loved the world:" here is a *ſic* without a *ſicut*: How did he love it? Why, he *ſo loved it*; but how much, the tongues of angels cannot declare. And moreover, to enhance the mercy, he is ſtiled his only begotten Son: to have given a Son had been wonderful; but to give an only begotten Son, that is love unexpreſſible, unintelligible.

3. The *objects* of this love, or the perſons to whom the eternal Love delivered Chriſt, and that is the [World.] This muſt re-

* *Hic igitur unigeniti nomen ἐμφατικὸν eſt ad commendandam in nos amoris divini vehementiam.* i. e. This ſtrong epithet, of *only begotten*, is given, in order to heighten the exceeding greatneſs of the love of God towards us. *Bulling.* on this place.

ſpect the elect of God in the world, ſuch as do, or ſhall actually believe, as it is exegetically expreſſed in the next words, "That "whoſoever believes in him ſhould not periſh:" Thoſe whom he calls the *world* in that, he ſtiles *believers* in this expreſſion; and the word [World] is put to ſignify the elect, becauſe they are ſcattered through all parts, and are among all ranks of men in the world; theſe are the objects of this love: is is not angels, but men, that were ſo loved; he is called φιλάνθρωπος, a Lover, a Friend of Men, but never φιλάγγελος, or φιλόκτιστος, the Lover or Friend of Angels, or creatures of another ſpecies.

4. The manner in which this never-enough celebrated mercy flows to us, from the fountain of divine love, and that is moſt freely and ſpontaneouſly. He *gave*, not he *ſold*, or barely parted from, but gave. Nor yet doth the Father's giving imply Chriſt to be meerly paſſive; for as the Father is here ſaid to give him, ſo the apoſtle tells us, Gal. ii. 20. That he gave himſelf, "who "loved me, and gave himſelf for me:" The Father gave him out of good will to men, and he as willingly beſtowed himſelf on that ſervice. Hence the note is,

DOCT. *That the gift of Chriſt is the higheſt and fulleſt manifeſtation of the love of God to ſinners, that ever was made from eternity to them.*

How is this gift of God to ſinners ſignalized in that place of the apoſtle, 1 John iv. 10. "Herein is love; not that we loved "God, but that he loved us, and ſent his Son to be the propi-"tiation for our ſins?" Why doth the apoſtle ſo magnify this gift in ſaying, "Herein is love," as if there were love in nothing elſe †! May we not ſay, that to have a being, a being among the rational creatures, therein is love? To have our life carried ſo many years like a taper in the hand of Providence, through ſo many dangers, and not yet put out in obſcurity, therein is love? To have food and raiment, convenient for us, beds to lie on, relations to comfort us, in all theſe is love? Yea, but if you ſpeak comparatively, in all theſe there is no love, to the love expreſſed in ſending or giving Chriſt for us: Theſe are great mercies in themſelves; but compared to this mercy, they are all ſwallowed up, as the light of candles when brought into the

† God loves all his creatures; and among theſe he eſpecially loves thoſe he hath endowed with reaſon, and of theſe he loves more eſpecially theſe who are members of the Only-begotten; and much more the Only-begotten himſelf. *Aug. T. 9. on John.*

ſun-ſhine. No, no, herein is the love, that God gave Chriſt for us. And it is remarkable, that when the apoſtle would ſhew us, in Rom. v. 8. what is the nobleſt fruit that moſt commends to men the root of divine love that bears it, he ſhews us this very fruit of it that I am now opening; "But God ſaith "he, commendeth his love towards us, in that while we were "yet ſinners, Chriſt died for us:" this is the very flower of that love.

The method into which I will caſt this precious point, ſhall be this: (1.) To ſhew how Jeſus Chriſt was given by the Father. (2.) How that gift is the fulleſt and richeſt manifeſtation of the love of God that was ever made to the world. (3.) And then draw forth the uſes of it.

1. How was Jeſus Chriſt given by the Father, and what is implied therein.

You are not ſo to underſtand it, as though God parted with his intereſt and propriety in his Son, when he is ſaid to give him; he was as much his own as ever. When men give, they transfer propriety to another; but when God had given him, he was, I ſay, ſtill as much his own as ever: but this giving of Chriſt implies,

(1.) His deſignation and appointment unto death for us; for ſo you read, that it was done "according to the determinate "counſel of God," Acts ii. 23. Look, as the lamb under the Law was ſeparated from the flock, and ſet apart for a ſacrifice; though it were ſtill living, yet it was intentionally, and preparatively given, and conſecrated to the Lord: ſo Jeſus Chriſt was, by the counſel and purpoſe of God, thus choſen, and ſet apart for his ſervice: and therefore in Iſa. xlii. 1. God calls him *his Elect*, or choſen One.

(2.) His giving Chriſt, implies a parting with him, or ſetting him (as the French hath it) at ſome diſtance from himſelf for a time. There was a kind of parting betwixt the Father and the Son, when he came to tabernacle in our fleſh: ſo he expreſſeth it, John xvi. 28. "I came forth from the Father, and am come "into the world; again, I leave the world and go to the Fa-"ther." This diſtance, that this incarnation, and humiliation ſet him at, was properly as to his humanity, which was really diſtant from the glory into which it is now taken up, and in reſpect of manifeſtation of delight and love, the Lord ſeemed to carry it as one at a diſtance from him. Oh! this was it that ſo deeply pierced, and wounded his ſoul, as is evident from that complaint, Pſal. xxii. 1, 2. "My God, my God, why haſt thou forſaken me?

" Why art thou ſo far from the words of my roaring? O my " God, I cry in the day-time, but thou heareſt not," *&c.*

(3.) God's giving of Chriſt, implies his delivering him into the hands of juſtice to be puniſhed; even as condemned perſons are, by ſentence of law, given or delivered into the hands of executioners. So Acts ii. 23. " Him, being delivered by the " determinate counſel of God, ye have taken, and by wicked " hands have ſlain:" and ſo he is ſaid, Rom. viii. 32. " To de- " liver him up *to death* for us all." The Lord, when the time was come that Chriſt muſt ſuffer, did, as it were, ſay, O all ye roaring waves, of my incenſed juſtice, now ſwell as high as heaven, and go over his ſoul and body; ſink him to the bottom; let him go, like Jonah, his type, into the belly of hell, unto the roots of the mountains. Come all ye raging ſtorms, that I have reſerved for this day of wrath, beat upon him, beat him down, that he may not be able to look up, Pſal. lx. 12. Go juſtice, put him upon the rack, torment him in every part, till all his " bones *be* out of joint, *and his* heart within him *be* melt- " ed as wax in the midſt of his bowels," Pſal. xxii. 14. And ye aſſembly of the wicked Jews and Gentiles, that have ſo long gaped for his blood, now he is delivered into your hands; you are permitted to execute your malice to the full: I now looſe your chain, and into your hand and power is he delivered.

(4.) God's giving of Chriſt, implies his application of him, with all the purchaſes of his blood, and ſettling all this upon us, as an inheritance and portion, John vi. 32, 33. " My Father " giveth you the true bread from heaven; for the bread of God " is he which cometh down from heaven, and giveth life to " the world." God hath given him as bread to poor ſtarving creatures, that by faith they might eat and live. And ſo he told the Samaritaneſs, John iv. 10. " If thou kneweſt the gift of " God, and who it is that ſaith unto thee, Give me to drink, " thou wouldſt have asked of him, and he would have given " thee living water." Bread and water are the two neceſſaries for the ſupport of natural life; God hath given Chriſt, you ſee, to be all that, and more, to the ſpiritual life.

2. How this gift of Chriſt was the higheſt, and fulleſt manifeſtation of the love of God, that ever the world ſaw *: and this will be evidenced by the following particulars:

* God might have redeemed us in another way, (for I ſuppoſe 'tis *opus liberi conſilii*) a free diſpenſation: but God ſo loved the world, *i. e.* he took this way, that we might love Chriſt as well as believe

(1.) If you consider how near and dear Jesus Christ was to the Father; he was his Son, "his only Son," saith the text; the Son of his love, the darling of his Soul; His other Self, yea, one with himself; the express image of his person; the brightness of his Father's Glory: In parting with him, he parted with his own Heart, with his very bowels, as I may say. "Yet "to us a Son is given," Isa. ix. 6. and such a Son as he calls "his "dear Son," Col. i. 13. A late writer tells us, that he hath been informed, that in the famine in Germany, a poor family being ready to perish with famine, the husband made a motion to the wife, to sell one of the children for bread, to relieve themselves and the rest: The wife at last consents it should be so; but then they began to think which of the four should be sold; and when the eldest was named, they both refused to part with that, being their first-born, and the beginning of their strength. Well, then they came to the second, but could not yield that he should be sold, being the very picture and lively image of his father. The third was named, but that also was a child that best resembled the mother. And when the youngest was thought on, that was the Benjamin, the child of their old age; and so were content rather to perish altogether in the famine, than to part with a child for relief. And you know how tenderly Jacob took it, when his Joseph and Benjamin were rent from him. What is a child, but a piece of the parent wrapt up in another skin? And yet our dearest children are but as strangers to us, in comparison of the unspeakable dearness that was betwixt the Father and Christ.———Now, that he should ever be content to part with a Son, and such an only One, is such a manifestation of love, as will be admired to all eternity. And then,

(2.) Let it be considered, *To what he gave him*, even to death, and that of the cross; to be made a curse for us; to be the scorn and contempt of men; to the most unparalleled sufferings that ever were inflicted or born by any. It melts our bowels, it breaks our heart, to behold our children striving in the pangs of death: but the Lord beheld his Son struggling under agonies that never any felt before him. † He saw him falling to the ground, groveling in the dust, sweating blood, and amidst those agonies turning himself to his Father, and, with a heart-rending cry, beseeching him, "Father, if it be possible, let this

believe in him. He might have redeemed us so much in another way, but he could not oblige us so much in another way. *Manton on Jude*, p. 108. *Mr. Wall* in his *None but Christ*.

† Christ's pain was sorer than all pains put together. *Aquinas*.

"cup pass," Luke xxii. 42. To wrath, to the wrath of an infinite God without mixture; to the very torments of hell was Christ delivered, and that by the hand of his own Father. Sure then that love must needs want a name, which made the Father of mercies deliver his only Son to such miseries for us.

(3.) It is a special consideration to enhance the love of God in giving Christ, that in giving him he gave the richest jewel in his cabinet; a mercy of the greatest worth, and most inestimable value. Heaven itself is not so valuable and precious as Christ is: He is the better half of heaven; and so the saints account him, Psal. lxxiii. 25. "Whom have I in heaven but thee?" Ten thousand thousand worlds, *saith one* ‡, as many worlds as angels can number, and then as a new world of angels can multiply, would not all be the bulk of a balance, to weigh Christ's excellency, love, and sweetness. O what a fair One! what an only One! what an excellent, lovely, ravishing One, is Christ! Put the beauty of ten thousand paradises, like the garden of Eden, into one; put all trees, all flowers, all smells, all colours, all tastes, all joys, all sweetness, all loveliness in one; O what a fair and excellent thing would that be? And yet it should be less to that fair and dearest well-beloved Christ, than one drop of rain to the whole seas; rivers, lakes, and fountains of ten thousand earths. Christ is heaven's wonder, and earth's wonder.

Now, for God to bestow the mercy of mercies, the most precious thing in heaven or earth, upon poor sinners; and, as great, as lovely, as excellent as his son was, yet not to account him too good to bestow upon us, what manner of love is this!

(4.) Once more, let it be considered on whom the Lord bestowed his son: upon angels? No, but upon men. Upon man his friend? No, but upon his enemies. This is love; and on this consideration the apostle lays a mighty weight, in Rom. v. 8, 9, 10. "But God (saith he) commendeth his love towards "us, in that while we were yet sinners, Christ died for us.— "When we were enemies, we were reconciled to God by the "death of his son." Who would part with a son for the sake of his dearest friends? but God gave him to, and delivered him for enemies: O love unspeakable!

(5.) *Lastly*, Let us consider how freely this gift came from him: It was not wrested out of his hand by our importunity; for we as little desired as deserved it: It was surprising, pre-

‡ *Christus et cœlum non patiuntur hyperbolem.*

venting, eternal love, that delivered him to us: "Not that we "loved him, but he firſt loved us," 1 John iv. 19. Thus as when you weigh a thing, you caſt in weight after weight, till the ſcales break; ſo doth God, one conſideration upon another, to overcome our hearts, and make us admiringly to cry, what manner of love is this! And thus I have ſhewed you what God's giving of Chriſt is, and what matchleſs love is manifeſted in that incomparable gift.

Next we ſhall apply this, in ſome practical corollaries.

Corollary 1. Learn hence, *The exceeding preciouſneſs of ſouls, and at what a high rate God values them, that he will give his Son, his only Son out of his boſom, as a ranſom for them.* Surely this ſpeaks their preciouſneſs: God would not have parted with ſuch a Son for ſmall matters: all the world could not redeem them; gold and ſilver could not be their ranſom; ſo ſpeaks the apoſtle, 1 Peter i. 18. "You were not redeemed with cor-"ruptible things, as ſilver and gold, but with the precious "blood of Chriſt." Such an eſteem God had for them, that, rather than they ſhould periſh, Jeſus Chriſt ſhall be made a man, yea, a curſe for them. Oh then learn to put a due value upon your own ſouls: do not ſell that cheap, which God hath paid ſo dear for: Remember what a treaſure you carry about you; the glory that you ſee in this world is not equivalent in worth to it. Matth. xvi. 26. "What ſhall a man give in exchange for his "ſoul?"

Corollary 2. If God has given his own Son for the world, then it follows, that *thoſe for whom God gave his own Son, may warrantably expect any other temporal mercies from him.* This is the apoſtle's inference, Rom. viii. 32. "He that ſpared not "his own Son, but delivered him up for us all; how ſhall he "not, with him, freely give us all things?" And ſo, 1 Cor. iii. 21, 22. "All is yours, for ye are Chriſt's." *i. e.* They hold all other things in Chriſt, who is the capital, and moſt comprehenſive mercy.

To make out the grounds of this comfortable deduction, let theſe four things be pondered, and duly weighed in your thoughts. (1.) No other mercy you need or deſire, is, or can be ſo dear to God, as Jeſus Chriſt is: he never laid any other thing in his boſom, as he did his Son. As for the world, and the comforts of it, it is the duſt of his feet, he values it not; as you ſee by his providential diſpoſals of it; having given it to the worſt of men. "All the Turkiſh empire," ſaith Luther, "as great and glorious as it is, is but a crumb which the maſter

" of the family throws to the dogs*." Think upon any other outward enjoyment that is valuable in your eyes, and there is not ſo much compariſon betwixt it and Chriſt, in the eſteem of God, as is betwixt your dear children and the lumber of your houſes, in your eſteem. If then God has parted ſo freely from that which was infinitely dearer to him than theſe; how ſhall he deny theſe, when they may promote his glory, and your good? (2.) As Jeſus Chriſt was nearer the heart of God than all theſe; ſo Chriſt is, in himſelf, much greater and more excellent than all of them: ten thouſand worlds, and the glory of them all, is but the duſt of the balance, if weighed with Chriſt. Theſe things are but poor creatures, but he is over all, God bleſſed for ever, Rom. ix. 5. They are common gifts, but he is *the gift of God*, John iv. 10. They are ordinary mercies, but he is *The mercy*, Luke i. 72. As one pearl, or precious ſtone, is greater in value than ten thouſand common pebbles. Now, if God has ſo freely given the greater, how can you ſuppoſe he ſhould deny the leſſer, mercies? Will a man give to another a large inheritance, and ſtand with him for a trifle? how can it be? (3) There is no other mercy you want, but you are entitled to it by the gift of Chriſt: it is, as to right, conveyed to you with Chriſt. So, in the fore-cited 1 Cor. iii. 21, 22, 23. " the world is yours, " yea, all is yours; for ye are Chriſt's." So 2 Cor. i. 20. " For " all the promiſes of God in Chriſt, in him they are yea, and in " him, amen." With him he hath given you all things, ὡς ἀπολαῦσιν, 1 Tim. vi. 17. *richly to enjoy*: the word ſignifies *rem aliquam cum laetitia percipere*, to have the ſweet reliſh and comfort of an enjoyment. So have we in all our mercies, upon the account of our title to them in Chriſt: (4.) *Laſtly*, If God has given you this *nearer, greater*, and *all-comprehending mercy*, when you were enemies to him, and alienated from him; it is not imaginable he ſhould now deny you an inferior mercy, when you are come into a ſtate of reconciliation and amity with him. So the apoſtle reaſons, Rom. v. 8, 9, 10. " For if, " when we were enemies, we were reconciled to God by the " death of his Son; much more being reconciled, we ſhall be " ſaved by his life." And thus you have the ſecond inference with its grounds.

Corollary 3. If the greateſt love hath been manifeſted in giving Chriſt to the world, then it follows, *that the greateſt evil*

* *Totum Turcicum imperium, quantum quantum eſt, mica tantum eſt, quam Pater familias projicit canibus.* Luther.

and wickedneſs is manifeſted in deſpiſing, ſlighting, and rejecting Chriſt. It is ſad to abuſe the love of God manifeſted in the loweſt gift of providence; but, to ſlight the richeſt diſcoveries of it, even in that peerleſs gift, wherein God commends his love in the moſt taking and aſtoniſhing manner; this is ſin with a witneſs. Bluſh, O heavens, and be aſtoniſhed, O earth; yea, be ye horribly afraid! No guilt like this. The moſt flagitious wretches among the barbarous nations are innocent, in compariſon of theſe. But, are there any ſuch in the world? Dare any ſlight this gift of God? Indeed, if mens words might be taken, there are few or none that dare do ſo; but if their lives and practices may be believed, this, this is the ſin of the far greater part of the chriſtianized world. Witneſs the lamentable ſtupidity and ſupineneſs; witneſs the contempt of the goſpel; witneſs the hatred and perſecution of his image, laws and people. What is the language of all this, but a vile eſteem of Jeſus Chriſt?

And now, let me a little expoſtulate with thoſe ungrateful ſouls, that trample under foot the Son of God, that value not this love that gave him forth. What is that mercy which you ſo contemn and undervalue? is it ſo vile and cheap a thing as your entertainment ſpeaks it to be? is it indeed worth no more than this in your eyes? Surely you will not be long of that opinion! Will you be of that mind, think you, when death and judgment ſhall have thoroughly awakened you? Oh, no: Then a thouſand worlds for a Chriſt! as it is ſtoried of our crookbacked Richard, when he loſt the field, and was in great danger by his enemies that preſſed upon him; Oh now, (ſaid he), a kingdom for a horſe! Or think ye, that any beſide you in the world are of your mind? you are deceived, if you think ſo. "To them that believe he is precious," through all the world, 1 Pet. ii. 7.; and in the other world they are of a quite contrary mind. Could you but hear what is ſaid of him in heaven, in what a dialect the ſaved of the Lord do extol their Saviour; or could you but imagine the ſelf-revenges, the ſelf-torments, which the damned ſuffer for their folly, and what a value they would ſet upon one tender of Chriſt, if it might but again be hoped for; you would ſee that ſuch as you are the only deſpiſers of Chriſt *. Beſide, methinks it is aſtoniſhing, that you

* Fy, fy, ſaith one, upon this condemned and fooliſh world, that will give ſo little for Chriſt and ſalvation: Oh! if there were but a free market proclaimed of Chriſt and ſalvation in that day, when the trumpet

should despise a mercy in which your own souls are so dearly, so deeply, so everlastingly concerned, as they are in this gift of God. If it were but the soul of another, nay, less, if but the body of another, and yet less than that, if but another's beast, whose life you could preserve, you are obliged to do it: but when it is thy self, yea, the best part of thy self, thine own invaluable soul, that thou ruinest and destroyest hereby, oh, what a monster art thou, to cast it away thus! What! will you slight your own souls? care you not whether they be saved, or whether they be damned? is it indeed an indifferent thing with you which way they fall at death? have you imagined a tolerable hell? is it easy to perish? are you not only turned God's enemies, but your own too? Oh, see what monsters sin can turn men and women into? Oh, the stupifying, besotting, intoxicating power of sin! But perhaps you think that all these are but uncertain sounds, with which we alarm you: it may be thine own heart will preach such doctrine as this to thee; Who can assure thee of the reality of these things? why shouldst thou trouble thyself with an invisible world, or be so much concerned for what thine eyes never saw, nor didst ever receive the report from any that have seen them? Well, though we cannot now shew you these things, yet shortly they shall be shewn you; and your own eyes shall behold them. You are convinced and satisfied that many other things are real which you never saw: but be assured, That "if the word spoken by angels "was stedfast, and every transgression and disobedience receiv-"ed a just recompence of reward; how shall we escape, if we "neglect so great a salvation, which at first began to be spo-"ken to us by the Lord, and was confirmed to us by them that "heard him, God also bearing them witness?" Heb. ii. 2, 3, 4. But if they be certain, yet they are not near: it will be a long time before they come. Poor soul! how dost thou cheat thyself? It may be not by twenty parts so long a time as thy own fancy draws it forth for thee; thou art not certain of the next moment.

And suppose what thou imaginest: What are twenty or forty years when they are past? yea, what are a thousand years to vast eternity? Go trifle away a few days more, sleep out a few nights more, and then lie down in the dust; it will not be long

trumpet of God shall awaken the dead; how many buyers would be there? God send me no more happiness but that which the blind world (to their eternal woe) letteth slip through their fingers.

ere the trump of God ſhall awaken thee, and thine eyes ſhall behold Jeſus coming in the clouds of heaven, and then you will know the price of this ſin. Oh! therefore, if there be any ſenſe of eternity upon you, any pity or love for yourſelves in you; if you have any concernments more than the beaſts that periſh, deſpiſe not your own offered mercies, ſlight not the richeſt gift that ever was yet opened to the world; and a ſweeter cannot be opened to all eternity.

SERMON V.

Treats of CHRIST's WONDERFUL PERSON.

JOHN i. 14. *And the Word was made Fleſh, and dwelt among us,* &c.

YOU have heard the covenant of redemption opened. The work therein propounded by the Father, and conſented to by the Son, is ſuch as infinitely exceeds the power of any meer creature to perform. He that undertakes to ſatisfy God, by obedience, for man's ſin, muſt himſelf be God; and he that performs ſuch a perfect obedience, by doing, and ſuffering all that the law required, in our room, muſt be man. Theſe two natures muſt be united in one perſon, elſe there could not be a concourſe or co-operation of either nature in his mediatory works. How theſe natures are united, in the wonderful perſon of our *Immanuel,* is the firſt part of the great myſtery of godlineſs *: A ſubject ſtudied and adored by angels! and the myſtery thereof is wrapped up in this text. Wherein we have,

Firſt, The incarnation of the Son of God plainly aſſerted.

Secondly, That aſſertion ſtrongly confirmed.

(1.) In the aſſertion we have three parts.

1. The *Perſon aſſuming,* ὁ Λόγος, the Word †, *(i. e.)* the ſe-

* The incarnation is the miracle of miracles; a teſtimony againſt unbelievers, Iſa. vii. 14. and a document to believers. None can declare his generation, Iſa. liii. 8. Neither can any declare his incarnation, his name is ſecret, Judges xiii. 18. Wonderful, Iſa. ix. 6. A name that no man knoweth, *viz.* perfectly, but himſelf. The Trinity is the greateſt, the incarnation the next myſtery, *Norton's Orthodox Evangeliſt,* p. 38.

† Word, a real ſubſtance, or perſon; and not a word, ſpoken or uttered. *Fulgent.* Book I.

cond Perſon or Subſiſtent in the moſt glorious Godhead, called the Word, either becauſe he is the ſcope and principal matter, both of the prophetical and promiſſory word; or becauſe he expounds and reveals the mind and will of God to men, as verſe 18. The only-begotten Son which is in the boſom of the Father, he hath declared or expounded him.

2. The *Nature aſſumed*, σὰρξ, Fleſh, *(i. e.)* the intire human nature; conſiſting of a true human ſoul and body. For ſo this word σὰρξ, in Rom. iii. 20. and the Hebrew word בָּשָׂר which anſwers to it, by an uſual *Metonomy* of a part for the whole, is uſed, Gen. vi. 12. And the word *Fleſh* is rather uſed here, than *Man*, on purpoſe to enhance the admirable condeſcenſion and abaſement of Chriſt; there being more of vileneſs, weakneſs, and oppoſition to ſpirit in this word, than in that, as is pertinently noted by ſome. Hence the whole nature is denominated by that part, and called fleſh.

3. The *aſſumption* itſelf, ἐγένετο, he was made; not *fuit*, he was, (as Socinus would render it, deſigning thereby to overthrow the exiſtence of Chriſt's glorified body now in heaven) but *factus eſt*, it was made *(i. e.)* he took or aſſumed the true human nature (called fleſh ‡, for the reaſon before rendered) into the unity of his divine perſon, with all its integral parts and eſſential properties; and ſo was made, or became a true and real man, by that aſſumption. The apoſtle ſpeaking of the ſame act, Heb. ii. 16. uſes another word, *He took on him*, ἐπιλαμβάνεται, fitly rendered *he took on him*, or he aſſumed: which aſſuming, though inchoative, it was the work of the whole Trinity, God the Father, in the Son, by the Spirit, forming or creating that nature; as if three ſiſters ſhould make a garment betwixt them, which only one of them wears: yet, terminative, it was the act of the Son only; it was he only that was *made fleſh*. And when it is ſaid, he was made fleſh, miſconceive not, as if there were a mutation of the Godhead into fleſh; for this was performed ‖, "not by changing what "he was, but by aſſuming what he was not," as Auguſtine well expreſſeth it. As when the ſcripture, in a like expreſſion, ſaith, "He was made ſin," 2 Cor. v. xxi.; and made a curſe, Gal. iii. 13. the meaning is not, that he was turned into ſin, or

‡ The Evangeliſt choſe to uſe the word, Fleſh, inſtead of Man, that it might the more appear how far the Word that was God, humbled himſelf, when he was made Fleſh. For there is manifeſtly more of Vileneſs, and greater oppoſition to Spirit implied in the word Fleſh than in the word Man. *Maccovius's Common Places.*

‖ *Non mutando quod erat, ſed aſſumendo quod non erat.* Aug.

into a curse; no more may we think here the Godhead was turned into flesh, and lost its own being and nature, because it is said he was made flesh. This is the sum of the assertion.

(2.) This assertion ["that the word was made flesh"] is strongly confirmed. He "dwelt among us," and we saw his glory. This was no phantasm, but a most real and indubitable thing. For, ἐσκήνωσεν ἐν ἡμῖν, pitched his tent, or tabernacled with us. And we are eye-witnesses of it. Parallel to that, 1 John i. 1, 2, 3. "That which was from the begin-"ning, which we have heard, which we have seen with our "eyes, which we have looked upon, and our hands have "handled, of the Word of life, &c. declare we unto you." Hence note,

Doct. *That Jesus Christ did really assume the true and perfect nature of man, into a personal union with his divine nature, and still remains true God, and true man, in one person for ever.*

The proposition contains one of the deepest mysteries in godliness *, 1 Tim. iii. 16. A mystery, by which apprehension is dazzled, invention astonished, and all expression swallowed up. If ever the tongues of angels were desirable to explicate any word of God, they are so here. Great is the interest of words in this doctrine. We walk upon the brink of danger. The least tread awry may ingulph us in the bogs of error. Arius would have been content, if the council of Nice would but have gratified him in a letter, ομοούσιος, and ομοιούσιος. The Nestorians also desired but a letter, Θεοδόχος, Θεοτόκος. These seemed but small and modest requests, but, if granted, had proved no small prejudice to Jesus Christ, and his truths. I desire therefore the reader would, with greatest attention of mind, apply himself to these truths. It is a doctrine hard to understand, and dan-

* The incarnation is God's work, whereby the Son of God, (according to the œconomy of the divine counsel of the Father, of the Son, and of the holy Spirit,) humbling and abasing himself, took from the Virgin Mary, by the power and efficacy of the holy Spirit upon her; real, entire, perfect, holy Flesh; yet so as that that Flesh had no proper subsistence without the Son of God, but was really borne and carried about by him; the two entire natures being united among themselves, without any change of the one into the other, without confusion, without division, and unseparably, &c. Whence is constituted the person of Christ, God-man. *Synopsis purioris Theo.*

gerous to miſtake. I am really of his mind that ſaid *, 'It is 'better not touch the bottom, than not keep within the circle:' *Melius eſt neſcire centrum, quam non tenere circulum.* He did aſſume a true human body; that is plainly aſſerted, Phil. ii. 7, 8, &c. Heb. ii. 14, 16. In one place it is called taking on him the ſeed of Abraham, and in the text, *fleſh*. He did alſo aſſume a true human ſoul, that is undeniable by its operations, paſſions, and expiration at laſt, Matth. xxvi. 38. and xxvii. 50. And that both theſe natures make but one perſon, is as evident from Rom. i. 3, 4. "Jeſus Chriſt was made of the "ſeed of David, according to the fleſh, and declared to be the "Son of God with power, according to the Spirit of holineſs, by "the reſurrection from the dead." So Rom. ix. 5. "Of whom, "as concerning the fleſh, Chriſt came, who is over all, God bleſ"ſed for ever. Amen." But that you may have a ſound and clear underſtanding of this myſtery, I will, (1.) Open the nature; (2.) The effects; and (3.) The reaſons or ends of this wonderful union.

The nature of the hypoſtatical union opened.

Firſt, The nature of this union. There are three illuſtrious and dazzling unions in ſcripture: that of three perſons in one God, *Eſſentially*. That of two diſtinct natures, and perſons; by one ſpirit *Myſtically*: and this of two diſtinct natures in one perſon, *Hypoſtatically*. This is my taſk to open at this time: and, for the more diſtinct and perſpicuous management thereof, I ſhall ſpeak to it both *negatively* and *poſitively*.

Not conſubſtantially.

1. *Negatively*. Think not when Chriſt aſſumed our nature, that it was united *conſubſtantially*, ſo as the three perſons in the Godhead are united among themſelves. They all have but one and the ſame nature and will; but in Chriſt are two diſtinct natures and wills, though but one perſon.

Not phyſically.

2. Nor yet that they are united *Phyſically*, as ſoul and body are united in one perſon: for death actually diſſolves that; but this is indiſſoluble. So that when his ſoul expired, and his body was interred, both ſoul and body were ſtill united to the ſecond Perſon as much as ever.

Not myſtically.

3. Nor yet is it ſuch a *myſtical union*, as is between Chriſt and believers. Indeed that is a

* Reaſon (ſaith one) can never ſhew itſelf more reaſonable, than in ceaſing to reaſon about things which are above reaſon. Whatſoever is concealed from us that we are not to pry into. But we are not to overlook what is plain and manifeſt. *Proſper.*

glorious union: but though believers are said to be in Christ, and Christ in them, yet they are not one person with him. They are not christed into Christ, or godded into God, as blasphemous *Familists* speak.

2*dly*, *Positively*. But this assumption of which I speak, is that whereby the second person in the Godhead did take the human nature into a personal union with himself, by virtue whereof the manhood subsists in the second person, yet without confusion, both making but one person, Θεάνθρωπος, or *Immanuel*, God with us.

So that though we truly ascribe a two-fold nature to Christ, yet not a double person †: For, the human nature of Christ never subsisted separately and distinctly, by any personal subsistence of its own, as it doth in all other men, but from the first moment of conception, subsisted in union with the second person.

To explicate this mystery more particulary, let it be considered;

First, The human nature was united to the second person *miraculously* and extraordinarily, being supernaturally framed in the womb of the Virgin, by the over-shadowing power of the Highest, Luke i. 34, 35. By reason whereof it may truly, and properly be said to be the fruit of the womb, not of the loins of men, nor by man. And this was necessary to exempt the assumed nature from the stain and pollution of Adam's sin, which it wholly escaped; inasmuch as he received it not, as all others do, in the way of ordinary generation, wherein original sin is propagated: but this being extraordinarily produced, was a most pure and holy thing, Luke i. 35. And indeed this perfect shining holiness, in which it was produced, was absolutely necessary, both in order to its union with the divine person, and the design of that union; which was both to satisfy for, and to sanctify us. The two natures could not be conjoined in the person of Christ, had there been the least taint of sin upon the human nature. For God can have no fellowship with sin, much less be united to it. Or, supposing such a conjunction with our sinful nature, yet he being a sinner himself, could never satisfy for the sins of others; nor could any unholy thing

† The human nature is not, ἰδιοϋπόστατος, subsisting of itself, nor did the human nature exist before it was assumed; but so soon as the flesh existed, it was the flesh of the Word of God. And so the person of Christ is one, in which there are two distinct things, but not two distinct persons. *Greg. Naz. in Theodoret. Dialogue* 2.

ever make us holy. "Such an High Prieſt therefore became us "as is holy, harmleſs, undefiled, ſeparate from ſinners," Heb. vii. 26. And ſuch an one he muſt needs be, whom the Holy Ghoſt produces in ſuch a peculiar way, τὸ ἅγιον, that holy thing.

Secondly, As it was produced miraculouſly, ſo it was aſſumed *integrally*; that is to ſay, Chriſt took a compleat and perfect human ſoul and body, with all and every faculty and member pertaining to it. And this was neceſſary (as both * Auſtin and † Fulgentius have well obſerved) that thereby he might heal the whole nature of that leproſy of ſin, which hath ſeized and infected every member and faculty. Πάντα ἀνέλαβεν ἵνα πάντα ἀγιάσῃ. "He aſſumed all, to ſanctify all:" as Damaſcen expreſſeth it. He deſigned a perfect recovery, by ſanctifying us wholly in ſoul, body, and ſpirit; and therefore aſſumed the whole in order to it.

Thirdly, He aſſumed our nature, as with all its integral parts, ſo with all its *ſinleſs infirmities*. And therefore it is ſaid of him, Heb. ii. 17. "That it behoved him," κατὰ πάντα ὁμοιωθῆναι, according to all things (that is, all things natural, not formally ſinful ‡, as it is limited by the ſame apoſtle, Heb. iv. 15.) to be made like unto his brethren. But here our divines do carefully diſtinguiſh infirmities into *perſonal* and *natural*. Perſonal infirmities are ſuch as befal particular perſons, from particular cauſes, ſuch as dumbneſs, blindneſs, lameneſs, leproſies, monſtroſities, and other deformities. Theſe it was no way neceſſary that Chriſt ſhould, nor did he at all aſſume; but the natural Ones, ſuch as hunger, thirſt, wearineſs, ſweating, bleeding, mortality, &c. which though they are not in themſelves formally and intrinſically ſinful; yet are they the effects and conſequents of ſin. They are ſo many marks, that ſin hath left of itſelf upon our natures. And on that account Chriſt is ſaid to be ſent "in the likeneſs of ſinful fleſh," Rom. viii. 3. Wherein the gracious condeſcenſion of Chriſt for us is marvellouſly fig-

* *Aug. de Civit. Dei.* lib. 10. cap. 27. p. 586.

† *Fulgent. ad Tra.* l. 1. p. 251. *Damaſc.* lib. 3. cap. 20.

‡ The natural pollution and original defilement of ſin, which cleaves to human nature in general, could not infect the human nature of Chriſt, becauſe the holy Spirit, according to his own manner of working, had made it abſolutely undefiled and impeccable, or, uncapable of committing ſin: and ſuch a perfect and ſinleſs nature it behoved to be, in which our ſins, with their defilement and guilt, were to be done away. *Trelc. Inſtit.* p. 58.

nalized, that he would not assume our innocent nature, as it was in Adam before the fall, while it stood in all its primitive glory and perfection; but after sin had quite defaced, ruined, and spoiled it.

Fourthly, The human nature is so united with the divine, as that each nature still retains its own essential properties distinct *. And this distinction is not, nor can be lost by that union. So that the two understandings, wills, powers, *&c. viz.* The divine and human, are not confounded; but a line of distinction runs betwixt them still in this wonderful person. It was the heresy of the Eutychians, condemned by the council of Chalcedon, to affirm, that there was no distinction betwixt the two natures in Christ. Against whom that council determined, that they were united ἀσυγχύτως, without any immutation, or confusion.

Fifthly, The union of the two natures in Christ, as an *inseparable union*; so that from the first moment thereof, there never was, nor to eternity shall be, any separation of them.

Doubt. If you ask how the union remained betwixt them, when Christ's human soul and body were separated from each other upon the cross? Is not death the dissolution of union betwixt soul and body?

Resolution. True, the natural union betwixt his soul and body was dissolved by death for a time, but this hypostatical union remained even then as intire and firm as ever: for, though his soul and body were divided from each other, yet neither of them from the divine nature. Divines assist our conception of this mystery, by an apt illustration †. A man that holds in his

* By this union of the human with the divine nature, the human nature is not raised to the same perfection with the divine, nor changed into it, nor confounded with it; as if what is any way peculiar to the divine, were communicated to the human nature; but that the one always did, and doth, remain totally distinct from the other; the human, to wit, consisting of a finite body, and of a soul, the same, as to substance and essential powers, with other mens. *Bradshaw on Justification*, p. 79.

† *Tolletus* gives us a fine illustration of it: "Even as a man (says "he) holding a sword sheathed, when he pleaseth, draws forth the "sword; but still holds that in one hand, and the sheath in the o-"ther, [and then sheaths it again, still holding it in his hand]: so "the Divine Person separated the soul from the human body, as it "were a sword drawn out of its sheath, but still he held both u-"nited to himself; but by the resurrection he rejoined the soul to "the body, as when one puts the sword in the scabbard."

hand a ſword ſheathed, when he pleaſeth, draws forth the ſword; but ſtill holds that in one hand, and the ſheath in the other, and then ſheaths it again, ſtill holding it in his hand: ſo when Chriſt died, his ſoul and body retained their union with the divine nature, though not (during that ſpace) one with another.

And thus you are to form and regulate your conceptions of this great myſtery. Some adumbrations and imperfect ſimilitudes of it may be found in nature. Among which ſome * commend that union which the ſoul and body have with each other; they are of different natures, yet both make one individual man. Others † find fault with this, becauſe both theſe united make but one compleat human nature; whereas, in Chriſt's perſon, there are two natures, and commend to us a more perfect emblem, *viz.* That of the *Cyon* and the tree or ſtock, which have two natures, yet make but one tree. But then we muſt remember that the *Cyon* wants a root of its own, which is an integral part, but Chriſt aſſumed our nature integrally. This defect is by others ‡ ſupplied in the *Miſletoe* and the *Oak*, which have different natures; and the *Miſletoe* ſubſiſts in union with the *Oak*, ſtill retaining the difference of nature; and though making but one tree, yet bears different fruits. And ſo much to the firſt thing, namely, the nature of this union.

Secondly, For the effects, or immediate reſults of this marvellous union, let theſe three be well conſidered. *The reſults of the hypoſtatical union.*

1. The two natures being thus united in the perſon of the Mediator, by virtue whereof the properties of each nature are attributed, and do truly agree in the whole perſon; ſo that it is proper to ſay, the Lord of glory was crucified, 1 Cor. ii. 8.; and the blood of God redeemed the Church, Acts xx. 28.; that Chriſt was both in heaven, and in earth at the ſame time, John iii. 13.

Yet we do not believe that one nature doth tranſfuſe or impart its properties to the other ‖, or that it is proper to ſay

* Juſtin Martyr. † Alex. Alex. ‡ Roberts of the covenant.

‖ The properties of both natures may be attributed to the whole perſon of Chriſt, in the concrete; the Son of man, who is a Perſon conſiſting of two natures, is every-where-preſent, is eternal, is adorable, that is, he is to be adored according to his divine nature, to which theſe properties (of omni-preſence, eternity, praiſe-worthineſs) are applicable: we adore indeed the Deity incarnate, but the Divinity itſelf is the only perfect object of our worſhip.

the divine nature ſuffered, bled, or died; or the human is omniſcient, omnipotent, omnipreſent; but that the properties of both natures, are ſo aſcribed to the perſon, that it is proper to affirm any of them of him in the concrete, though not abſtractly. The right underſtanding of this would greatly aſſiſt, in teaching the true ſenſe of the forenamed, and many other dark paſſages in the ſcriptures.

2. Another fruit of this hypoſtatical union, is the ſingular advancement of the human nature in Chriſt, far beyond and above what it is capable of in any other perſon *, it being hereby repleniſhed and filled with an unparalleled meaſure of divine graces and excellencies; in which reſpect he is ſaid to be "anoin-" ted above, or before his fellows," Pſal. xlv. 8. and ſo becomes the object of adoration and divine worſhip, Acts vii. 59. This the Socinians oppugn with this argument: He that is worſhipped with a divine worſhip, as he is Mediator, is not ſo worſhipped as God; but Chriſt is worſhipped as Mediator. But we ſay, that to be worſhipped as Mediator, and as God, are not oppoſite, but the one is neceſſarily included in the other; and therein is farther included the *ratio formalis ſub qua* of that divine religious worſhip.

3. Hence, in the laſt place, follows, as another excellent fruit of this union, *The concourſe and co operation of each nature to his mediatory works; for, in them, he acts according to both natures*: the human nature doing what is human, *viz.* ſuffering, ſweating, bleeding, dying; and his divine nature ſtamping all theſe with infinite value; and ſo both ſweetly concur unto one glorious work and deſign of mediation. Papiſts generally deny that he performs any of theſe mediatory works as God, but only as man; but how boldly do they therein contradict theſe plain ſcriptures? See 2 Cor. v. 10., Heb. ix. 14, 15. And ſo much as to the ſecond thing propounded, *viz.* the fruits of this union.

Thirdly, The laſt thing to be opened is the grounds and reaſons of this aſſumption. And we may ſay, touching that, (1.) That the human nature was not aſſumed to any intrinſical perfection of the Godhead, not to make that human nature itſelf perfect. The divine did not aſſume the human nature neceſſarily, but

The reaſons of the hypoſtatical union.

* The human nature being thus aſſumed above all other created natures, is, by virtue of this aſſumption, lifted up to the higheſt poſſible pitch of dignity; Heb. i. 4, 5, 6. *Bradſhaw on Juſtification*, p. 79.

voluntarily; not out of indigence but bounty; not becauſe it was to be perfected by it, but to perfect it, by cauſing it to lie as a pipe, to the infinite all-filling fountain of grace and glory, of which it is the great receptacle. (2.) And ſo, conſequently, to qualify and prepare him for a full diſcharge of his mediatorſhip, in the offices of our Prophet, Prieſt, and King. Had he not this double nature in the unity of his perſon, he could not have been our Prophet: For, as God, he knows the mind and will of God, John i. 18., and iii. 13.; and as man, he is fitted to impart it ſuitably to us, Deut. xviii. 15, 16, 17, 18., compared with Acts xx. 22.

As Prieſt, had he not been man, he could have ſhed no blood; and if not God, it had been no adequate value for us *, Heb. ii. 17., Acts iii. 28.

As King, had he not been man, he had been an heterogeneous, and ſo no fit head for us. And if not God, he could neither rule nor defend his body the Church.

Theſe then were the deſigns and ends of that aſſumption.

Uſe 1. *Let all Chriſtians rightly inform their minds in this truth of ſo great concernment in religion, and hold it faſt againſt all ſubtle adverſaries, that would wreſt it from them.* The learned Hooker obſerves, that the dividing of Chriſt's perſon, which is but one, and the confounding of his natures, which are two, hath been the occaſion of thoſe errors which have ſo greatly diſturbed the peace of the church. The Arians denied his deity, levelling him with other meer men. The Apollinarians maimed his humanity. The Sabellians affirmed, that the Father and holy Ghoſt were incarnated, as well as the Son; and were forced, upon that abſurdity, by another error, *viz.* denying the three diſtinct perſons in the Godhead, and affirming they were but three names. The Eutychians confounded both natures in Chriſt, denying any diſtinction of them. The Seleuſians affirmed, that he unclothed himſelf of his humanity when he aſcended, and hath no human body in heaven. The Neſtorians ſo rent the two names of Chriſt aſunder, as to make two diſtinct perſons of them.

But ye (beloved) *have not ſo learned Chriſt.* Ye know he is (1.) True and very God; (2.) True and very man; that, (3.) theſe two natures make but one perſon, being united inſeparably; (4.) that they are not confounded or ſwallowed up

* He made ſatisfaction in his human nature; but then the worth, the excellency, efficacy and application of that ſatisfaction flow from the divine nature. *Amef. Bell. Enerv.* lib. 5.

one in another, but remain ſtill diſtinct in the perſon of Chriſt. Hold ye the form of ſound words which cannot be condemned. Great things hang upon all theſe truths. Oh ſuffer not a ſtone to be looſed out of the foundation.

Uſe 2. Adore the love of the Father, and the Son, who bid ſo high for your ſouls, and at this rate were contented you ſhould be recovered.

1. The love of the Father is herein admirably conſpicuous, who ſo vehemently willed our ſalvation, that he is content to degrade the darling of his ſoul to ſo vile and contemptible a ſtate, which was, upon the matter, an undoing to him, in point of reputation; as the apoſtle intimates, Phil. ii 7. If two perſons be at a variance, and the ſuperior, who alſo is the wronged perſon, begin to ſtoop firſt, and ſay, you have deeply wronged me, yea, your blood is not able to repair the wrongs you have done me: however, ſuch is my love to you, and willingneſs to be at peace with you, that I will part with what is moſt dear to me in all the world, for peace-ſake; yea, though I ſtoop below myſelf, and ſeem, as it were, to forget my own relation and endearments to my own ſon, I will not ſuffer ſuch a breach betwixt me and you. John iii. 16. "God ſo loved the world, "that he gave his only begotten Son."

2. And how aſtoniſhing is the love of Chriſt, that would make ſuch a ſtoop as this to exalt us *! Oh, it is raviſhing to think, he ſhould paſs by a more excellent and noble ſpecies of creatures, refuſing the angelic nature, Heb. ii. 16., to take fleſh; and not to ſolace and diſport himſelf in it neither, nor experience ſenſitive pleaſures in the body: for, as he needed them not, being at the fountain-head of the higheſt joys, ſo it was not at all in his deſign, but the very contrary, even to make himſelf a ſubject capable of ſorrows, wounds and tears †. It was, as the apoſtle elegantly expreſſeth it, in Heb. ii. 9., ὅπως ὑπὲρ παντὸς γεύσηται θανάτου; that he might ſenſibly taſte what reliſh death hath, and what bitterneſs is in thoſe pangs and agonies. Now, oh that you would get your hearts ſuitably impreſſed and affected with theſe high expreſſures of the love both of the Father and Son! How is the courage of ſome noble Romans celebrated in hiſtory, for the brave adventures they made

* No body raiſes another lying low, without firſt ſtooping down, and bowing himſelf to the ground. *Nierem.*

† The Son of God therefore took fleſh, that he might be capable of ſuffering in human nature, what he could not have done in the divine, which is uncapable of ſuffering. *Theod.*

for the commonwealth! but they could never ſtoop as Chriſt did, being ſo infinitely below him in perſonal dignity.

Uſe 3. And here infinite wiſdom has alſo left a famous and everlaſting mark of itſelf; which invites, yea, even chains the eyes of angels and men to itſelf *. Had there been a general council of angels, to adviſe upon a way of recovering poor ſinners, they would all have been at an everlaſting demur and loſs about it. It could not have entered their thoughts (though they are intelligencers, and more ſagacious creatures) that ever mercy, pardon, and grace, ſhould find ſuch a way as this to iſſue forth from the heart of God to the hearts of ſinners. Oh, how wiſely is the method of our recovery laid! ſo that Chriſt may be well called, "the power and wiſdom of God," 1 Cor. i. 24.; foraſmuch as in him the divine wiſdom is more glorified than in all the other works of God, upon which he hath impreſſed it. Hence it is, that ſome of the ſchoolmen affirm, (though I confeſs myſelf unſatisfied with it) that the incarnation of Chriſt was in itſelf ſo glorious a demonſtration of God's wiſdom and power, and thereupon ſo deſirable in itſelf, that though man had not ſinned, yet Chriſt would have been made man.

Uſe 4. Hence alſo we infer *the incomparable ſweetneſs of the Chriſtian religion, that ſhews poor ſinners ſuch a fair foundation to reſt their trembling conſciences upon.* While poor diſtreſſed ſouls look to themſelves, they are perpetually puzzled. That is the cry of a diſtreſſed natural conſcience, Micah vi. 6. "Wherewith ſhall I come before the Lord?" the Hebrew is אקדמנו כרסת how ſhall I prevent or anticipate the Lord †? and ſo Montanus renders it, *in quo praeoccupabo Dominum?* Conſcience ſees God arming himſelf with wrath, to avenge himſelf for ſin; cries out, Oh, how ſhall I prevent him? if he would accept the fruit of my body, (thoſe dear pledges of nature), for the ſin of my ſoul, he ſhould have them. But now we ſee God coming down in fleſh, and ſo intimately uniting our fleſh to himſelf, that it hath no proper ſubſiſtence of its own, but is united with the divine perſon: hence it is eaſy to

* It muſt ſurpaſs human, or even angelical underſtandings, to conceive, or, if conceived, to hope for ſuch a deliverer: wherefore, if a ſinner, ſenſible of the divine malediction due to his ſins, were left to himſelf, by ſearching to find out ſuch relief, the more he laboured in the ſearch, the more would he throw himſelf headlong into a boundleſs abyſs of horror and deſperation. *Bradſhaw on Juſtification*, p. 74.

† קדם [*Kedom*] Antivertit, anticipavit, obvenit. *Buxtorf.*

imagine what worth and value muſt be in that blood; and how eternal love, ſpringing forth triumphantly from it, flouriſhes into pardon, grace and peace. Here is a way in which the ſinner may ſee juſtice and mercy kiſſing each other, and the latter exerciſed freely, without prejudice to the former. All other conſciences, through the world, lie either in a deep ſleep in the devil's arms, or elſe are rolling (ſea-ſick) upon the waves of their own fears and diſmal preſages. Oh, happy are they that have dropped anchor on this ground, and not only know they have peace, but why they have it!

Uſe 5. *Of how great concernment is it, that Chriſt ſhould have union with our particular perſons, as well as with our common nature?* For by this union with our nature alone, never any man was, or can be ſaved. Yea, let me add, that this union with your natures, is utterly in vain to you, and will do you no good, except he have union with your perſons by faith alſo. It is indeed infinite mercy, that God is come ſo near you, as to dwell in your fleſh; and that he hath fixed upon ſuch an excellent method to ſave poor ſinners. And hath he done all this? is he indeed come home, even to your own doors, to ſeek peace? doth he vail his unſupportable glory under fleſh, that he might treat thee more familiarly? and yet do you refuſe him, and ſhut your hearts againſt him? then hear one word, and let thine ears tingle at the ſound of it: Thy ſin is hereby aggravated beyond the ſin of devils, who never ſinned againſt a mediator in their own nature; who never deſpiſed, or refuſed, becauſe, indeed, they were never offered terms of mercy, as you are.

And I doubt not but the devils themſelves, who now tempt you to reject, will, to all eternity, upbraid your folly for rejecting this great ſalvation, which in this excellent way is brought down, even to your own doors.

Uſe 6. If Jeſus Chriſt has aſſumed our nature, *then he is ſenſibly touched with the infirmities that attend it, and ſo hath pity and compaſſion for us, under all our burdens.* And indeed this was one end of his aſſuming it, that he might be able to have compaſſion on us, as you read, Heb. ii. 17, 18., "Wherefore "in all things it behoved him to be made like unto his brethren, "that he might be a merciful and faithful high-prieſt, in things "pertaining to God, to make reconciliation for the ſins of the "people. For in that he himſelf hath ſuffered, being tempted, "he is able to ſuccour them that are tempted." O what a comfort is this to us, that he who is our high prieſt in heaven, hath our nature on him, to enable him to take compaſſion on us!

Use 7. Hence we see, *to what a height God intends to build up the happiness of man, in that he hath laid the foundation thereof so deep, in the incarnation of his own Son.*

They that intend to build high, use to lay the foundation low. The happiness and glory of our bodies, as well as souls, are founded in Christ's taking our flesh upon him: for, therein, as in a model or pattern, God intended to shew what in time he resolves to make of our bodies; for he will μετασχηματίζειν, *transform* our vile bodies, and make them one day conformable to the glorious body of Jesus Christ, Phil. iii. 21. This flesh was therefore assumed by Christ, that in it might be shewn, as in a pattern, how God intends to honour and exalt it. And indeed, a greater honour cannot be done to the nature of man, than what is already done, by this grace of union: Nor are our persons capable of higher glory, than what consists in their conformity to this glorious head. Indeed the flesh of Christ will ever have a distinct glory from ours in heaven, by reason of this union; for being the body which the Word assumed, it is two ways advanced singularly above the flesh and blood of all other men, *viz. subjectively*, and *objectively*: Subjectively, it is the flesh and blood of God, Acts xx. 28., and so hath a distinct and incommunicable glory of its own. And objectively, it is the flesh and blood which all the angels and saints adore. But tho' in these things it be supereminently exalted, yet it is both the medium and pattern of all that glory which God designs to raise us to.

Use 8. Lastly, *How wonderful a comfort is it, that he who dwells in our flesh is God!* What joy may not a poor believer make out of this? what comfort one made out of it, I will give you in his own words, "I see it a work of God," saith he, "that experiences are all lost, when summons of impro-"bation, to prove our charters of Christ to be counterfeit, are "raised against poor souls in their heavy trials. But let me be "a sinner, and worse than the chief of sinners, yea, a guilty "devil, I am sure my well-beloved is God, and my Christ is God. "And when I say my Christ is God, I have said all things, I "can say no more. I would I could build as much on this, "*My Christ is God*, as it would bear: I might lay all the world "upon it."

God and man in one person, oh! thrice happy conjunction! As man, he is full of experimental sense of our infirmities, wants, and burdens: and as God, he can support and supply them all. The aspect of faith upon this wonderful person, how relieving,

how reviving, how abundantly ſatisfying is it? God will never divorce the believing ſoul, and its conſort, after he hath married our nature to his own Son, by the hypoſtatical, and our perſons alſo, by the bleſſed myſtical union.

SERMON VI.

Shews the Authority by which CHRIST, as Mediator, acted.

JOHN vi 27. *For him hath God the Father ſealed.*

YOU have heard Chriſt's compact, or agreement with the Father, in the covenant of redemption; as alſo what the Father did, in purſuance of the ends thereof, in giving his Son out of his boſom, *&c.*; alſo what the Son hath done towards it, in aſſuming fleſh. But though the glorious work be thus far advanced, yet all he ſhould act in that aſſumed body, had been invalid and vain, without a due call, and commiſſion from the Father, ſo to do: which is the import of the words now before you.

This ſcripture is a part of Chriſt's excellent reply to a ſelf-ended generation, who followed him, not for any ſpiritual excellencies that they ſaw in him, or ſoul-advantages they expected by him, but for bread. Inſtead of making his ſervice their meat and drink, they only ſerved him, that they might eat and drink. *Self* is a thing may creep into the beſt hearts and actions; but it only predominates in the hypocrite. Theſe people had ſought Chriſt from place to place, and having at laſt found him, they ſalute him with an impertinent compliment, "Rabbi, "whence cameſt thou hither?" verſe 25. Chriſt's reply is parly *diſſuaſive*, and partly *directive*. He diſſuades them from putting the ſecondary and ſubordinate, in the place of the principal and ultimate end; not to prefer their bodies to their ſouls, their fleſhly accommodations to the glory of God. "Labour "not for the meat that periſheth." Wherein he doth not take them off from their lawful labours and calling; but he diſſuades them, *firſt*, from minding thoſe things too intently; and, *ſecondly*, he diſſuades them from that odious ſin of making religion but a pretence for the belly.

And it is partly *directive*, and that in the main end and bu-

ſineſs of life. "But labour for that meat which endureth to "eternal life;" to get bread for your ſouls to live eternally by. And, that he might engage their diligence in ſeeking it to purpoſe, he ſhews them not only where they may have it, ["which "the Son of man ſhall give you"] but alſo how they may be fully ſatisfied that he hath it for them, in the clauſe I have pitched on; "For him hath God the Father ſealed."

In theſe words are three parts obſervable.

1. The Perſon ſealing or inveſting Chriſt with authority and power; which is ſaid to be *God the Father*. Tho' all the perſons in the Godhead are equal in nature, dignity and power, yet in their operation there is an order obſerved among them; the *Father* ſends the Son, the *Son* is ſent by the Father, the *Holy Ghoſt* is ſent by both.

2. The ſubject in which God the Father lodges this authority, [*Him*] that is, the Son of man. Jeſus Chriſt, he is the πρῶτον δεκτικὸν, firſt receptacle of it; and he muſt here be underſtood excluſively. God the Father hath ſo ſealed him, as he never ſealed any other before him, or that ſhall ariſe after him. No name is given in heaven, or earth, but this name by which we are ſaved, Acts iv. 12.; "The government is upon his ſhoul-"ders," Iſa. ix.

3. Here is farther obſervable, the way and manner of the Father's delegating and committing this authority to Chriſt; and that is, by *ſealing him*. Where we have both a *metonymy*, the ſymbol of authority being put for the authority itſelf, and a *metaphor*, *ſealing*, which is a human act, for the ratifying and confirming an inſtrument, or grant, being here applied to God. *Like as princes, by ſealed credentials, confirm the authority of thoſe that are ſent by them:* as the Dutch Annotators well expreſs the meaning of it. Hence we note,

DOCT. *That Jeſus Chriſt did not of himſelf undertake the work of our redemption, but was ſolemnly ſealed unto that work by God the Father.*

When I ſay, he did not of himſelf undertake this work, I mean not that he was unwilling to go about it, for his heart was as fully and ardently engaged in it, as the Father's was: ſo he tells us, Pſal. xl. 7., "Lo, I come to do thy will, O God; "thy law is in my heart." But the meaning is, he came not without a due call, and full commiſſion from his Father. And ſo it is to be underſtood in oppoſition to intruſion, not voluntary

ſuſception; and this is the meaning of that ſcripture, John viii. 24. "I proceeded and came from God; neither came I of my-"ſelf, but he ſent me." And this the apoſtle plainly expreſſeth, and fully clears*; Heb. v. 4, 5. "And no man taketh this ho-"nour to himſelf, but he that is called of God, as was Aaron: "ſo alſo, Chriſt glorified not himſelf to be made a high prieſt; "but he that ſaid unto him, Thou art my Son." And on the account of theſe ſealed credentials, he received from the Father, he is called the apoſtle and high prieſt of our profeſſion, Heb. iii. 1. *i. e.* one called and ſent forth by the Father's authority. Our preſent buſineſs, then, is to open Chriſt's commiſſion, and view the great ſeal of heaven by which it was ratified.

And, to preſerve a clear method in the explication of this great truth, into which your faith and comfort is reſolved, I ſhall,

Firſt, Shew what was the work and office to which the Father ſealed him.

Secondly, What his ſealing to this work doth imply.

Thirdly, How, and by what acts, the Father ſealed him to it.

Fourthly, Why it was neceſſary that he ſhould be thus ſealed and authorized by his Father; and then improve it in its proper uſes.

Firſt, What was that office, or work, to which his Father ſealed him? I anſwer, more generally, he was ſealed to the whole work of mediation for us, thereby to recover and ſave all the elect, whom the Father had given him; ſo John xvii. 2. "It was to give eternal life to as many as were given him:" It was "to bring Jacob again to him," Iſa. xlix. 5. or, as the apoſtle expreſſes it, 1 Pet. iii. 18. "That he might bring us to "God:" More particularly, in order to the ſure, and full effecting of this moſt glorious deſign, he was ſealed to the offices of a prophet, prieſt, and king, that ſo he might bring about and compaſs this work.

1. God ſealed him a commiſſion to preach the glad-tidings of ſalvation to ſinners. This commiſſion Chriſt opened and read in the audience of the people, Luke iv. 17, 18, 19, 20, 21. "And "when he had opened the book, he found the place where it "was written, The Spirit of the Lord is upon me, becauſe he "hath anointed me to preach the goſpel to the poor, he hath "ſent me to heal the broken-hearted, to preach deliverance to

* That there can be no other thing inferred from this expreſſion of the apoſtle, but this, That Chriſt was called to the office of Mediator, by him whoſe Son he was. *Cameron's Myrothec.* p. 317.

" the captives, and the recovering of ſight to the blind, to ſet at " liberty them that are bruiſed; to preach the acceptable year " of the Lord. And he cloſed the book, *&c.* And he began to " ſay unto them, This day is the ſcripture fulfilled in your " ears."

2. He alſo ſealed him to the prieſthood, and that the moſt excellent; authorizing him to execute both the parts of it, *viz. oblatory* and *interceſſory*. He called him to offer up himſelf a ſacrifice for us. " I have power (ſaith he) to lay down my life; " this commandment have I received of my Father," John x. 18. And upon that account, his offering up of his blood is, by the apoſtle, ſtiled an act of obedience, as it is, Phil. ii. 8. " He became obedient unto death." He alſo called him to intercede for us; Heb. vii. 21, 24, 25. " Theſe prieſts were made " without an oath, but this with an oath; by him that ſaid un- " to him, The Lord ſware, and will not repent, thou art a " prieſt for ever:" becauſe his ſacrifice is virtually continued, in his living for ever to make interceſſion, as it is, verſe 24. Yea, he called him to his regal office; he was ſet upon the higheſt throne of authority by his Father's commiſſion, as it is Matth. xxviii. 18. " All power in heaven and earth is given to " me." To all this was Chriſt ſealed and authorized by his Father.

Secondly, What doth the Father's ſealing of Chriſt to this work and office imply? There are divers things implied in it: *As*,

1. The validity and efficacy of all his mediatory acts. For, by virtue of this his ſealing, whatever he did was fully ratified. And in this very thing lies much of a believer's comfort and ſecurity; foraſmuch as all acts done without commiſſion and authority (how great, or able ſoever the perſon that doth them is, yet) are in themſelves null and void. But what is done by commiſſion and authority, is authentic, and moſt allowable among men. Had Chriſt come from heaven, and entered upon his mediatory work without a due call, our faith had been ſtumbled at the very threſhold; but this greatly ſatisfies.

2. It imports the great obligation lying upon Jeſus Chriſt to be faithful in the work he was ſealed to: For, the Father, in this commiſſion, devolves a great truſt upon him, and relies upon him for his moſt faithful diſcharge thereof. And, indeed, upon this very account Chriſt reckons himſelf ſpecially obliged to purſue the Father's deſign and end, John ix. 4. " I muſt work " the works of him that ſent me." And John v. 30. " I ſeek

" not mine own will, but the will of the Father which hath " ſent me." Still his eye is upon that work and will of his Father. And he reckons himſelf under a neceſſity of punctual and preciſe obedience to it; and, as a faithful ſervant, will have his own will ſwallowed up in the Father's will.

3. It imports Chriſt's compleat qualification, or inſtrumental fitneſs, to ſerve the Father's deſign and end in our recovery. Had not God known him to be every way fit, and qualified for the work, he would never have ſealed him a commiſſion for it. Men may, but God will not ſeal an unfit, or incapable perſon, for his work. And, indeed, whatever is deſirable in a ſervant, was eminently found in Chriſt: for *faithfulneſs*, none like him. Moſes indeed was faithful to a pin, but ſtill as a ſervant; but Chriſt as a Son, Heb. iii. 2. He is the faithful and true witneſs, Rev. i. 5. For zeal, none like him. The zeal of God's houſe did eat him up, John ii. 16, 17. He was ſo intent upon his Father's work, that he forgot to eat bread, counting his work, his meat and drink, John iv. 32. Yea, and love to his Father carried him on through all his work, and made him delight in the hardeſt piece of his ſervice; for he ſerved him as a Son, Heb. iii. 5, 6. All that ever he did was done in love. For wiſdom none like him. The Father knew him to be moſt wiſe, and ſaid of him before he was employed, " Behold my " Servant ſhall deal prudently," Iſa. lii. 13. To conclude, for ſelf-denial, never any like him; he ſought not his own glory, but the glory of him that ſent him, John viii. 50. Had he not been thus faithful, zealous, full of love, prudent, and ſelf-denying, he had never been employed in this great affair.

4. It implies Chriſt's ſole authority in the church, to appoint and enjoin what he pleaſeth: and this is his peculiar prerogative. For, the commiſſion God ſealed him in the text, is a ſingle, not a joint commiſſion; he hath ſealed him, and none beſide him. Indeed there were ſome that pretended a call and commiſſion from God; but all that were before him were thieves and robbers *, that came not in at the door, as he did, John x. 8. And he himſelf foretels, that after him ſome ſhould ariſe, and labour to deceive the world with a feigned commiſſion, and a counterfeit ſeal, Matth. xxiv. 24. " There ſhall a-

* All that came before me (that is, whom I did not ſend, but who ran unſent, giving themſelves out for the Meſſiah) are thieves and robbers; after their guileful manner, they have contrived certain falſe doors to heaven, by which they have thrown men down headlong into the abyſs of everlaſting miſery. *Dieterieus.*

" riſe falſe Chriſts, and falſe prophets, and ſhall ſhew great " ſigns and wonders; inſomuch, that if it were poſſible, they " ſhould deceive the very elect." But God never commiſſioned any beſides him, neither is there any other name under heaven, Acts iv. 12. Thus you ſee how the validity of his acts, his obligation to be faithful, his compleat qualifications, and ſole authority in the church, are imported in his ſealing.

Thirdly, Let us enquire how God the Father ſealed Jeſus Chriſt to this work, and we ſhall find that he was ſealed by four acts of the Father.

1. *By ſolemn deſignation to this work.* He ſingled him out, and ſet him apart for it; and therefore the prophet Iſaiah, chap. xlii. 1. calls him *God's Elect* *. And the apoſtle Peter, 1 Peter ii. 4. *Choſen of God.* This word which we render *Elect* †, doth not only ſignify one that in himſelf is eximious, worthy, and excellent, but alſo one that is ſet apart and deſigned, as Chriſt was, for the work of mediation. And ſo much is included in John x. 36. where the Father is ſaid to ſanctify him, *i. e.* to ſeparate, and devote him to this ſervice.

2. He was ſealed, not only by ſolemn deſignation, but alſo *ſuper-eminent and unparalleled ſanctification.* He was anointed, as well as appointed to it. The Lord filled him with the Spirit, and that without meaſure, to qualify him for this ſervice. So Iſa. lxi. 1, 2, 3. " The Spirit of the Lord is upon me, be- " cauſe he hath anointed me to preach," *&c.* Yea, the Spirit of the Lord was not only upon him, but he was full of the Spirit, Luke iv. 1. and ſo full as was never any beſide him; for God " anointed him with the oyl of gladneſs, above his fel- " lows," Pſalm xlv. 7. Believers are his fellows, or co-partners, of this Spirit ‡; they have an anointing alſo, but not as Chriſt had §; in him it dwelt in its fulneſs, in them according to meaſure. It was poured out on Chriſt, our Head, abundantly, and ran down to the hem of his garment. " God gave

* בחורו Elect, *i. e.* choice, ſurpaſſing, excellent.

† See the *Dutch Annotations* on this place.

‡ From Chriſt comes the name Chriſtians, which is as much as to ſay, Partakers of an holy unction: True Chriſtians have not merely the name without the thing; but they who are called by the name of Chriſtians have the anointing which the name imports. *Glaſſe.*

§ Theſe gifts, conſidered abſolutely, and in themſelves, were finite; even as the human nature of Chriſt itſelf was finite; yet in reſpect of us, they were indeed without meaſure. *Dr. Alt. Explication of the Catechiſm*, Part II. p. 170.

" not the Spirit to him by meaſure." John iii. 34. God filled Chriſt's human nature, to the utmoſt capacity, with all fulneſs of the Spirit of knowlege, wiſdom, love, *&c.* beyond all creatures, for the plenary and more effectual adminiſtration of his mediatorſhip: he was full *extenſively* with all kinds of grace; and full *intenſively*, with all degrees of grace. "It pleaſed the " Father that in him ſhould all fulneſs dwell; Col. i. 19.; as light in the ſun, or water in a fountain, that he might not only *fill all things*, as the apoſtle ſpeaks, Eph. i. 22. but that he might be prompt, expedite, and every way fit to diſcharge his own work, which was the next and immediate end of it: ſo that the holy oil that was poured out upon the head of kings and prieſts, whereby they were conſecrated to their offices, was but typical of the Spirit, by which Chriſt was conſecrated, or ſealed, to his offices *.

3. Chriſt was ſealed *by the Father's immediate teſtimony from heaven, whereby he was declared to be the perſon whom the Father had ſolemnly deſigned and appointed to this work.* And God gave this extraordinary teſtimony of him at two remarkable ſeaſons; the one was juſt at his entrance on his public miniſtry, Mat. iii. ult. the other but a little before his ſufferings, Mat. xvii. 5. This voice was not formed by ſuch organs and inſtruments of ſpeech as ours are, but by creating a voice in the air †, which the people heard ſounding therein: by this God owned, approved, and as by a ſeal ratified his work.

4. Chriſt was ſealed by the Father *in all thoſe extraordinary miraculous works wrought by him*, in which the Father gave yet more full and convincing teſtimonies to the world, that this was he whom he had appointed to be our Mediator. Theſe were convictive to the world, that God had ſent him, and that his doctrine was of God. " God anointed Jeſus of Nazareth with the " Holy Ghoſt and power, who went about doing good, and heal- " ing all that were oppreſſed of the devil; for God was with " him," Acts x. 38. And ſo, John v. 36. "I have a greater " witneſs than that of John; for the works which the Father " hath given me to finiſh, the ſame works that I do, bear wit- " neſs of me, that the Father hath ſent me." Therefore he ſtill referred thoſe that doubted of him, or of his doctrine, to the ſeal of his Father, even the miraculous works he wrought in the power of God, Mat. xi. 3, 4, 5. And thus the Father ſealed him.

* Exod. xxx. 23, 24, 25, 30, 31, 32.
† Caryl on Job i. 7.

Fourthly, and *laſtly*, We will enquire why it was neceſſary Chriſt ſhould be ſealed by his Father to this work: and there are theſe three weighty reaſons for it.

1. *Elſe he had not correſponded with the types which prefigured him, and in him it was neceſſary that they ſhould be all accompliſhed.* You know, under the Law, the kings and high prieſts had their inaugurations by ſolemn unctions; in all which this conſecration, or ſealing of Chriſt to his work, was ſhadow'd out: and therefore you ſhall find, Heb. v 4, 5. "No man taketh this ho-"nour to himſelf, but he that is called of God as was Aaron: ſo "alſo" (mark the neceſſary correſpondency betwixt Chriſt and them) "Chriſt glorified not himſelf, to be made a High Prieſt; "but he that ſaid unto him, Thou art my Son."

2. Moreover, *hereby the hearts of believers are the more engaged to love the Father, inaſmuch as it appears hereby that the Father's love, and good will to them, was the original and ſpring of their redemption.* For had not the Father ſealed him ſuch a commiſſion, he had not come; but now he comes in the Father's name, and in the Father's love, as well as his name; and ſo all men are bound to aſcribe equal glory and honour to them both: as it is, John v. 23.

3. And eſpecially, Chriſt would not come without a commiſſion, becauſe, *elſe you had no ground for your faith in him* How ſhould we have been *ſatisfied*, that this is indeed the true Meſſiah, except he had opened his commiſſion to the world, and ſhew'd his Father's ſeal annexed to it? If he had come without his *credentials* from heaven, and only told the world that God had ſent him, and that they muſt take his bare word for it, who could have reſted his faith on that teſtimony? And that is the true meaning of that place, John v. 31. "If I bear witneſs of my-"ſelf, my witneſs is not true." How ſo? You will ſay, doth not that contradict what he ſaith, John viii. 14. "Though I bear "record of myſelf, yet my record is true." Therefore you muſt underſtand truth, not as if I had only given you my bare word for it, and not brought other evidence from my Father, my teſtimony had not been authentic and valid, according to human laws; but now all doubtings are precluded. Let us next improve this.

Inf. 1. Hence we infer the *unreaſonableneſs of infidelity*, and how little rejecters of Chriſt can have to pretend for their ſo doing. You ſee he hath opened his commiſſion in the goſpel, ſhewn the world his Father's hand and ſeal to it, given as ample ſatisfaction as reaſon itſelf could deſire, or expect; yet even his

own received him not, John i. 11. And he knew it before-hand, and therefore complained by the prophet, Isa. liii. 1. "Who "hath believed our report?" *&c.* Yea, and that he is believed on in the world, is by the apostle put among the great mysteries of godliness, 1 Tim. iii. 16. A man that well considers with what convincing evidence Christ comes, would rather think it a mystery, that any should not believe. But, Oh the brutish obstinacy, and deviliſh enmity, that is in nature to Jesus Christ! Deviliſh did I say? You must give me that word again, for he compelled the devils assent; "We know thee, whom thou art." And it is equally as wonderful to see the facility that is in nature to comply (mean while) with any, even the most foolish imposture. Let a false Christ arise, and he shall deceive many, as it is, Matth. xxiv. 24. Of this Christ complains, and not without great reason, John v. 43. "I am come in my Father's name, "and ye receive me not: If another come in his own name, "him will ye receive," *q. d.* You are incredulous to none but me: every deceiver, every pitiful cheat, that hath but wit, or rather wickedness, enough to tell you the Lord hath sent him, though you must take his own single word for it, he shall obtain and get disciples; but though I come in my Father's name, *i. e.* shewing you a commission signed and sealed by him, doing those works that none but a God can do, yet ye receive me not. But in all this we must adore the justice of God, permitting it to be so, giving men up to such unreasonable obstinacy and hardness. It is a sore plague that lies upon the world, and a wonder that we all are not ingulphed in the same infidelity.

Inf. 2. If Christ was sealed to his work by his Father, then *how great is the sin of those that reject and despise such as are sent and sealed by Jesus Christ?* For look, as he came to us in his Father's name, so he hath sent forth, by the same authority Ministers in his name ‡; and as he acts in his Father's, so they in his authority. "As thou hast sent me into the world, even "so have I also sent them into the world," John xvii. 18. And so John xx. 21. "As my Father hath sent me, so have I sent "you." You may think it a small matter to despise or reject a minister of Christ (a sin, in the guilt whereof, I think no age hath been plunged deeper than this); but hear, and let it be a warning to you for ever; in so doing you despise, and put the slight both upon the Father that sent Jesus, and upon Christ

‡ This form of the mission of the Apostles by Christ, evidently enough shews the dignity of their office, in their authority and power which was supreme and incomparable. *Cameron.*

that sent them. So that it is a rebellion, that however it seems to begin low in some small piques against their persons, or some little quarrels at their parts and utterance, tones, methods or gestures; yet it runs high, even to the fountain head of the most supreme authority. You that set yourselves against a minister of Christ, set yourselves against God the Father, and God the Son; Luke x. 16. "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." God expects that you behave yourselves, under the word spoken by us, as if he himself spake it; yea, he expects submission to his word in the mouths of his ministers from the greatest on earth. And therefore it was that God so severely punished Zedekiah, "because he humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord," 2 Chron. xxxvi. 12. God was angry with a great king for not humbling himself before a poor Prophet. Yet here you must distinguish both of *Persons*, and of *Acts* ‖. This reverence and submission is not due to them as men, but as men in office, as Christ's ambassadors; and must involve that respect still in it. Again we owe it not to them, commanding or forbidding in their own names, but in Christ's, not in venting their own spleen, but the terrors of the Lord: And then to resist is a high rebellion and affront to the sovereign authority of Heaven. And, by the way, this may instruct ministers, that the way to maintain that veneration and respect that is due to them, in the consciences of their hearers, is by keeping close to their commission.

Inf. 3. Hence also we infer, *how great an evil it is to intrude into the office of the ministry, without a due Call.* It is more than Christ himself would do; he glorified not himself: The honours and advantages attending that office, have invited many to run before they were sent. But surely this is an insufferable violation of Christ's order. Our age hath abounded with as many church levellers as state-levellers. I wish the ministers of Christ might at last see and consider, what they were once warned of by a faithful watchman: 'I believe (*saith he* †) God hath per-

‖ As if a master of a family should first prescribe to his servant what he should order to be done in the family, and then should say, Whoso heareth you, heareth me; it would not thence follow that it is impossible for that servant to depart from what his Master had prescribed to him; or whenever he should do so, he should be obeyed. *Cameron. Myroth.* p. 130.

† 'Mr. Strong.'

'mitted ſo many to intrude into the miniſters calling, becauſe 'miniſters have too much meddled with, and intruded into o-'ther mens callings.'

Inf. 4. Hence be convinced of *the great efficacy that is in all goſpel ordinances duly adminiſtred:* For Chriſt having received full commiſſion from his Father, and by virtue thereof having inſtituted and appointed theſe ordinances in the church, all the power in heaven is engaged to make them good, to back and ſecond them, to confirm and ratify them. Hence, in the cenſures of the church you have that great expreſſion, Matth. xviii. 18. "Whatſoever ye bind or looſe on earth, ſhall be bound or looſed "in heaven." And ſo, for the word and ſacraments, Matth. xxxiii. 18, 19, 20 "All power in heaven and earth is given "unto me: Go therefore," *&c.* They are not the Appointments of men; your faith ſtands not in the wiſdom of men, but in the power of God. That very power, God the Father committed to Chriſt, is the fountain whence all goſpel inſtitutions flow. And he hath promiſed to be with his officers, not only the extraordinary officers of that age, but with his miniſters, in ſucceeding ages, to the end of the world. O therefore, when we come to an ordinance, come not with ſlight thoughts, but with great reverence, and great expectations, remembring Chriſt is there to make all good.

Inf. 5. Again, here you have *another call to admire the grace and love, both of the Father and Son to your ſouls:* It is not lawful to compare them, but it is duty to admire them. Was it not wonderful grace in the Father, to ſeal a commiſſion for the death of his Son, for the humbling him as low as hell, and in that method to ſave you, when you might have expected he ſhould have ſealed your *Mittimus* for hell, rather than a commiſſion for your ſalvation? he might rather have ſet his irreverſible ſeal to the ſentence of your damnation, than to a commiſſion for his Son's humiliation for you. And no leſs is the love of Chriſt to be wondered at, that would accept ſuch a commiſſion, as this for us, and receive this ſeal, underſtanding fully (as he did) what were the contents of that commiſſion, that the Father delivered him thus ſealed, and knowing that there could be no reverſing of it afterwards.

O then, love the Lord Jeſus all ye his ſaints, for ſtill you ſee more and more of his love breaking out upon you. I commend to you a ſealed Saviour this day; O that every one that reads theſe lines might, in a pang of love, cry out with the enamoured ſpouſe, Cant. viii. 6. "Set me as a ſeal upon thy heart, as a "ſeal upon thy arm; for love is ſtrong as death, Jealouſy is

" cruel as the grave; The coals thereof are coals of fire, which " have a vehement flame."

Inf. 6. Once more; Hath God ſealed Chriſt for you? *Then draw forth the comfort of his ſealing for you, and be reſtleſs till ye alſo be ſealed by him.*

1. Draw out the comfort of Chriſt's ſealing for you. Remember that hereby God ſtands engaged, even by his own ſeal, to allow and confirm whatever Chriſt hath done in the buſineſs of our ſalvation. And on this ground you may thus plead with God: Lord, thou haſt ſealed Chriſt to this office, and therefore I depend upon it, that thou alloweſt all that he hath done, and all that he hath ſuffered for me, and wilt make good all that he hath promiſed me. If men will not deny their own ſeals, much leſs wilt thou.

2. Get your intereſt in Chriſt ſealed to you by the Spirit, elſe you cannot have the comfort of Chriſt's being ſealed for you. Now the Spirit ſeals two ways, *Objectively* and *Effectually*; the firſt is by working thoſe graces in us, which are the conditions of the promiſes: the latter is by ſhining upon his own work, and helping the ſoul to diſcern it, which follows the other, both in order of nature, and of time. And theſe ſealings of the Spirit are to be diſtinguiſhed, both *ex parte ſubjecti*, or the quality of the perſon ſealed, which always is a believer, Eph. i. 13. for there can be no reflex, till there have been a *direct Act* of faith; and *ex parte materiæ*, by the matter of which that comfort is made; which if it be of the Spirit, is ever conſonant to the written word, Iſa. viii. 20. And partly *ab effectis*, by its effects: for it commonly produces in the ſealed ſoul, great care and caution to avoid ſin, Eph. iv. 30. Great love to God, John xiv. 22. Readineſs to ſuffer any thing for Chriſt, Rom. v. 3, 4, 5. Confidence in addreſſes to God, 1 John v. 13, 14. and great humility and ſelf-abaſement; as in Abraham, who lay on his face when God ſealed the covenant to him, Gen. xvii. 1, 2, 3. This, O this brings home the ſweet and good of all, when this ſeal is ſuper-added to that.

SERMON VII.

Treats of the Solemn CONSECRATION of the MEDIATOR.

JOHN xvii. 19. *And for their ſakes I ſanctify myſelf.*

JESUS Chriſt being fitted with a body, and authorized by a commiſſion, now actually devotes, and ſets himſelf apart to his work. In the former ſermon you heard what the Father did; in this you ſhall hear what the Son hath done towards the farther advancement of that glorious deſign of our ſalvation: *He ſanctified himſelf for our ſakes.* Wherein obſerve, (1.) Chriſt's ſanctifying of himſelf. (2.) The end or deſign of his ſo doing.

1. You have Chriſt's ſanctifying of himſelf. The word ἁγιάζω is not here to be underſtood for the cleanſing, purifying or making holy that which was before unclean and unholy, either in a moral ſenſe, as we are cleanſed from ſin by ſanctification; or in a ceremonial ſenſe, as perſons and things were ſanctified under the law; though here is a plain alluſion to thoſe legal rites: But Chriſt's ſanctifying himſelf, imports, (1.) His *ſeparation, or ſetting apart to be an oblation or ſacrifice.* So Beza, *nempe ut ſacerdos et victima*, as the prieſt and ſacrifice. I ſanctify myſelf, imports, (2.) His *conſecration, or dedication of himſelf to this holy uſe and ſervice* *. So the Dutch Annotations, I ſanctify myſelf *(i. e.) I give up myſelf for a holy ſacrifice.* And ſo our Engliſh Annotations, *I ſanctify, (i. e.)* I conſecrate and voluntarily offer myſelf a holy and unblemiſhed ſacrifice to thee for their redemption. And thus under the Law, when any day, perſon, or veſſel was conſecrated and dedicated to the Lord, it was ſo intirely for his uſe and ſervice, that to uſe it afterward in any common ſervice, was to profane and pollute it, as you ſee Dan. v. 3.

2. The end of his ſo ſanctifying himſelf [*for their ſakes*, and *that they might be ſanctified* †] where you have the *Finis cujus*,

* To ſanctify, is to ſeparate or ſet apart for divine uſes. *Brentius* on this place.

† The meaning then is this, I ſanctify myſelf, *i. e.* for their ſakes

the end for whom, for their (*i. e.*) for the elects sake, for them whom thou gavest me; and the *Finis cui*, the end for which, that they might be sanctified. Where you also see that the death of Christ wholly respects us; he offered not for himself as other priests did, but for us, that we may be sanctified. Christ is so in love with holiness, that at the price of his blood he will buy it for us. Hence the observation is;

Doct. *That Jesus Christ did dedicate, and wholly set himself apart to the work of a Mediator, for the elects sake.*

This point is a glass, wherein the eye of your faith may see Jesus Christ preparing himself to be offered up to God for us, fitting himself to die. And to keep a clear method, I shall open these two things, in the doctrinal part; *First*, what his sanctifying himself implies: *Secondly*, How it respects us.

First, What is implied in this phrase, "I sanctify myself," And there are seven things carried in it.

1. This phrase ["I sanctify myself"] implies *the personal union of the two natures in Christ*: For what is that which he here calls *himself*, but the same that was consecrated to be a sacrifice, even his human nature? This was the sacrifice. And this also was himself: So the apostle speaks, Heb. ix. 14. "He through the "eternal Spirit, offered up himself to God, without spot." So that our nature, by that assumption, is become himself. Greater honour cannot be done it, or greater ground of comfort proposed to us. But having spoken of that union in the former sermon, shall remit the reader thither.

2. This sanctifying, or consecrating himself to be a sacrifice for us, implies, *the greatness and dreadfulness of that breach which sin made betwixt God and us*. You see no less a sacrifice than Christ himself must be sanctified to make atonement. Judge of the greatness of the wound by the breadth of the plaister. "Sacrifice and offering, and burnt-offering for sin, thou wouldst "not; but a body hast thou prepared me," Heb. x. 5. All our repentance, could we shed as many tears for sin, as there have fallen drops of rain since the creation, could not have been our atonement: "But God was in Christ reconciling the world "in himself." And had he not sanctified Christ to this end, he would have sanctified himself upon us, in judgment and fury for ever.

sakes I die, that they by my death may be filled with the Spirit of holiness, and may become holy vessels of God, by the Spirit of God revealed. *Marlorat.* on this place.

3. This his ſanctifying himſelf, implies *his free and voluntary undertaking of the work.* It is not, *I am ſanctified,* as if he had been merely paſſive in it, as the lambs that typed him out were, when pluckt from the fold; but it is an active verb he uſeth here *, *I ſanctify myſelf;* he would have none think that he died out of a neceſſity of compulſion, but out of choice: Therefore he is ſaid to "offer up himſelf to God," Heb. ix. 14. And John x. 18. "I lay down my life of myſelf: no man "taketh it from me." And although it is often ſaid *his Father ſent him,* and *gave him*; yet his heart was as much ſet on that work, as if there had been nothing but glory, eaſe and comfort in it; he was under no conſtraint, but that of his own love. Therefore, as when the ſcripture would ſet forth the willingneſs of the Father to this work, it ſaith, *God ſent his Son,* and *God gave his Son*; ſo when it would ſet forth Chriſt's willingneſs to it, it ſaith, *he offered up himſelf, gave himſelf,* and, here in the text, *ſanctified himſelf.* The ſacrifice that ſtruggled, and came not without force to the altar, was reckoned ominous and unlucky by the Heathen: our ſacrifice dedicated himſelf; he died out of choice, and was a free-will offering.

4. His ſanctifying himſelf, implies *his pure and perfect holineſs; that he had no ſpot or blemiſh in him.* Thoſe beaſts that prefigured him, were to be without blemiſh, and none elſe were conſecrated to that ſervice. So, and more than ſo, it behoved Chriſt to be, Heb. vii. 26. "Such a High Prieſt became us, who is "holy, harmleſs, undefiled, ſeparate from ſinners:" And what it became him to be, he was. Therefore, in alluſion to the lambs offered under the law, the apoſtle calls him *a Lamb without blemiſh, or ſpot,* 1 Pet. i. 19. Every other man hath a double ſpot on him, the heart-ſpot, and the life-ſpot; the ſpot of original, and the ſpots of actual ſins. But Chriſt was without either, he had not the ſpot of original ſin, for he was not by man; he came in a peculiar way into the world, and ſo eſcaped that: nor yet of actual ſins; for, as his nature, ſo his life was ſpotleſs and pure, Iſa. liii. 9. "He did no iniquity." And though tempted to ſin externally, yet he was never defiled in heart or practice; he came as near it as he could for our ſakes, yet ſtill without ſin, Heb. iv. 15. If he ſanctifies himſelf for a ſacrifice, he muſt be as the law required, pure and ſpotleſs.

5. His ſanctifying himſelf for our ſakes, ſpeaks *the ſtrength of his love, and largeneſs of his heart to poor ſinners, thus to ſet himſelf wholly and entirely apart for us:* ſo that what he did and

* Ἐγω αγιαζω μαυτον.

ſuffered, muſt all of it have a reſpect and relation to us. He did not (when conſecrated for us) live a moment, do an act, or ſpeak a word, but it had ſome tendency to promote the great deſign of our ſalvation. He was only and wholly, and always doing your work, when conſecrated for your ſakes. His incarnation reſpects you; Iſa. ix. 6. "For to us a child is born, to us a ſon is "given." And he would never have been the ſon of man, but to make you the ſons and daughters of God. God would not have come down in the likeneſs of ſinful fleſh, in the habit of a man, but to raiſe up ſinful man into the likeneſs of God. All the miracles he wrought were for you, to confirm your faith. When he raiſed up Lazarus, John xi. 42. "Becauſe of the people which "ſtand by, I ſaid it, that they might believe that thou haſt ſent "me." While he lived on earth, he lived as one wholly ſet apart for us; and when he died, he died for us, Gal. iii. 13. "he was "made a curſe for us." When he hanged on that curſed tree, he hanged there in our room, and did but fill our place. When he was buried, he was buried for us: for the end of it was, to perfume our graves, againſt we come to lie down in them. And when he roſe again, it was, as the apoſtle ſaith, "for our juſtifi"cation," Rom. iv. 25. When he aſcended into glory, he proteſted it was about our buſineſs, that he went *to prepare places for us:* and if it had not been ſo, he would have told us, John xiv. 2. And now he is there, it is for us that he there lives; for "he ever lives to make interceſſion for us," Heb. vii. 25. And when he ſhall return again to judge the world, he will come for us too. "He comes (whenever it be) to be glorified in his ſaints, "and admired in them that believe," 2 Theſſ. i. 10. He comes to gather his ſaints home to himſelf, that where he is, there they all may be, in ſoul and body with him for ever. Thus you ſee how, as his conſecration for us doth ſpeak him ſet apart for our uſe; ſo he did wholly beſtow himſelf, time, life, death, and all upon us; living and dying for no other end, but to accompliſh this great work of ſalvation for us.

6 His ſanctifying himſelf for us plainly ſpeaks the *vicegerency of his death, that it was in our room or ſtead.* When the prieſt conſecrated the ſacrifice, it was ſet apart for the people. So 'tis ſaid for the ſcape-goat; "And Aaron ſhall lay both his hands up"on the head of the live goat, and confeſs over him all the i"niquities of the children of Iſrael, and all their tranſgreſſions "in all their ſins, putting them upon the head of the goat, and "ſhall ſend him away by the hand of a fit man into the wilder"neſs," Levit. xvi. 21. Thus Iſa. liii. 6, 7. He ſtood in our

room, to bear our burden. And as Aaron laid the iniquities of the people upon the goat, ſo were ours laid on Chriſt: It was ſaid to him in that day; On thee be their pride, their unbelief, their hardneſs of heart, their vain thoughts, their earthly-mindedneſs, *&c.* Thou art conſecrated for them, to be the ſacrifice in their room. His death was in our ſtead, as well as for our good. And ſo much his ſanctifying himſelf [for us] imports.

7. His ſanctifying himſelf, imports *the extraordinarineſs of his perſon: for it ſpeaks him to be both prieſt, ſacrifice and altar, all in one: a thing unheard of in the world before.* So that his name might well be called *Wonderful. I ſanctify myſelf:* I ſanctify, according to both natures; myſelf, that is, my human nature, which was the ſacrifice upon the altar of my divine nature; for 'tis the altar that ſanctifies the gift. As the three offices never met in one perſon before, ſo theſe three things never met in one prieſt before. The prieſts indeed conſecrated the bodies of beaſts for ſacrifices, but never offered up their own ſouls and bodies as a whole burnt-offering, as Chriſt did. And thus you have the import of this phraſe, *I ſanctify myſelf for their ſakes.*

Secondly, I ſhall ſhew you briefly the habitude and reſpect that all this hath to us; for unto us the ſcriptures every where refer it. So in 1 Cor. v. 7. "Chriſt our paſſover is ſacrificed "for us." Eph. v. 2. "He loved the church, and gave himſelf "for it." See Tit. ii. 14. This will be made out, by a threefold conſideration of Chriſt's death. And,

1. Let it be conſidered, that *he was not offered up to God for his own ſins:* for he was moſt holy. Iſa. liii. 9. No iniquity was found in him. Indeed, the prieſts under the law offered for themſelves, as well as the people; but Chriſt did not ſo, Heb. vii. 27. "He needed not daily, as thoſe High Prieſts, to "offer up ſacrifice, firſt for his own ſins, and then for the peo-"ples." And indeed had he been a ſinner, what value or efficacy could have been in his ſacrifice? He could not have been the ſacrifice, but would have needed one. Now, if Chriſt were moſt holy, and yet put to death, and cruel ſufferings; either his death and ſufferings muſt be an act of injuſtice and cruelty; or it muſt reſpect others, whoſe perſons and cauſe he ſuſtained in that ſuffering capacity. He could never have ſuffered or died by the Father's hand, had he not been a ſinner by imputation. And in that reſpect, as Luther ſpeaks, he was the greateſt of ſinners; or, as ths prophet Iſaiah ſpeaks, all *our ſins were made to meet upon him:* not that he was intrinſically, but was made ſo, *ſo*, by imputation, as is clear from 2 Cor. v.

21. "He was made sin for us, who knew no sin." So that hence it is evident, that Christ's death, or sacrifice, is wholly a respective or relative thing.

2. It is not to be forgotten here, that the scriptures frequently call the death of Christ *a price*, 1 Cor. vi. 20. and *a ransom*, Mat. xx. 28. or counterprice †. To whom then doth it relate, but to them that were, and are in bondage and captivity? If it was to redeem any, it must be captives: but Christ himself was never in captivity; he was always in his Father's bosom, as you have heard; but we were in cruel bondage and thraldom, under the tyranny of sin and Satan: and it is we only that have the benefit of this ransom.

3. Either the death of Christ must relate to believers, or else he must die in vain. As for the angels, those that stood in their integrity, needed no sacrifice, and those that fell, are totally excluded from any benefit by it: he is not a Mediator for them. And among men that have need of it, unbelievers have no share in it, they reject it; such have no part in it. If then he neither died for himself, as I proved before, nor for angels, nor unbelievers; either his blood must be shed with respect to believers, or, which is most absurd, and never to be imagined, shed as water upon the ground, and totally cast away: so that you see by all this, it was for our sakes, as the text speaks, that he sanctified himself. And now we may say; Lord, the *condemnation* was thine, that the *justification* might be mine; the *agony* thine, that the *victory* might be mine; the *pain* was thine, and the *ease* mine; the *stripes* thine, and the *healing balm* issuing from them mine; the *vinegar* and *gall* were thine, that the *honey* and *sweet* might be mine; the *curse* was thine, that the *blessing* might be mine; the *crown of thorns* was thine, that the *crown of glory* might be mine; the *death* was thine, the *life* purchased by it mine; thou payedst the *price* that I might enjoy the *inheritance*.

We come next to the inferences of truth deducible from this point, which follow.

Inference 1. If Jesus Christ did wholly set himself apart for believers, *how reasonable is it that believers should consecrate and set themselves apart wholly for Christ?* Is he all for us, and shall we be nothing for him? What he was, he was for you? Whatever he did, was done for you; And all that he suffered, was suffered for you. O then, "I beseech you Brethren, by the mer-

† Λύτρον ἀντάλλαγμα, i. e. *pretium ex adverso respondens.*

"cies of God, present your bodies," *i.e.* your whole selves, (for so body is there * synecdochically put to signify the whole person) I say. "present your bodies a living sacrifice, holy, accepta-"ble to God, which is your reasonable service," Rom. xii. 1. As your good was Christ's end, so let his glory be your end. Let Christ be the "end of your conversation," Heb. xiii. 7. As Christ could say, To me to live is you; so do you say, "For us "to live is Christ," Phil i 21. O that all who profess faith in Christ, could subscribe cordially to that profession, Rom. xiv. 8. "None of us liveth to himself, and no man dieth to himself; "but whether we live, we live to the Lord; and whether we "die, we die to the Lord: so then whether we live or die, we "are the Lord's." This is to be a Christian indeed. What is a Christian, but an holy dedicated thing to the Lord? And what greater evidence can there be, that Christ set himself apart for you, than your setting yourselves apart for him?

This is the marriage covenant, Hos. iii. 3. "Thou shalt be for "me, and not for another; so will I be for thee." Ah, what a life is the life of a Christian! Christ all for you, and you all for him. Blessed exchange! Soul, (saith Christ) all I have is thine. Lord, (saith the soul), and all I have is thine. Soul, (saith Christ), my person is wonderful, but what I am, I am for thee: my life was spent in labour and travail, but lived for thee. And Lord, (saith the believer), my person is vile, and not worth thy accepting; but, such as it is, it is thine; my soul, with all and every faculty; my body, and every member of it, my gifts, time, and all my talents are thine.

And see that as Christ bequeathed and made over himself to you, so ye, in like manner, bestow and make over yourselves to him. He lived not, neither died (as you hear) for himself, but you. O that you, in like manner, would down with self, and exalt Christ in the room of it. "Wo, wo is me, (saith one) "that the holy profession of Christ is made a shewy garment "by many to bring home a vain fame; and Christ is made to "serve mens ends. This is to stop an oven with a king's robes. "Except men martyr and slay the body of sin, in sanctified self-"denial, they shall never be Christ's martyrs and faithful wit-"nesses. O if I could be master of that house-idol, myself, "mine own, mine own wit, will, credit, and ease, how blessed "were I! O but we have need to be redeemed from ourselves, "rather than from the devil and the world. Learn to put out

* *Synecdoche Hebraica, pro* nos totos. *Sic* Pareus in loc.

" yourſelves, and to put in Chriſt for yourſelves. I ſhould " make a ſweet bargain, and give old for new, if I could ſhuffle " out ſelf, and ſubſtitute Chriſt my Lord in place of my ſelf; " to ſay, not I, but Chriſt; not my will, but Chriſt's; not my " eaſe, not my luſts, not my credit, but Chriſt, Chriſt.—— O " wretched idol, *myſelf*, when ſhall I ſee thee wholly decourted, " and Chriſt wholly put in thy room? O if Chriſt had the " full place and room of myſelf, that all my aims, purpoſes, " thoughts and deſires would coaſt and land upon Chriſt, and " not upon myſelf."

He ſet himſelf apart for you believers, and no others; no, not for angels, but for you: Will ye alſo ſet yourſelves apart peculiarly for Chriſt? be his, and no other's? Let not Chriſt and the world ſhare and divide your hearts in two halves betwixt them; let not the world ſtep in and ſay, half mine You will never do Chriſt right, nor anſwer this grace, till you can ſay, as it is, Pſal. lxxiii. 25. " Whom have I in heaven but thee? " and on earth there is none that I deſire in compariſon of thee. None but Chriſt, none but Chriſt, is a proper motto for a Chriſtian.

He left the higheſt and beſt enjoyments, even thoſe in his Father's boſom, to ſet himſelf apart for death and ſuffering for you: Are you ready to leave the boſom of the beſt and ſweeteſt enjoyments, you have in this world, to ſerve him? If you ſtand not habitually ready to leave father, mother, wife, children, lands, yea, and life too, to ſerve him, you are not worthy of him, Matth. x. 37.

He was ſo wholly given up to your ſervice, that he refuſed not the worſt and hardeſt part of it, even bleeding, groaning, dying work; his love to you ſweetned all this to him; Can you ſay ſo too; do you " account the reproaches of Chriſt greater " riches than the treaſures of Egypt, as Moſes did?" Heb. xi. 26.

He had ſo entirely devoted himſelf to your work, that he could not be at reſt till it was finiſhed: he was ſo intent upon it, that he " forgot to eat bread," John iv. 31, 32. So it ſhould be with you; his ſervice ſhould be meat and drink to you. To conclude:

He was ſo wholly given up to your work and ſervice, that he would not ſuffer himſelf to be in the leaſt diverted, or taken off from it: and if Peter himſelf counſel him to favour himſelf, he ſhall hear, " Get thee behind me, Satan." O happy were it if our hearts were but ſo engaged for Chriſt! In Galen's time it was proverbial, when they would expreſs the impoſſibility of a thing, *You may as ſoon take off a Chriſtian from Chriſt*

Thus you ſee what uſe you ſhould make of Chriſt's ſanctifying himſelf for you.

Inference 2. If Chriſt hath ſanctified or conſecrated himſelf for us; learn hence, *what a horrid evil it is, to uſe Chriſt or his blood, as a common and unſanctified thing.* Yet ſo ſome do, as the apoſtle ſpeaks, Heb. x. 29. The apoſtate is ſaid to tread upon the Son of God, as if he were no better than the dirt under his feet, and to count his blood an unholy (or common) thing. But wo to them that ſo do, they ſhall be counted worthy of ſomething worſe than dying without mercy, as the apoſtle there ſpeaks.

And as this is the ſin of the apoſtate, ſo it is alſo the ſin of all thoſe that without faith approach, and ſo prophane the table of the Lord, unbelievingly and unworthily handling thoſe aweful things. Such "eat and drink judgment to themſelves, not "diſcerning the Lord's body," 1 Cor. xi. 29. Whereas the body of Chriſt was a thing of the deepeſt ſanctification that ever God created; ſanctified (as the text tells us) to a far more excellent and glorious purpoſe than ever any creature in heaven or earth was ſanctified. It was therefore the great ſin of thoſe Corinthians, not to diſcern it, and not to behave themſelves towards it, when they ſaw and handled the ſigns of it, as became ſo holy a thing.

And as it was their great ſin, ſo God declared his juſt indignation againſt it, in thoſe ſore ſtrokes inflicted for it. As they diſcerned not the Lord's body, ſo neither did the Lord diſcern their bodies from others in the judgments that were inflicted. And, as one well obſerves, God drew the model and platform of their puniſhment, from the ſtructure and proportion of their ſin. And truly, if the moral and ſpiritual ſeeds and originals of many of our outward afflictions and ſickneſſes were but duly ſifted out, poſſibly we might find a great part of them in the bowels of this ſin.

The juſt and righteous God will build up the breaches we make upon the honour of his Son, with the ruins of that beauty, ſtrength and honour which he hath given our bodies. O then, when you draw nigh to God in that ordinance, take heed to ſanctify his name, by a ſpiritual diſcerning of this moſt holy, and moſt deeply ſanctified body of the Lord; ſanctified beyond all creatures, angels or men, not only in reſpect of the Spirit which filled him, without meaſure with inherent holineſs, but alſo in reſpect of its dedication to ſuch a ſervice as this, it being ſet apart by him to ſuch holy, ſolemn ends and uſes, as you have heard.

And let it, for ever, be a warning to ſuch as have lifted up

their hands to Christ in a, holy profession, that they never lift up their heel against him afterwards by apostacy. The apostate treads on God's dear Son, and God will tread upon him for it. "Thou hast trodden down all that err from thy statutes," Psal. cxix. 118.

Inference 3. *What a choice pattern of love to saints have we here before us!* Calling all that are in Christ to an imitation of him, even to give up ourselves to their service, as Christ did; not in the same kind, so, none can give himself for them, but as we are capable. You see here how his heart was affected to them, that he would sanctify himself as a sacrifice for them. See to what a height of duty the apostle improves this example of Christ, 1 John iii. 16. "Hereby perceive we the love of God, be-"cause he laid down his life for us; and we ought also to lay "down our lives for the brethren." Some Christians came up fairly to this pattern in primitive times; Priscilla and Aquila laid down their necks for Paul, Rom. xvi. 4. *i. e.* eminently hazarded their lives for him; and he himself could "rejoice, if he "were offered up upon the sacrifice and service of their faith," Phil. ii. 17. And in the next times, what more known, even to the enemies of Christianity, than their fervent love one to another? *Ecce quam mutuo se diligunt, et mori volunt pro alterutris!* See how they love one another, and are willing to die one for another!

But alas! the primitive spirit is almost lost in this degenerate age: instead of laying down life, how few will lay down twelvepence for them? I remember, it is the observation of a late Worthy, upon Matth. v. 40., That he is persuaded there is hardly that man to be found this day alive, that fully understands and fully believes that scripture. O, did men think what they do for them, is done for Christ himself, it would produce other effects than are yet visible.

Inference 4. *Lastly*, If Christ sanctified himself, that we might be sanctified by [or in] the truth: then it will follow, by sound consequence, *That true sanctification is a good evidence that Christ set apart himself to die for us.* * In vain did he sanctify himself (as to you) unless you be sanctified. Holy souls only can claim the benefit of the great sacrifice. O try then, whether true holiness (and that is only to be judged by its conformity to its

* Nor did Christ so sanctify himself for us, that we should continue to be wicked, and strangers to the communion of the Spirit, and his sanctifying influences. Whosoever are void of this, in vain promise themselves intercourse with Christ. *Musc.* on this place.

pattern, 1 Pet. i. 15. "As he that called you is holy, so be ye "holy"); whether such a holiness as is, and acts (according to its measure) like God's holiness, in the following particulars, be found in you.

1. God is *universally holy* in all his ways; so Psal. cxlv. 17. "His works are all holy:" whatever he doth, 'tis still done as becomes a holy God: he is not only holy in all things, but at all times unchangeably holy. Be ye therefore holy in all things, and at all times too, if ever you expect the benefit of Christ's sanctifying himself to die for you.

O brethren, let not the feet of your conversation be as the feet of a lame man, which are unequal, Prov. xx. 7. Be not sometimes hot, and sometimes cold; at one time careful, at another time careless; one day in a spiritual rapture, and the next in a fleshly frolic; but be ye holy ἐν πάσῃ ἀναστροφῇ, 1 Pet. i. 15. "in all manner of conversation," in every creek and turning of your lives: and let your holiness hold out to the end. "Let "him that is holy, be holy still," Rev. xxi. 11. Not like the hypocrites paint, but as a true natural complexion.

2. God is *examplarily* holy, Jesus Christ is the great pattern of holiness. Be ye examples of holiness too, unto all that are about you. "Let your light so shine before men, that they "may see your good works," Matth. v. 16. As wicked men infect one another by their examples, and diffuse their poison and malignity, wherever they come; so do ye disseminate godliness in all places and companies; and let those that frequently converse with you, especially those of your own families, receive a deeper dye and tincture of heavenliness every time they come nigh you, as the cloth doth by every new dipping into the fat.

3. God *delights in nothing but holiness, and holy ones;* he hath set all his pleasure in the saints. Be ye holy herein, as God is holy. Indeed, there is this difference betwixt God's choice and yours; he chuses not men, because they are holy, but that they may be so; so you are to chuse them for your delightful companions, that God hath chosen and made holy. "Let "all your delights be in the saints, even them that excel in vir-"tue," Psal. xvi. 3.

4. God *abhors and hates all unholiness;* do ye so likewise that ye may be like your Father which is in heaven. And when the spirit of holiness runs down thus upon you, a sweeter evidence the world cannot give, that Christ was sanctified for you. Holy ones may confidently lay the hand of their faith on the head of this great sacrifice, and say, "Christ our passover is sa-"crificed for us."

SERMON VIII.

Gives an Account of the NATURE of CHRIST's MEDIATION.

1 TIM. ii. 5. *And one Mediator betwixt God and Man, the man Christ Jesus.*

God is most holy, Man a lump of iniquity. Extremes meet not but by their middle; sinful man can never have communion with, or enjoyment of God, but in, and by a Mediator.

GREAT and long preparations bespeak the solemnity and greatness of the work for which they are designed: A man that had but seen the heaps of gold, silver and brass, which David amassed in his time, for the building of the temple, might easily conclude before one stone of it was laid, that it would be a magnificent structure. But lo, here is a design of God as far transcending that, as the substance doth the shadow. For, indeed, that glorious temple was but the type and figure of Jesus Christ, John ii. 19, 21. and a weak adumbration of that living, spiritual temple which he was to build, cementing the lively stones thereof together with his own blood, 1 Pet. ii. 5, 6. that the great God might dwell and walk in it, 2 Cor. vi. 16. The preparations for that temple were but of few years, but the consultations and preparations for this were from eternity, Prov. viii. 31. And as there were preparations for this work (which Christ dispatch'd in a few years) before the world began; so it will be matter of eternal admiration and praise, when this world shall be dissolved. What this astonishing glorious work is, this text will inform you, as to the general nature of it: it is the work of mediation betwixt God and man, managed by the sole hand of the man Christ Jesus.

In this scripture (for I shall not spend time to examine the words in their contexture) you have a description of *Jesus the Mediator*; and he is here described four ways, *viz.* by his work or office, a *Mediator*; by the singularity of his mediation, *one Mediator*; and by the nature and quality of his person, imployed in this singular way of mediation, *the man*; and *lastly*, his name, *Jesus Christ*.

1. He is described by the work, or office he is imployed a-

bout, Μεσιτης, a Mediator, a middle person. So the word imports a fit, indifferent, and equal person, that comes between two persons that are at variance, to compose the difference and make peace. Such a middle, equal, indifferent person is Christ; *a day's-man, to lay his hand upon both;* to arbitrate and award justly, and give God his due, and that without ruin to poor man.

2. He is described by the singularity of his mediation, one Mediator, and but one. Though there be many mediators of reconciliation among men, and many intercessors in a petitionary way, betwixt God and man; yet but εις Μεσιτης, one only mediator of reconciliation betwixt God and man: and 'tis as needless and impious to make more mediators than one, as to make more God's than one. *There is one God, and one Mediator betwixt God and men.*

3. He is described by that nature and quality of his person, ανθρωπος χριστος, &c. *the man Christ Jesus.* This description of him by one nature, and that the human nature also (wherein, as you shall see anon, the Lord especially consulted our encouragement and comfort); I say, his being so described to us, hath through the corruption of men, been improved to the great dishonour of Jesus Christ, both by the *Arians* and *Papists* *. The former took occasion from hence to affirm, that he was but ψιλος ανθρωπος, a mere man. The latter allow him to be the true God, but on this weak ground affirm, that he performed not the work of mediation as God, but only as man. Thus what the Spirit ordered for our comfort, is wickedly retorted to Christ's dishonour: for I doubt not but he is described by his human nature in this place; not only because in this nature he paid that ransom (which he speaks of in the words immediately following) but especially for the drawing of sinners to him; seeing he is the man Christ Jesus, one that cloathed himself in their own flesh; and to encourage the faith of believers, that he tenderly resents all their wants and miseries, and that they may safely trust him with all their concerns, as one that will carefully mind them as his own, and will be for them a merciful and faithful High Priest, in things pertaining to God.

4. He is described by his names; by his *appellative name Christ*, and his *proper name Jesus*. The name *Jesus*, notes his *work* about which he came; and *Christ*, the *offices* to which he

* Wherefore, think ye, has he added the term, *man*; but to express that nature, whereby Christ is mediator. *Bellarmine on the Mediation of Christ*, book V. chap. 3. vol. 2.

was anointed; and in the execution of which he is our *Jesus* †. "In the name *Jesus*, the whole gospel is hid; it is the light, "the food, the medicine of the soul," as one speaks. The note from hence is,

Doct. *That Jesus Christ is the true and only Mediator betwixt God and men.*

"Ye are come to Jesus the Mediator of the new covenant," Heb. xii. 24. "And for this cause he is the Mediator of the new "Testament," &c. Heb. ix. 14. I might shew you a whole vein of scriptures running this way; but to keep a profitable and clear method, I shall shew,

First, What is the sense of this word Μεσίτης, a Mediator ‡.

Secondly, What it implies, as it is applied to Christ.

Thirdly, How it appears that he is the true and only Mediator betwixt God and men.

Fourthly, In what capacity he performed his mediatory work.

First, What is the sense and import of this word Μεσίτης, a Mediator? The true sense and importance of it, is a *middle Person*, or one that interposes betwixt two parties at variance, to make peace betwixt them. So that as Satan is *medium disjungens*, a medium of discord; so Christ is *medium conjungens*, a medium of concord and peace. And he is such a Mediator, both in respect of his person, and office: in respect of his person, he is a Mediator; that is, one that hath the same nature both with God and us, true God, and true man; and in respect of his *Office* or work, which is to interpose to transact the business of reconciliation between us and God. The former some call his *substantial*, the latter his *energetical*, or operative mediation. Though I rather conceive that which is called his substantial mediation, is but the aptitude of his person to execute the mediatorial function; and that it doth not constitute two kinds of mediation.

† *In nomine JESU totum latet Evangelium; hoc nomen est lux, cibus, et medicina animae.* S. Glassius.

‡ We call one, a Mediator, who interposes either between parties at variance, or in some degree only united, so as to reconcile the one, and unite the other more strictly by a new covenant. The name of Mediator, in its proper signification, is not the name of a substance, but the name of an office or employment; wherefore, the substance and execution of the office do not constitute two kinds of mediation, but one and the same. *Amef. Bellarm. Enerv.* lib. V. p. 117.

His being a middle person, sits and capacitates him to stand in the midst betwixt God and us. This, I say, is the proper sense of the word; though Μεσιτης, a Mediator * is rendered variously; sometimes an umpire or arbitrator; sometimes a messenger that goes betwixt two persons; sometimes an interpreter, imparting the mind of one to another; sometimes a reconciler or peace-maker. And in all these senses Christ is the Μεσιτης, the middle person in his mediation of reconciliation or intercession; that is, either in his mediating, by suffering to make peace, as he did on earth; or to continue, and maintain peace, as he doth in heaven, by meritorious intercession. Both these ways he is the only Mediator. And he manageth this his mediation.

1. As an *umpire* or *arbitrator* †; one that layeth his hands upon both parties, as Job speaks, chap ix. 33. so doth Christ, he layeth his hands (speaking after the manner of men) upon God, and saith, Father, wilt thou be at peace with them, and re-admit them into thy favour? if thou wilt, thou shalt be fully satisfied for all that they have done against thee. And then he layeth his hand upon man, and saith, Poor sinner, be not discouraged, thou shalt be justified and saved.

2. As a *messenger* or ambassador, so he came to impart the mind of God to us, and so he presents our desires to God; and in this sense only *Socinus* would allow Christ to be Mediator. But therein he endeavours to undermine the foundation, and to exclude him from being Mediator by a suretiship; Which is,

3. The third way of his mediation. So the apostle speaks, Heb. vii. he is εγγυος ‡, the surety, or pledge. Which, as the learned David Pareus well expresseth it, is one that engageth to satisfy another, or gives caution or security by a pledge in the hand for it. And indeed, both these ways, Christ is our mediator by suretiship, *viz* in a way of satisfaction, coming under our obligation to answer the law; this he did on the cross and in a way of caution, a surety for the peace, or good behaviour. But to be more explicate and clear, I shall,

* Christ is called a Mediator, both as he is a middle person, and as he is one who mediates; he is middle in person; he mediates, by office. *Trelcat. Instit.* p. 98.

† Μεσιτης, An Umpire, Arbitrator, a midsman, a reconciler.

‡ Ἔγγυος [*Egguos*] is a surety, one that engages for another, by pledge in hand. From γυιον, [*guion*] which signifies hand, and εν [*en*] in, as if it were, εν γυιοις, in hand; or, as *Suidas* would have it, from γυη, [*gue*] or γαια [*gaia*] the earth, which is firm, stable, immoveable.

Secondly, In the next place enquire, what it implies and carries in it, for Christ to be a Mediator betwixt God and us. And there are, mainly, these five things in it.

1. At the first sight, *it carries in it a most dreadful breach and jar betwixt God and men*; else no need of a Mediator of reconciliation. There was indeed a sweet league of amity once between them, but it was quickly dissolved by sin; the wrath of the Lord was kindled against man, pursuing him to destruction, Psal. v. 5. "Thou hatest all the workers of iniquity." And man was filled with unnatural enmity against his God, Rom. i. 30. στυγηνες, *haters of God*; this put an end to all friendly commerce and intercourse between him and God. Reader, say not in thy heart, that it is much, one sin, and that seemingly so small, should make such a breach as this, and cause the God of mercy and goodness so to abhor the works of his hands, and that as soon as he had made man: for it was a heinous and aggravated evil. It was upright, perfect man, created in the Image of God, that thus sinned: he sinned when his mind was most bright, clear and apprehensive; his conscience pure and active; his will free, and able to withstand any temptation; his conscience pure and undefiled; he was a *public* as well as a perfect man, and well knew that the happiness or misery of his numberless offspring was involved in him.

The condition he was placed in, was exceeding happy: no necessity or want could arm and edge temptation: he lived amidst all natural and spiritual pleasures and delights, the Lord most delightfully conversing with him; yea, he sinned while as yet his creation-mercy was fresh upon him; and in this sin was most horrible ingratitude; yea, a casting off the yoke of obedience almost as soon as God had put it on. God now saw the work of his hands spoiled, a race of *rebels* now to be propagated, who in their successive generations would be fighting against God: he saw it, and his just indignation sparkled against man, and resolves to pursue him to the bottom of hell.

2. It implies, *a necessity of satisfaction and reparation to the justice of God*: For the very design and end of this mediation was to make peace, by giving full satisfaction to the party that was wronged. The Photinians, and some others, have dreamed of a reconciliation with God, founded, not upon satisfaction, but upon the absolute mercy, goodness, and free will of God. "But concerning that absolute goodness and mercy of God, "reconciling sinners to himself, there is a deep silence through-

"out the ſcriptures *:" and whatever is ſpoken of it, upon that account, is as it works to us through Chriſt, Eph. i. 3, 4, 5. Acts iv. 12. John vi. 40. And we cannot imagine, either how God could exerciſe mercy to the prejudice of his juſtice, which muſt be, if we muſt be reconciled without full ſatisfaction †; or how ſuch a full ſatisfaction ſhould be made by any other than Chriſt. Mercy, indeed, moved in the heart of God to poor man; but from his heart it found no way to vent itſelf for us, but through the heart-blood of Jeſus Chriſt: and in him the juſtice of God was fully ſatisfied, and the miſery of the creature fully cured. And ſo, as ‡ Auguſtine ſpeaks, "God "neither loſt the ſeverity of his juſtice in the goodneſs of mercy, "nor the goodneſs of his mercy in the exactneſs of his ſeverity." But if it had been poſſible God could have found out a way to reconcile us without ſatisfaction, yet it is paſt doubt now, that he hath pitched and fixed on this way. And for any now to imagine to reconcile themſelves to God by any thing but faith in the blood of this Mediator, is not only moſt vain in itſelf, and deſtructive to the ſoul, but moſt inſolently derogatory to the wiſdom and grace of God.

And to ſuch I would ſay, as § Tertullian to Marcion, whom he calls the murderer of truth, "ſpare the only hope of the whole "world, O thou who deſtroyeſt the moſt neceſſary glory of our "faith!" All that we hope for is but a phantaſm without this. Peace of conſcience can be rationally ſettled on no other foundation but this: for God having made a law to govern man, and this law violated by man; either the penalty muſt be levied on the delinquent, or ſatisfaction made by his ſurety. As good no law, as no penalty for diſobedience; and as good no penalty, as no execution. He therefore that will be a mediator of reconciliation betwixt God and man, muſt bring God a price in his hand, and that adequate to the offence and wrong done him, elſe he will not treat about peace; and ſo did our Mediator.

* *De abſoluta enim benitate, et voluntate ſalvandi, ſcriptura magis muta eſt quam piſcis.* Dieteric.

† From theſe poſitions, it follows, that neither the perfect nature nor perfect juſtice of God can allow any tranſgreſſion of the law to paſs without full ſatisfaction. *Bradſhaw on Juſtification*, p. 68.

‡ *Nec in benitate miſericordiae perdit judicii ſeveritatem; nec in judicando cum ſeveritate amittit miſericordiae benitatem.* Aug. in Pſal. 100.

§ *Parce unicae ſpei totius orbis, O tu qui deſtruis neceſſarium decus fidei.* Tertul. lib. de Carne Chriſti.

3. Christ being a Mediator of reconciliation and intercession, implies *the infinite value of his blood and sufferings, as that which in itself was sufficient to stop the course of God's Justice, and render him not only placable, but abundantly satisfied and well pleased, even with those that before were enemies.* And so much is said of it, Col. i. 21, 22. "And ye that were sometimes alie-"nated, and enemies in your minds by wicked works, yet now "hath he reconciled, in the body of his flesh through death, to "present you holy, and unblameable, and unreproveable in his "sight." Surely, that which can cause the holy God, justly incensed against sinners, to lay aside all his wrath, and take an enemy into his bosom, and establish such an amity as can never more be broken, but to rest in his love, and to joy over him with singing, as it is, Zeph. iii. 17. this must be a most excellent and efficacious thing.

4. Christ's being a Mediator of reconciliation, implies *the ardent love and large pity that filled his heart towards poor sinners.* For he doth not only mediate by way of intreaty, going betwixt both, and persuading and begging peace; but he mediates (as you have heard) in the capacity of a surety, by putting himself under an obligation to satisfy our debts. O how compassionately did his heart work towards us, that when he saw the arm of Justice lifted up to destroy us, would interpose himself, and receive the stroke, though he knew it would smite him dead! Our Mediator, like Jonah his type, seeing the stormy sea of God's wrath working tempestuously, and ready to swallow us up, cast in himself to appease the storm. I remember how much that noble act of Marcus Curtius is celebrated in the Roman story, who being informed by the oracle, that the great breach made by the earthquake could not be closed, except something of worth were cast into it, heated with love to the commonwealth, he went and cast in himself. This was looked upon as a bold and brave adventure. But what was this to Christ?

5. Christ being a Mediator betwixt God and man, implies as *the fitness of his person, so his authoritative call to undertake it.* And indeed the Father, who was the wronged person, called him to be the umpire and arbitrator, trusting his honour in his hands. Now Christ was invested with this office and power *virtually*, soon after the breach was made by Adam's fall; for we have the early promise of it, Gen. iii. 15. Ever since, till his incarnation, he was a virtual and effectual Mediator; and, on that account, he is called "the Lamb slain from the beginning of the world," Rev. xiii. 8. And *actually*, from the time of his incarnation. But having discussed this more largely in a former discourse, I

shall dismiss it here, and apply myself to the third thing proposed, which is,

Thirdly, How it appears that Jesus Christ is the true and only Mediator betwixt God and men. I reply, it is manifest he is so,

1. Because he, *and no other, is revealed to us by God:* And if God reveal him, and no other, we must receive him, and no other as such. Take but two scriptures at present, that in 1 Cor. viii. 5. "The heathen have many gods, and many lords," *i. e.* many great gods, supreme powers and ultimate objects of their worship; and lest these great gods should be defiled by their immediate and unhallowed approaches to them, they therefore invented heroes, demi gods, intermediate powers *, that were to be as agents, or lord-mediators betwixt the gods and them, to convey their prayers to the gods, and the blessings of the gods back again to them. "But unto us (saith he) there is "but one God, the Father, of whom are all things, and we by "him," *i. e.* one supreme essence, the first spring and fountain of blessings, and *one Lord*, i. e. one Mediator, "by whom are "all things, and we by him." By whom are all things which come from the Father to us, and by whom are all our addresses to the Father: So Acts iv. 12. "Neither is their salvation in "any other; for there is none other name under heaven given "among men, whereby we must be saved." No other name †, *i. e.* no other authority, or rather, no other person authorized *under Heaven*, i. e. the whole world: for heaven is not here opposed to earth, as though there were other intercessors in heaven besides Christ; no, no, in heaven and earth God hath given him, and none but him, to be our Mediator. One sun is sufficient for the whole world; and one Mediator for all men in the world. So that the scriptures affirm this is he, and exclude all others.

2. Because he, and no other, is fit for, and capable of this office. Who but he that hath the divine and human nature united in his single person, can be a fit day's-man to lay his hand

* All the intercourse and communion between the Gods and men is by means of demi-gods. *Plut.*

† Ὄνομα ἕτερον, [*Onoma heteron*] Other name, *i. e.* Other power, or authority of any whatever. By name, the thing itself is understood, even Christ himself; ὑπὸ τὸν οὐρανὸν [*hupo ton ouranon*] *under heaven*, that is, any where; for *heaven* is not here opposed to *earth*, as if there were other saviours besides Christ in *heaven*, but not on *earth*: but in the Hebrew the expression is a pleonasm. *Beza on this place.*

upon both? who but he that was God, could support under such sufferings as were, by divine justice, exacted for satisfaction! Take a person of the greatest spirit, and put him but an hour in the case Christ was in, when he sweat blood in the garden, or uttered that heart-rending cry upon the cross, and he had melted under it as a moth.

3. Because he is alone sufficient to reconcile the world to God by his blood, without accessions from any other. The virtue of his blood reached back as far as Adam, and reaches forward to the end of the world; and will be as fresh, vigorous, and efficacious then, as the first moment it was shed. The sun makes day before it actually rises ‡, and continues day to us sometimes after it is set: so doth Christ, who is the same yesterday, to day, and for ever; so that he is the true and only Mediator betwixt God and men; no other is revealed in scripture; no other sufficient for it; no other needed beside him.

Fourthly, The last thing to be explained is, in what capacity he executed his mediatory work.

About which we affirm, according to scripture, that he performs that work as God-man, in both natures ‖. Papists, in denying Christ to act as Mediator, according to his divine nature, do at once spoil the whole mediation of Christ of all its efficacy, dignity and value, which arise from that nature, which they deny to co-operate, and exert its virtue in his active and passive obedience. They say, the apostle, in my text, distinguishes the Mediator from God, in saying "there is one God, "and one Mediator." We aptly reply, that the same apostle distinguishes Christ from man, Gal. i. 1. "Not by man, but by "Jesus Christ." Doth it thence follow that Christ is not true man? Or that according to his divine nature only, he called Paul? But what need I stay my reader here? Had not Christ, as Mediator, power to lay down his life, and power to take it up again? John x. 17, 18. Had he not, as Mediator, all power in heaven and earth to institute ordinances, and appoint officers? Mat. xxviii. 18. to baptize men with the Holy Ghost and fire? Mat.

‡ The sun, before he is seen, illuminates the world.

‖ The divine, without the human nature, or the human nature without the divine, is not mediatorial; but between the divine alone, and the human nature alone, the human divinity, and divine humanity is mediatorial. *Aug. Hom.* 2. The appellations respecting his office, are due to Christ according to both natures. *Amef. Bellarm. chap.* 5.

iii. 11. to keep thoſe his Father gave him in this world? John xvii. 12. to raiſe up the ſaints again in the laſt day? John vi. 54. Are theſe with many more I might name, the effects of the mere human nature? Or, were they not performed by him as God-man? and beſides, how could he, as Mediator, be the object of our faith, and religious adoration, if we are not to reſpect him as God-man? But I long now to be at the application of this: and the firſt inference from it, is this,

Inference 1.

That it is a dangerous thing to reject Jeſus Chriſt, the only Mediator betwixt God and man. Alas! there is no other to interpoſe and ſkreen thee from the devouring fire, the everlaſting burnings! *O it is a fearful thing to fall into the hands of the living God!* And into his hands you muſt needs fall, without an intereſt in the only Mediator. Which of us can dwell with devouring fire? Who can endure the everlaſting burnings? Iſa. xxxiii. 14. You know how they ſinged and ſcorched the green tree, but what would they do to the dry tree? Luke xxiii. 31. Indeed, if there were another plank to ſave after the ſhipwreck; any other way to be reconciled to God, beſide Jeſus the Mediator, ſomewhat might be ſaid to excuſe this folly; but you are ſhut *up to the faith of Chriſt*, as to your laſt remedy, Gal. iii. 23. You are like ſtarving beggars, that are come at the laſt door. O take heed of deſpiſing, or neglecting Chriſt! if ſo, there's none to intercede with God for you; the breach betwixt him and you can never be compoſed. I remember, here, the words of Eli, to his prophane ſons, who cauſed men to abhor the offerings of the Lord, 1 Sam. ii. 25. "If one man ſin againſt another, the "Judge ſhall judge him; but if a man ſin againſt the Lord, "who ſhall intreat for him?" the meaning is, common treſpaſſes betwixt men, the civil magiſtrate takes cognizance of it, and decides the controverſy by his authority, ſo that there is an end of that ſtrife; but if man ſin againſt the Lord, who ſhall intreat or abitrate in that caſe? Eli's ſons had deſpiſed the Lord's ſacrifices *, which were the ſacred types of Chriſt, and the ſtated way that men had then to act faith on the Mediator in. Now (ſaith he) if a man thus ſin againſt the Lord, by deſpiſing Chriſt ſhadowed out in that way, who ſhall intreat for him? what hope, what remedy, remains?

I remember, it was the ſaying of Luther, and he ſpake it with

* They had trampled on ſacrifices, and all the laws of God: and thus, as far as in them lay, had taken away all relief and means of ſafety. *S. Grotius on this place.*

deep reſentment, *Nolo Deum abſolutum*, "I will have nothing to "do with an abſolute God," *i. e.* with God without a Mediator. Thus the Devils have to do with God: but will ye, in whoſe nature Chriſt is come, put yourſelves into their ſtate and caſe? God forbid!

Inference 2.

Hence alſo be informed, *how great an evil it is to join any other Mediators, either of reconciliation, or meritorious interceſſion, with Jeſus Chriſt.* O this is a horrid ſin, and that which both pours the greateſt contempt upon Chriſt, and brings the ſureſt and foreſt deſtruction upon the ſinner! I am aſhamed my pen ſhould engliſh what mine eyes have ſeen in the writings of Papiſts, aſcribing as much, yea, more to the mediation of Mary than to Chriſt, with no leſs than blaſphemous impudence, thus commenting upon ſcripture: "What is that which the Lord ſaith, I "have trod the wine-preſs alone, and of the people there was "no man with me? True Lord, there was no man with thee, "but there was a woman with thee, who received all theſe "wounds in her heart which thou receiveſt in thy body." I will not blot my paper with more of this, but refer the learned reader as under *, where he may (if he have a mind to ſee more) be informed, not only what blaſphemy hath dropped from ſingle pens, but even from councils, to the reproach of Jeſus Chriſt, and his blood.

How do they ſtamp their own ſordid works with the peculiar dignity and value of Chriſt's blood; and therein ſeek to enter at the gate which God hath ſhut to all the world, becauſe Jeſus Chriſt the prince entered in thereby, Ezek. xliv. 2, 3. He entered into heaven in a direct immediate way, even in his own name, and for his own ſake; this gate, ſaith the Lord, ſhall be ſhut to all others: and I wiſh men would conſider it, and fear, leſt while they ſeek entrance into heaven at the wrong door, they do not for ever ſhut againſt themſelves the true and only door of happineſs.

Inference 3.

If Jeſus Chriſt be the only Mediator of reconciliation betwixt God and men; *then reconciled ſouls ſhould thankfully aſcribe all the peace, favour, and comforts they have from God,*

* *Mariale Argentinenſe*, lib. I. chap. 4. fol. 13. *Vincent. Brun. in meditat. feſt. B. Virginis*, Colon. 1559. *p.* 11. *Liber Cantionum Dilingæ, Anno* 1573. *Concil. Trident. Seſſ.* 25. *Pſalt. Mariæ, Anno* 1573. p. 29.

to their Lord Jesus Christ. Whenever you have had free admission, and sweet entertainment with God in the more public ordinances, or private duties of his worship; when you have had his smiles, his seals, and with hearts warmed with comfort, are returning from those duties, say, O my soul, thou mayest thank thy good Lord Jesus Christ for all this! had not he interposed as a Mediator of reconciliation, I could never have had access to, or friendly communion with God to all eternity.

Immediately upon Adam's sin the door of communion with God was locked, yea, chained up, and no more coming nigh the Lord: not a soul could have any access to him, either in a way of communion in this world, or of enjoyment in that to come. It was Jesus the Mediator that opened that door again, and in him it is that we have boldness, and access with confidence, Eph. iii. 12. "We can now come to God by a new and living "way, consecrated for us through the vail, that is to say, his "flesh," Heb. x. 20. The vail had a double use, as Christ's flesh answerably hath: it hid the glory of the *Sanctum Sanctorum*, and also gave entrance into it. Christ's incarnation rebates the edge of the divine glory and brightness, that we may be able to bear it and converse with it; and it gives admission into it also. O thank your dear Lord Jesus for your present and future heaven! these are mercies which daily emerge out of the ocean of Christ's blood, and come swimming in it to our doors. Blessed be God for Jesus Christ!

Inference 4.

If Jesus Christ be the true and only Mediator, both of reconciliation and meritorious intercession betwixt God and men, *how safe and secure then is the condition and state of believers?* Surely, as his mediation, by sufferings, hath fully reconciled, so his mediation, by intercession, will everlastingly maintain that state of peace betwixt them and God, and prevent all future breaches. "Being justified by faith, we have peace with God, through our "Lord Jesus Christ," Rom v. 1.: it is a firm and lasting peace, and the Mediator that made it, is now in heaven to maintain it for ever, and prevent new jars; Heb. ix. 24. "There to appear "in the presence of God for us;" according to the custom of princes and states, who, being confederated, have their agents residing in each others courts, who upon all occasions appear in the presence of the prince, in the name and behalf of those whom they represent, and negotiate for.

And here it is proper to reflect upon the profound, and incomprehensible wisdom of God, who hath made an advantage

to us, even out of our sin and misery. Come, see and adore the wisdom of our God, that hath so improved, reduced, and disposed the fall of Adam, as to make a singular advantage, thereby to advance his offspring to a better state! It was truly said by one of the antients upon this account, "That Job was a happier "man on the dunghill, than Adam was in paradise *." His holiness indeed was perfect, his happiness very great; but neither of them permanent and indefeasible, as our happiness by the Mediator is. So that, in the same sense some divines call Judas his treason, *felix sceleris*, a happy wickedness: we may call Adam's fall *felix lapsus*, a happy fall, because ordered and overruled by the wisdom of God, to such an advantage for us. And to that purpose Austin somewhere sweetly speaks, "† O how "happily did I fall in Adam, who rose again more happily in "Christ!" Thus did the Lord turn a poison into an antidote, thus did that dreadful fall make way for a more blessed and fixed state. Now are we so confirmed, fixed, and established in Christ, by the favour of God, that there can be no more such fatal breaches, and dreadful jars betwixt God and his reconciled ones for ever. The bone that's well set, is stronger where it is knit, than it was before. Blessed be God for Jesus Christ!

Inference 5.

Did Jesus Christ interpose betwixt us and the wrath of God, as a Mediator of reconciliation? did he rather chuse to receive the stroke upon himself, than to see us ruined by it? *How well then doth it become the people of God, in a thankful sense of this grace, to interpose themselves betwixt Jesus Christ and the evils they see like to fall upon his name and interest in the world?* O that there were but such a heart in the people of God! I remember it is a saying of Jerom, when he heard the revilings and blasphemings of many against Christ, and his precious truths, "‡ O (said he) that they would turn their weapons from "Christ to me, and be satisfied with my blood!" And much to the same sense is that sweet one of Bernard, "‖ Happy were "I, If God would vouchsafe to use me as a shield." And David could say, "The reproaches of them that reproached thee, fell "on me," Psal. lxix. 9. Ten thousand of our names are nothing to Christ's name: his name is καλον ονομα, a worthy name; and

* *Felicior Job in sterquilinio, quam Adamus in Paradiso.*

† *O quam feliciter cecidi in Adamo, qui post lapsum felicius resurrexi in Christo.* Aug.

‡ *Utinam in me convertant tela, et meo sanguine satientur.* Jer.

‖ *Bonum est mihi, si dignetur Deus me uti pro clypeo.* Bern.

no man that gives up his name as a ſhield to Chriſt, but ſhall thereby ſecure and increaſe the true honour of it. And though wicked men, for the preſent may beſpatter them, yet Jeſus Chriſt will take it out of the dirt, (as one ſpeaks), wipe it clean, and give it us again *. O, it is the leaſt one can do, to interpoſe ourſelves and all that is dear to us, betwixt Chriſt and the wrath of men, when he (as you hear) interpoſed himſelf betwixt you and the eternal wrath of God!

SERMON IX.

Opens the firſt Branch of the Prophetical Office, conſiſting in the Revelation of the Will of GOD.

ACTS iii. 22. *A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren, like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you,*

HAVING, in the former diſcourſes, ſhewn you the ſolemn preparations, both on the Father's part, and on the Son's, for the bleſſed deſign of reconciling us by the meritorious mediation of Chriſt; and given you a general proſpect of that his mediation, in the former ſermon: method now requires, that I proceed to ſhew how he executes this his mediation, in the diſcharge of his bleſſed offices of *Prophet*, *Prieſt*, and *King*.

His *prophetical office* conſiſts of two parts; one *external* conſiſting in a true and full revelation of the will of God to men, according to John xvii. 6. "I have manifeſted thy name to the "men thou gaveſt me." The other in *illuminating the mind*, and opening the heart to receive and embrace that doctrine. The firſt part is contained in the words before us; "A prophet ſhall "the Lord your God raiſe up," *&c.*

Which words are thoſe of Moſes, recorded in Deut. xviii. 15.; and, here, by Peter pertinently applied to Chriſt, to convince the incredulous Jews, that he is the true and only Meſſiah, and the great prophet of the church; whoſe doctrine it was highly

* O, if I could be a bridge over the water for my Lord Jeſus to walk upon, and keep his feet dry! O, if my poor bit of heaven could go between my Lord and blaſphemy and diſhonour! *ſaid another Worthy.*

dangerous to contemn, though out of the mouths of ſuch (otherwiſe contemptible) perſons as he and John were. And it is well obſerved by Calvin, he ſingles out this teſtimony of Moſes, rather than any other, becauſe of the great eſteem they had for Moſes, and his writings, beyond any others. Now in the words themſelves are two general parts.

Firſt, Chriſt, according to this prophetical office, deſcribed.

Secondly, Obedience to him, as ſuch a prophet, ſtrictly enjoined.

Firſt, You have here a deſcription of Chriſt in his prophetical office; "A prophet ſhall the Lord your God raiſe up unto "you of your brethren, like-unto me." Where Chriſt is deſcribed,

1. By his title, *Prophet*; and that, *princeps prophetarum*, the prince of the prophets, or the great and chief ſhepherd, as he is ſtiled, Heb. xiii. 10. 1 Pet. v. 4. It belongs to a prophet to expound the law, declare the will of God, and foretel things to come: all theſe meet, and that, in a ſingular and eminent manner, in Chriſt our prophet, Matth. v. 21, *&c.* John i. 18. 1 Pet. i. 11.

2. He is deſcribed by his type; a prophet like unto Moſes, who therein typified and prefigured him. But is it not ſaid of Moſes, in Deut. xxxiv. 10. "that there aroſe not a prophet ſince "in Iſrael, like unto Moſes, whom the Lord knew face to face?" True, of mere men there never aroſe ſo great a prophet in Iſrael, as Moſes was; either in reſpect of his familiarity with God, or of his miracles which he wrought in the power of God *: but Moſes himſelf was but a ſtar to this ſun. However, in theſe following particulars, Chriſt was like him. He was a prophet that went between God and the people, carried God's mind to them, and returned theirs to God, they not being able to bear the voice of God immediately †, Deut. xviii. 16, 17. "Accord-"ing to all that thou deſireſt of the Lord thy God in Horeb, "in the day of the aſſembly, ſaying, Let me not again hear the "voice of the Lord my God, neither let me ſee this great fire "any more, that I die not." And upon this their requeſt, God makes the promiſe which is cited in the text; verſe 17, 18. "They have well ſpoken that which they have ſpoken: I will

* *Not like*, in the following particulars, namely, his familiarity with God, and miracles. *Eſt. on this place.*

† They who dreaded that majeſty of God, ſpeaking from heaven, could not be afraid to hear it, when in fleſh, and made like themſelves.

" raise them up a Prophet like unto thee," &c. Moses was a very faithful prophet, precisely faithful, and exact in all things that God gave him charge, even to a pin of the tabernacle. " Moses verily was faithful in all his house, as a servant; for a " testimony of those things which were to be spoken after: but " Christ as a Son over his own house," Heb. iii. 5, 6. Again, Moses confirmed his doctrine by miracles, which he wrought in the presence, and to the conviction of gainsayers. Herein, Christ our Prophet is also like unto Moses, who wrought many, mighty, and uncontrolled miracles, which could not be denied, and by them confirmed the gospel which he preached. Lastly, Moses was that prophet which brought God's Israel out of literal Egypt, and Christ his out of spiritual Egypt, whereof that bondage was a figure Thus he is described by his likeness to Moses, his type.

3. He is described by his stock and original, from which, according to his flesh, he sprang; " I will raise him up from among " thy brethren. Of Israel, as concerning the flesh, Christ came," Rom. ix. 5. And " it is evident that our Lord sprang out of " Judah," Heb. vii. 14. He honoured that nation by his nativity. Thus the prophet is described.

Secondly, Here is a strict injunction of obedience to this Prophet, *Him shall ye hear in all things, &c.* By *hearing*, understand obedience. So words of sense are frequently put in scripture, to signify those affections that are moved by, and use to follow those senses. And this obedience is required to be yielded to this prophet *only*, *and universally*, and under great penalties *. 'Tis required to be given to him only, for so [*him*] in the text must be understood, as exclusive of all others. 'Tis true, we are commanded to obey the voice of his ministers, Heb. xiii. 17. But still 'tis Christ speaking to them, to whom we pay our obedience: *He that heareth you, heareth me:* We obey them in the Lord, *i. e.* commanding or forbidding in Christ's name and authority. So when God said, Deut. vi. 13. ["Thou shalt " serve him,"] Christ expounds it exclusively, Matth. iv. 10. " Him only shalt thou serve." He is *the only Lord*, Jude 4. and therefore to him only our obedience is required. And as 'tis due to him only, so to him universally; " Him shall ye hear " in all things:" his commands are to be obeyed, not disputed. A judgment of *discretion* indeed is allowed to Christians, to judge whether it be the will of Christ or no. We must " prove what

* Him shall ye hear, *i. e.* Him *only*; so thou shalt serve him, Deut. vi. 13. is explained, *Him only*, Matth. iv. 10.

" is that holy, good and acceptable will," Rom. xii. 2. " His " ſheep hear his voice, and a ſtranger they will not follow : " they know his voice, but know not the voice of ſtrangers," John x. 4, 5. But when his will is underſtood and known, we have no liberty of choice, but are concluded by it, be the duty commanded never ſo difficult, or the ſin forbidden never ſo tempting : and this is alſo required ſeverely, under penalty of being deſtroyed from among the people, and of God's requiring it at our hands, as it is in Deut. xviii. *i. e.* of revenging himſelf in the deſtruction of the diſobedient. Hence the obſervation ;

Doct. *That Jeſus Chriſt is called and appointed by God to be the great Prophet and Teacher of the Church.*

He is *anointed to preach* good tidings to the meek, and ſent to bind up the broken hearted, Iſa. lxi. 1. When he came to preach the goſpel among the people, then was this ſcripture fulfilled, Matt. xi. 27. " Yea, all things are delivered him of his Father ; " ſo as no man knoweth who the Father is, but the Son, and " he to whom the Son will reveal him." All light is now collected into one body of light, the Sun of righteouſneſs ; and he " enlightneth every man that cometh into the world," John i. 9. And though he diſpenſed knowledge variouſly, in times paſt, ſpeaking in many ways, and divers manners, to the fathers ; yet now the method and way of revealing the will of God to us is fixed and ſettled in Chriſt : *In theſe laſt times he hath ſpoken to us by his Son.*

Twice hath the Lord ſolemnly ſealed him to this office, or approved and owned him in it, by a miraculous voice from the moſt excellent glory, Matth. iii. 17. and Matth. xvii. 5.

In this point there are two things doctrinally to be diſcuſſed and opened, *viz.* What Chriſt's being a Prophet to the church implies : and how he executes and diſcharges this his office.

Firſt, What is implied in Chriſt's being a prophet to the church. And it neceſſarily imports theſe three things.

1. The natural ignorance and blindneſs of men in the things of God. This ſhews us that " vain man is born as the wild aſs's " colt."—The world is involved in darkneſs : the people ſit as in the region and ſhadow of death, till Chriſt ariſe upon their ſouls, Matt. iv. 15, 16, 17. 'Tis true, in the ſtate of innocency man had a clear apprehenſion of the will of God, without a Mediator ; but now that light is quenched in the corruption of nature,

" and the natural man receiveth not the things of God," 1 Cor. ii. 14. ‡ These things of God are not only contrary to corrupt and carnal reason, but they are also above right reason. Grace indeed useth nature, but nature can do nothing without grace. The mind of a natural man hath not only a native blindness, by reason whereof it cannot discern the things of the Spirit, but also a natural enmity, Rom. viii. 7. and hates the light, 1 John iii. 19, 20. So that until the mind be healed, and enlightened by Jesus Christ, the natural faculty can no more discern the things of the Spirit, than the sensitive faculty can discern the things of reason. The mysteries of nature may be discovered by the light of nature; but when it comes to supernatural mysteries, there, *omnis Platonicorum caligavit subtilitas*, as Cyprian somewhere speaks, the most subtil, searching, penetrating wit and reason, is at a loss.

2. It implies the divinity of Christ, and proves him to be true God; forasmuch as no other can reveal to the world, in all ages, the secrets that lay hid in the heart of God, and that with such convincing evidence and authority. ‖ He brought his doctrine from the bosom of his Father; John i. 18. "The only begotten Son, who is in the bosom of the Father, he hath revealed him." The same words which his Father gave him he hath given us, John xvii. 8. He spake to us that which he had seen

‡ Heavenly things exceed the capacity of reason, for they are above what is called right reason; they contradict the wisdom of the flesh, for they are contrary to depraved reason: Nature stands in need of grace, for the right disposing of the mind to receive a supernatural object; and grace uses nature, that, by strength of mind, clearness of judgment, and the light of good education, greater progress may be made in the study of the sacred writings. *Reynold. Animalis homo.*

‖ If the doctrine of Christ, and his discourses be examined, it will be as clear as sun-shine, that his words are not the words of a man, or some prophet, but of the Father himself, that is, of the true God. For Christ not only brought his gospel and doctrine from the bosom of the Father, but likewise he taught, not as the Pharisees and other mere men, but ὡς ἐξουσίαν ἔχων, as one having divine authority. Luke iv. 23. which his enemies, the officers sent by the Pharisees, confessed in these words, "Never man spake like this man;" therefore as his words are the words of the Father, and were not spoken with human, but divine authority, so it is certain, that he must be the true God, since a divine effect argues a divine cause; and since there is but one only true God, Christ must be one, and co-essential, with the Father. *Dietericus Analysis Evang. par.* 3. p. 342.

with his Father, John viii. 38. What man can tell the bosom-counsels and secrets of God? Who but he that eternally lay in that bosom can expound them?

Besides, other prophets had their times assigned them to rise, shine, and set again by death, Zech. i. 5. "Your fathers, where "are they? And do the prophets live for ever?" But Christ is a fixed and perpetual sun, that gives light in all ages of the world: for he is "the same yesterday, to day, and for ever," Heb. xiii. 8. Yea, and the very beams of his divinity shone with awfulness upon the hearts of them that heard him: so that his very enemies were forced to acknowledge, that "never any man spake "like him," John vii. 46.

3. It implies Christ to be the original and fountain of all that light which is ministerially diffused up and down the world by men. Ministers are but stars, which shine with a borrowed light from the sun: so speaks the apostle, 2 Cor. iii. 6, 7. "For God, "who commanded light to shine out of darkness, hath shined "into our hearts, to give the light of the knowledge, of the glory "of God, in the face of Jesus Christ." Those that teach men, must be first taught by Christ. All the prophets of the old, and all the prophets, pastors, and teachers of the New Testament, have lighted their candles at his torch: it was Christ that "gave "them a mouth and wisdom," Luke xxi. 15. What Paul received from the Lord, he delivered to the church, 1 Cor. xi. 23. Jesus Christ is the chief Shepherd, 1 Pet. v. 4. and all the under-shepherds receive their gifts and commissions from him. These things are manifestly implied in Christ's prophetical office.

Secondly, We shall next enquire how he executes and discharges this his office, or how he enlightens and teacheth men the will of God. And this he hath done variously, gradually, plainly, powerfully, sweetly, purely, and fully.

1. Our great prophet hath revealed unto men the will of God variously; not holding one even and constant tenour in the manifestations of the Father's will, but as the apostle speaks, πολυμερως και πολυτροπως, *at sundry times and in divers manners*, Heb. i. 1. Sometimes he taught the church *immediately*, and in his own person, John xviii. 20. He declared God's righteousness in the great congregation, Psal. xxii. 22. And sometimes *mediately*, by his ministers and officers, deputed to that service by him: So he dispensed the knowledge of God to the church before his incarnation; it was Christ that in the time, and by the ministry of Noah, went and preached to the spirits in prison, as it is 1 Pet. iii. 19; that is, to men and women then alive, but

now ſeparated from the body, and impriſoned in hell for their diſobedience: And it was Chriſt that was with the church in the wilderneſs, inſtructing and guiding them by the miniſtry of Moſes and Aaron, Acts vii. 37, 38.; and ſo he hath taught the church ſince his aſcenſion. He cannot now be perſonally with us, having other buſineſs to do for us in heaven; but, however, he will not be wanting to teach us by his officers, whom, for that end, he hath ſet and appointed in the church, Eph. iv. 11, 12.

2. He hath diſpenſed his bleſſed light to the church gradually. The diſcoveries of light have been πολυμερως, that is, in many parts or parcels; ſometimes more obſcure and cloudy; as to the Old Teſtament-believers, by viſions, dreams, Urim, Thummim, vocal oracles, types, ſacrifices, *&c.* which, though comparatively, were but a weak glimmering light, and had no glory compared to that which now ſhines, 2 Cor. iii. 7, 8, 9, 10, 11. yet it was ſufficient for the inſtruction and ſalvation of the elect in thoſe times; but now is light ſprung up gloriouſly in the goſpel-diſpentation: "And we all with open face, behold "as in a glaſs, the glory of the Lord." It is to us not a-twilight, but the light of a perfect day; and ſtill is advancing in the ſeveral ages of the world. I know more (ſaith Luther) than bleſſed Auſtin knew; and they that come after me, will know more than I know.

3. Jeſus Chriſt, our great Prophet hath manifeſted to us the will of God plainly and perſpicuouſly. When he was on earth himſelf, he taught the people by parables, and "without a para-"ble he ſpake nothing," Matt. xiii. 3, 4. He clothed ſublime and ſpiritual myſteries in earthly metaphors, bringing them thereby to the low and dull capacities of men, ſpeaking ſo familiarly to the people about them, as if he had been ſpeaking earthly things to them, John. iii. 12. And ſo (according to his own example) would he have his miniſters preach, "uſing great "plainneſs of ſpeech," 2 Cor. iii. 12. "and by manifeſtation of "the truth, commending themſelves to every man's conſcience," 1 Cor. iv. 2. * Yet not allowing them to be rude and careleſs in expreſſion, pouring out indigeſted, crude, immethodical words; no, a holy, ſerious, ſtrict, and grave expreſſion befits the lips of

* But the apoſtle does not deſign by this apology, that teachers ſhould take the liberty to throw out every low, ſordid expreſſion, or whatever comes into their heads, without ſenſe, method, ſolidity and judgment; for who a greater awakener of mens conſciences than he? or who a ſtronger convincer of their judgments by the weight of his arguments? who, with a ſweet, but heavenly, power captivates the affections. *Reynold.*

his ambaſſadors: and who ever ſpake more weightily, more logically, perſuaſively than that apoſtle, by whoſe pen Chriſt hath admoniſhed us to beware of vain affections and ſwelling words of vanity? But he would have us ſtoop to the underſtandings of the meaneſt, and not give the people a comment darker than the text: he would have us rather pierce their ears, than tickle their fancies; and break their hearts, than pleaſe their ears. Chriſt was a very plain preacher.

4. Jeſus Chriſt diſcovered truth powerfully; ſpeaking "as one "having authority, and not as the Phariſees," Mat. vii. 29. They were cold and dull preachers, their words did even freeze betwixt their lips; but Chriſt ſpake with power; there was heat as well as light in his doctrine: and ſo there is ſtill, though it be in the mouth of poor contemptible men, 2 Cor. x. 4. "The wea-"pons of our warfare are not carnal, but mighty through God, "to the caſting down of ſtrong holds: 'Tis ſtill quick and "powerful, ſharper than a two edged ſword; and piercing, to "the dividing aſunder of ſoul and ſpirit, and of joints and mar-"row," Heb. iv. 12. The bleſſed apoſtle imitated Chriſt; and being filled with his Spirit, ſpake home and freely to the hearts of men. So many words, ſo many claps of thunder (as one † ſaid of him) which made the hearts of ſinners ſhake and tremble in their breaſts. All faithful and able miniſters are not alike gifted in this particular; but, ſurely, there is a holy ſeriouſneſs and ſpiritual grace and majeſty in their doctrine, commanding reverence from their hearers.

5. This prophet, Jeſus Chriſt, taught the people the mind of God in a ſweet, affectionate, and taking manner: his words made their hearts burn within them, Luke xxiv. 32. It was propheſied of him, Iſa. xlii. 2. "He ſhall not cry, nor lift up, "nor cauſe his voice to be heard on high. A bruiſed reed he "ſhall not break, and ſmoaking flax he ſhall not quench. He "knew how to ſpeak a word in ſeaſon to the weary ſoul," Iſa. lxi. 1. "He gathered the Lambs with his arms, and gently led "thoſe with young," Iſa. iv. 11. How ſweetly did his words ſlide to the melting hearts about him! he drew with cords of love, with the bands of a man: he diſcouraged none, upbraided none that were willing to come to him: his familiarity and free condeſcenſions to the moſt vile and deſpicable ſinners, was often made the matter of his reproach. Such is his gentle and ſweet

† Auguſtine wiſhed to have heard Paul from the pulpit, whom he called Chriſt's trumpet, and God's cloud; ſo many words, ſo many claps of thunder ſeemed to ſound in his ears.

carriage to his people, that the church is called the *Lamb's wife*, Rev. xix. 7.

6. He revealed the mind of God purely to men; his doctrine had not the least dash of error to debase it; his most envionsly observant hearers could find nothing to charge him with: he is "the faithful and true witness," Rev. i. 5. and he hath commanded his ministers to conserve the simplicity and purity of the gospel, and not to blend and sophisticate it, 2 Cor. iv. 2.

7. And lastly, He revealed the will of God perfectly and fully, keeping back nothing needful to salvation. So he tells his disciples, John xv. 15. "All things that I have heard of my Fa-"ther, I have made known unto you." He was "faithful as a "Son over his own house," Heb. iii. 6. Thus you have a brief account of what is implied in this part of Christ's prophetical office, and how he performed it.

Inference 1. If Jesus Christ, who is now passed into the heavens, be the great prophet and teacher of the church; hence we may justly infer *the continual necessity of a standing ministry of the church*: for by his ministers he now teacheth us, and to that intent hath fixed them in the church, by a firm constitution, there to remain to the end of the world, Matt. xxviii. 20. He teacheth men no more personally, but ministerially. His ministers supply the want of his personal presence, 2 Cor. v. 10. "We "pray you in Christ's stead." These officers he gave the church at his ascension, *i. e.* when he ceased to teach them any longer with his own lips; and so set them in the church, that their succession shall never totally fail: for so the word ἔθετο, *he hath set*, 1 Cor. xii. 28. plainly implies. They are set by a sure establishment, a firm and unalterable constitution, even as the *times and seasons, which the Father hath put* [ἔθετο] *in his own power*: 'tis the same word; and 'tis well they are so firmly set and fixed there; for how many adversaries in all ages have endeavoured to shake the very office itself? pretending that 'tis needless to be taught by men, and wresting such scriptures as these to countenance their error, Joel ii. 28, 29. "I will pour out my Spirit "upon all flesh; and our sons and daughters shall prophesy," &c. And Jer. xxxi. 34. "These shall teach no more every "man his neighbour, and every man his brother, saying, Know "the Lord; for they shall all know me from the least of them "to the greatest of them." As to that of Joel, it is answered, That if an Old Testament prophecy may be understood according to a New Testament interpretation, then that prophecy doth no way oppose, but confirm the gospel ministry. How the apostle understood the prophet in that his prophecy, may

be seen in Acts ii. 17. when the Spirit was poured out on the day of Pentecost upon the apostles. And surely he must be a confident person indeed, that thinks not an *apostle* to be as good an expositor of the *prophet*, as himself. And for that in Jer. xxxi. we say,

1. That if it conclude against ministerial teachings, it must equally conclude against Christian conferences.

2. We say that cannot be the sense of one scripture, which contradicts the plain sense of other scriptures: but so this would, Eph. iv. 11, 12. 1 Cor xii. 28.

3. And we say, the sense of that text is not *negative*, but *comparative*. Not that they shall have no need to be taught any truth, but no such need to be taught the first truths; That there is a God, and who is this true God: "They shall no more "teach every man his brother, saying, Know the Lord! for they "shall all know me." To conclude; God hath given ministers to the church for the work of conversion and edification, "till "we all come into the unity of the faith, to a perfect man," Eph. iv. 11, 12. So that when all the elect are converted, and all those converts become perfect men; when there is no error in judgment or practice, and no seducer to cause it, then, and not till then, will a gospel ministry be useless. But (as 'tis well observed) there is not a man that opposes a gospel ministry, but the very being of that man is a sufficient argument for the continuance of it.

Inference 2. If Christ be the great prophet of the church, and such a prophet; then it follows, *That the weakest Christians need not be discouraged at the dulness and incapacity they find in themselves:* for Christ is not only a patient and condescending teacher, but he can also, as he hath often done, reveal that to babes, which is hid from the wise and learned; Matt. xi. 25. "The testimonies of the Lord are sure, making wise the "simple," Psal. xix. 7. Yea, and such as you are, the Lord delights to chuse, that his grace may be the more conspicuous in your weakness, 1 Cor. i. 26, 27. You will have nothing of your own to glory in: you will not say, as a proud wretch once said, *Ego et Deus meus;* "I and my God did this." Jesus Christ affects not social glory, he will not divide the praise with any. Well then, be not discouraged; others may know more, in other things than you, but you are not incapable of knowing so much as shall save your souls, if Christ will be your teacher. In other knowledge they excel you; but if ye know Jesus Christ, and the truth as it is in him, one drop of your knowledge is worth a whole sea of their gifts: one truth

ſuck'd by *faith* and *prayer* from the breaſt of Chriſt, is better than ten thouſand dry notions beaten out by racking the underſtanding. 'Tis better in kind, the one being but natural, the other ſupernatural, from the ſaving illuminations and inward teachings of the Spirit: and ſo is one of thoſe better things *that accompany ſalvation.* 'Tis better in reſpect of effects; other knowledge leaves the heart as dry, barren, and unaffected, as if it had its ſeat in another man's head: but that little you have been taught of Chriſt, ſheds down its gracious influences upon your affections, and ſlides ſweetly to your melting hearts. So that as one "preferr'd the moſt deſpicable "work of a plain ruſtic Chriſtian, * before all the triumphs of "Alexander and Caeſar;" much more ought you to prefer one ſaving manifeſtation of the Spirit, to all the powerleſs illuminations of natural men.

Inference 3. If Chriſt be the great prophet and teacher of the church; it follows, *That prayer is a proper means for the increaſe of knowledge*: Prayer is the golden key which unlocks that treaſure. When Daniel was to expound that ſecret which was contained in the king's dream, about which the Chaldean Magicians had rack'd their brains to no purpoſe; what courſe doth Daniel take? Why, "he went to his houſe," ſaith the text, Dan. ii. 17, 18. "and made the thing known to Hananiah, Mi-"ſhael, and Azariah his companions; that they would deſire "mercies of the God of heaven concerning his ſecret." And then was the ſecret revealed to Daniel. Luther was wont to ſay †, "Three things made a divine; meditation, temptation, "and prayer." Holy Mr. Bradford was wont to ſtudy upon his knees. Thoſe truths that are got by prayer, leave an unuſual ſweetneſs upon the heart. If Chriſt be our teacher, it becomes all his ſaints to be at his feet.

Inference 4. If Chriſt be the great prophet and teacher of the church, *We may thence diſcern and judge of doctrines, and it may ſerve us as a teſt to try them by.* For ſuch as Chriſt is, ſuch are the doctrines that flow from him: every error pretends to derive itſelf from him; but as Chriſt was holy, humble, heavenly, meek, peaceful, plain and ſimple, and in all things alien, yea, contrary to the wiſdom of the world, the gratifications of the fleſh; ſuch are the truths which he teacheth. They have

* *Si mihi daretur optio, eligerem Chriſtiani ruſtici ſordidiſſimum et maxime agreſte opus, præ omnibus victoriis et triumphis* Alexandri *et* Cæſaris.

† *Tria faciunt theologum, meditatio, tentatio, precatio.* Luther.

his character and image engraven on them. Would you know then whether this or that doctrine be from the Spirit of Christ or no? Examine the doctrine itself by this rule. And whatsoever doctrine you find to encourage and countenance sin, to exalt self, to be accommodated to earthly designs and interests, to wrap and bend to the humours and lusts of men; in a word, what doctrine soever directly, and as a proper cause makes them that profess it carnal, turbulent, proud, sensual, *&c.* you may safely reject it, and conclude this never came from Jesus Christ. The doctrine of Christ is after godliness; his truth sanctifies. There is a *Gustus spiritualis judicii*, a spiritual taste, by which those that have their senses exercised, can distinguish things that differ. "The spiritual man judgeth all things," 1 Cor. ii. 15. "His ear tries words, as his mouth tasteth meats," Job xxxiv. 3. Swallow nothing (let it come never so speciously) that hath not some relish of Christ and holiness in it. Be sure, Christ never revealed any thing to men, that derogates from his own glory, or prejudices and obstructs the ends of his own death.

Inference 5. And as it will serve us for a test of doctrines, *so it serves for a test of ministers;* and hence you may judge who are authorized and sent by Christ the great Prophet, to declare his will to men. Surely those whom he sends have his *Spirit* in their *hearts*, as well as his words in their *mouths*. And according to the measures of grace received, they faithfully endeavour to fulfil their ministry for Christ, as Christ did for his Father: "As my Father hath sent me (saith Christ) so send "I you," John xx. 21. They take Christ for their pattern in the whole course of their ministration, and are such as sincerely endeavour to imitate the great Shepherd, in these six particulars following:

1. Jesus Christ was a *faithful minister*, the "faithful and true "witness," Rev. i. 5. He declared the whole mind of God to men. Of him it was prophetically said, Psal. xl. 10. "I have "not hid thy righteousness within my heart; I have declared "thy faithfulness, and thy salvation; I have not concealed thy "loving kindness and thy truth from the great congregation." To the same sense, and almost in the same words, the apostle Paul professed, in Acts xx. 20. "I have kept back nothing "that was profitable unto you;" and verse 35. "I have shewed "you all things." Not that every faithful minister doth in the course of his ministry, anatomize the whole body of truth, and fully expound and apply each particular to the people: No, that

is not the meaning, but of those doctrines which they have opportunity of opening, they do not out of fear, or to accommodate and secure base low ends, withhold the mind of God, or so corrupt and abuse his words, as to subject truth to their own, or other mens lusts: "They preach not as pleasing men, but "God," 1 Thess. ii. 4. "For if we yet please men, we can-"not be the servants of Christ," Gal. i. 10. Truth must be spoken, tho' the greatest on earth be offended.

2. Jesus Christ was a *tender-hearted minister*, full of compassion to souls. He was sent to *bind up the broken in heart*, Isa. lxi. 1. He was full of bowels to poor sinners. "He grieved at "the hardness of mens hearts," Mark iii. 5. He mourned over Jerusalem, and said, "O Jerusalem, Jerusalem! how oft would I "have gathered thy children, as a hen gathers her brood under "her wings!" Matth. xxiii. 37. His bowels yerned when he saw the multitude, as sheep having no shepherd, Matth. ix. 37. These bowels of Christ must be all in the under shepherds. "God is my witness, (saith one of them) how greatly I long after "you all, ‡ in [or after the pattern of] the bowels of Christ "Jesus," Phil. i. 8. He that shews a hard heart, unaffected with the dangers and miseries of souls, can never shew a commission from Christ to authorize him for ministerial work.

3. Jesus Christ *was a laborious painful minister*, he put a necessity on himself to finish his work in his day; a work infinitely great, in a very little time; John ix. 4. "I must work the "works of him that sent me, while it is day: the night com-"eth, when no man can work." O how much work did Christ do in a little time on earth! "He went about doing good," Acts x. 38. He was never idle. When he sits down at Jacob's well, to rest himself, being weary, presently he falls into his work, preaching the gospel, to the *Samaritanes*. In this must his ministers resemble him; "striving according to his working, "that worketh in them mightily," Col. i. 28, 29. An idle minister seems to be a contradiction *in adjecto*; as who should say, a dark light.

4. *Jesus Christ delighted in nothing more than the success of his ministry*: to see the work of the Lord prosper in his hand, this was meat and drink to him. When the seventy returned, and reported the success of their first embassy, "Lord, even the "devils are subject to us through thy name!" Why, saith Christ, "I beheld Satan fall as lightning from heaven." As if he had

‡ *In* here is put for *instar*, as, like unto, after the manner or pattern of, &c.

said, You tell me no news, I saw it when I sent you out at first: I knew the gospel would make work where it came. "And in "that hour Jesus rejoiced in spirit," Luke x. 17, 18, 21. And is it not so with those sent by him? do not they value the success of their ministry at a high rate? It is not (saith one) the expence, but the recoiling of our labours back again upon us, that kills us. Ministers would not die so fast, nor be grey-headed so soon, could they but see the travail of their souls. "My "little children, (saith Paul) of whom I travail again in birth, "πάλιν ὠδίνω, till Christ be formed in you," Gal. iv. 19. As for those that have the name of shepherds only, who visit the flock only once a year, about shearing time; who have, "the instru-"ments of a foolish shepherd," (*forcipes et mulctra*) the shears and pail, Zech. xi. 15.; woeful will be their condition at the appearing of this great Shepherd.

5. *Jesus Christ was a minister that lived up to his doctrine:* his life and doctrine harmonized in all things. He pressed to holiness in his doctrine, and was the great pattern of holiness in his life, Matth. xi. 28. "Learn of me, I am meek and lowly." And such his ministers desire to approve themselves, Phil. iv. 9. "What ye have heard, and seen in me, that do." He preached to their eyes, as well as ears. His life was a comment on his doctrine. They might see holiness acted in his life, as well as sounded by his lips. He preached the doctrine, and lived the application.

6. And lastly, *Jesus Christ was a minister that minded and maintained sweet, secret communion with God, for all his constant public labours.* If he had been preaching and healing all the day, yet he would redeem time from his very sleep to spend in secret prayer; Matth. xiv. 23. "When he had sent the mul-"titude away, he went up into a mountain apart to pray, and "was there alone." O blessed pattern! Let the keepers of the vineyards remember they have a vineyard of their own to keep; a soul of their own that must be looked after as well as other mens. Those that, in these things, imitate Christ, are surely sent to us from him, and are worthy of double honour: They are a choice blessing to the people.

SERMON X.

Opens the second Branch of the Prophetical Office, consisting in the Illumination of the Understanding.

LUKE. xxiv. 45. *Then opened he their understandings*, &c.

KNOWLEDGE of spiritual things is well distinguished into intellectual and practical: the first hath its seat in the mind, the latter in the heart. This latter, divines call a knowledge peculiar to saints; and, in the apostle's dialect, it is υπερεχον της γνωσεως Χριστε Ιησυ, Phil. iii. 8. "The eminency, or excellency of the knowledge of Christ."

And indeed, there is but little excellency in all those petty notions which furnish the lips with discourse, unless by a sweet and powerful influence they draw the conscience and will to the obedience of Christ. Light in the mind is necessarily antecedent to the sweet and heavenly motions and elevations of the affections: For the farther any man stands from the light of truth, the farther he must needs be from the heat of comfort. Heavenly quickenings are begotten in the heart, while the sun of righteousness spreads the beams of truth into the understanding, and the soul sits under those its wings; yet all the light of the gospel spreading and diffusing itself into the mind, can never savingly open and change the heart, without another act of Christ upon it; and what that is, the text informs you; *Then opened he their understandings, that they might understand the scriptures.*

In which words we have both an act of Christ upon the disciples understandings, and the immediate end and scope of that act.

1. Christ's act upon their understandings: *He opened their understandings.* By understanding is not here meant the mind only, in opposition to the heart, will, and affections, but these were opened by and with the mind. The mind is to the heart as the door to the house: what comes into the heart, comes in at the understanding, which is introductive to it; and altho' truths sometimes go no farther than the entry, never penetrate the hearts, yet, here, this effect is undoubtedly included.

Expositors make this expression parallel to that in Acts xvi. 14. "The Lord opened the heart of Lydia." And it is well observed, that it is one thing to open the scriptures, that is, to

expound them, and give the meaning of them, as Paul is ſaid to do in Acts xviii. 3. and another thing to open the mind or heart, as it is here. There are, as a learned man truly obſerves, two doors of the ſoul barred againſt Chriſt; the underſtanding by ignorance; and the heart by hardneſs: both theſe are opened by Chriſt *. The former is opened by the preaching of the goſpel, the other by the internal operation of the Spirit. The former belongs to the firſt part of Chriſt's prophetical office, opened in the foregoing ſermon; the latter, to that ſpecial internal part of his prophetical office, to be opened in this.

And that it was not a naked act upon their minds only, but that their hearts and minds did work in fellowſhip, being both touched by this act of Chriſt, is evident enough by the effects mentioned, verſe 52, 53. "They returned to Jeruſalem with "great joy, and were continually in the temple, praiſing and "bleſſing God." It is confeſſed, that before this time Chriſt had opened their hearts by converſion; and this opening is not to be underſtood ſimply, but *ſecundum quid*, in reference to thoſe particular truths, in which, till now, they were not ſufficiently informed, and ſo their hearts could not be duly affected with them. They were very dark in their apprehenſions of the death and reſurrection of Chriſt; and conſequently their hearts were ſad and dejected about that which had befallen him, verſe 17. But when he opened the ſcriptures and their underſtandings and hearts together, then things appeared with another face, and they return, bleſſing and praiſing God.

2. Here is farther to be conſidered, the deſign and end of this act upon their underſtandings; *That they might underſtand the ſcriptures.* † Where let it be marked, reader, that the teachings of Chriſt, and his Spirit, were never deſigned to take men off from reading, and ſtudying, and ſeaching the ſcriptures, as ſome vain notioniſts, have pretended, oppoſing thoſe things which are ſubordinated, but to make their ſtudies and duties the more fruitful, beneficial, and effectual to their ſouls; or that they might this way receive the end or bleſſing of all their duties. God never intended to aboliſh his Word, by giving

* It is he who opens our hearts by his law. *Capel. ſpecil*, p. 57.

† God does not give the Spirit to his people, on purpoſe to aboliſh his Word, but rather to render the word effectual and profitable to them; and therefore the fanatics falſely, under pretext of revelation, take a liberty to ſlight the ſcriptures. *Calvin on this place.*

his Spirit; and they are true fanatics (as Calvin upon this place calls them) that think, or pretend so: By this means he would at once impart more light, and make that they had before more operative and useful to them, especially in such a time of need as this was. Hence we observe,

Doct. *That the opening of the mind and heart, effectually to receive the truths of God, is the peculiar prerogative and office of Jesus Christ.*

One of the great miseries under which lapsed nature labours, is spiritual blindness ‡. Jesus Christ brings that eye-salve which only can cure it. Rev. iii. 18. "I counsel thee, to buy of me "eye-salve, that thou mayst see." Those to whom the Spirit hath applied it, can say, as it is 1 John v. 20., "We know "that the Son of God is come, and hath given us an under-"standing, that we may know him that is true; and we are in "him, that is true, even his Son Jesus Christ: this is the true "God, and eternal life.

‖ "To the spiritual illumination of a soul, it suffices not that "the object be revealed, nor yet that man, the subject of that "knowledge, have a due use of his own reason; but it is further "necessary that the grace and special assistance of the holy Spirit "be superadded, to open and mollify the heart, and so give it a "due taste and relish of the sweetness of spiritual truth." By opening the gospel, he reveals truth to us, and by opening the heart, in us. Now, though this cannot be without that, yet it is much more excellent to have truth revealed in us, than to us. This divines call *praecipuum illud ἀπότελεσμα muneris prophetici*; "the principal perfective effect of the prophetical office," the special blessing promised in the new covenant, Heb. viii. 10. "I will put my laws in their mind, and write them in their "hearts."

For explication of this part of Christ's prophetical office, I

‡ The eyes of the blind must be anointed with eye-salve, by which man, being cured of his blindness, is restored to spiritual sight. *Glas. Phil.* 2 *part*, *p.* 340.

‖ *Ad perfectam et propriam rerum supernaturalium cognitionem, non sufficere ex parte objecti revelationem, nec ex parte subjecti debitum usum rationis, sed insuper requiri gratiam Christi, et speciale adjutorium Spiritus Sancti quo cor aperiatur, emolliatur, et supernaturalis veritatis dulcedinis rectae habeat proportionatam ἐξιν et gustum spiritualis judicii.* Reynold. Animal. Homo, p. 23.

shall, as in the former, shew what is included in the opening of their understanding, and by what acts Christ performs it. And,

First, Give you a brief account of what is included in this act of Christ; take it in the following particulars.

1. It implies the transcendant nature of spiritual things, far exceeding the highest flight and reach of natural reason. Jesus Christ must by his Spirit open the understandings of men, or they can never comprehend such mysteries. Some men have strong natural parts, and by improvement of them, are become eagle-eyed in the mysteries of nature. Who more acute than the heathen sages? Yet, to them the gospel seemed foolishness, 1 Cor. i. 20. Austin confesses, that before his conversion, he often felt his spirit swell with offence and contempt of the gospel; and he despising it, said *dedignabar esse parvulus*: "he scorned to "become a child again." Bradwardine, that profound doctor, learned *usque ad stuporem*, even to a wonder, professes that when he read Paul's epistles, he contemned them, because in them he found not a metaphysical wit. Surely it is possible a man may, with *Berengarius*, be able to dispute *de omni scibili*, of every point of knowledge; to unravel nature from the cedar in *Lebanon*, to the hyssop on the wall; and yet be as blind as a bat in the knowledge of Christ. * Yea, it is possible a man's understanding may be improved by the gospel, to a great ability in the literal knowledge of it, so as to be able to expound the scriptures orthodoxly, and enlighten others by them as it is Mat. vii. 22. The Scribes and Pharisees were well acquainted with the scriptures of the Old Testament; yea, such were their abilities, and esteem among the people for them, that the apostle stiles them the *princes of this world*, 1 Cor. ii. 8. And yet notwithstanding Christ truly calls them *blind guides*, Mat. xxiii. Till Christ open the heart, we can know nothing of him, or of his will, as we ought to know it. So experimentally true is that of the apostle, 1 Cor. ii. 14, 15. "The "natural man receiveth not the things of the spirit of God, for "they are foolishness to him; neither can he know them, be-"cause they are spiritually discerned. But he that is spiritual,

* The most refined and ingenious sort of unregenerate men have nothing in them which is more excellent than common grace; and common grace leaves them in the state of nature, under the power of sin, and in the very suburbs of hell, wholly at the command of Satan. And if any man think otherwise, let him take heed that every thought doth not nail him fast to that unregenerate and cursed state for evermore. *Dr. Chenelles Divin. Trinum. p.* 410, &c.

" judgeth all things; yet he himſelf is judged of no man." The ſpiritual man can judge and diſcern the carnal man, but the carnal man wants a faculty to judge of the ſpiritual man: as a man that carries a dark lanthorn, can ſee another by its light, but the other cannot diſcern him. Such is the difference betwixt perſons whoſe hearts Chriſt hath, or hath not opened.

2. Chriſt's opening the underſtanding, implies the inſufficiency of all external means, how excellent ſoever they are in themſelves, to operate ſavingly upon men, till Chriſt by his power opens the ſoul, and ſo makes them effectual. * What excellent preachers were Iſaiah and Jeremiah to the Jews? The former ſpake of Chriſt more like an Evangeliſt of the New than a prophet of the Old Teſtament; the latter was a moſt convictive and pathetical preacher: yet the one complains, Iſa. liii. 1. " Who hath believed our report? and to whom is the arm of " the Lord revealed?" The other laments the ſucceſſleſneſs of his miniſtry, Jer. vi. 18. " The bellows are burnt, the lead is " conſumed of the fire, the founder melteth in vain." Under the New Teſtament, what people ever enjoyed ſuch choice helps and means, as thoſe that lived under the miniſtry of Chriſt and the apoſtles? Yet how many remained ſtill in darkneſs? Matt. xi. 27. " We have piped to you, but ye have not danced; we " have mourned unto you, but ye have not lamented. Neither the delightful airs of mercy, nor the doleful ditties of judgment, could affect or move their hearts.

And indeed if you ſearch into the reaſon of it, you will be ſatisfied, that the choiceſt means can do nothing upon the heart, till Chriſt by his Spirit open it, becauſe ordinances work not as natural cauſes do: for then the effect would always follow unleſs miraculouſly hindred; and it would be equally wonderful, that all that hear ſhould not be converted, as that the three children ſhould be in the fiery furnace ſo long, and yet not be burned: no, it works not as natural, but as a moral cauſe, whoſe efficacy depends on the gracious and arbitrary concurrence of the Spirit. " The wind bloweth where it liſteth." John iii. 8. The ordinances are like the pool of Bethesda, John v. 4. At a certain time an angel came down and troubled the waters, and then they had a healing virtue in them. So the Spirit comes

* We maintain a twofold manner of prophetic teaching, the one immediate, the other mediate; by the former, with ſome help of the latter, men's minds may be enlightened, and their hearts inclined to the obedience of faith: by the latter neither of theſe effects can be produced without the help of the former. *Synopſis purior. Theol. diſp.* XXVI. *p.* 318.

down at certain times in the word, and opens the heart; and then it becomes the power of God to ſalvation. So that when you ſee ſouls daily ſitting under excellent and choice means, and remain dead ſtill, you may ſay as Martha did to Chriſt of her brother Lazarus, Lord, if thou hadſt been here they had not remained dead. If thou hadſt been in this ſermon, it had not been ſo ineffectual to them.

3. It implies the utter impotency of man to open his own heart, and thereby make the word effectual to his own converſion and ſalvation. He that at firſt ſaid, "let there be light," and it was ſo, muſt ſhine into our hearts, or they will never be ſavingly enlightened. † 2 Cor. iv. 4, 6. A double miſery lies upon a great part of mankind, *viz. Impotency* and *Pride*. They have not only loſt the liberty and freedom of their wills, but with it have ſo far loſt their underſtanding and humility as not to own it. But, alas! Man is become a moſt impotent creature by the fall; ſo far from being able to open his own heart, that he cannot know the things of the Spirit, 1 Cor. ii. 14. cannot believe, John vi. 44. cannot obey, Rom. viii. 7. cannot ſpeak one good word, Mat. xii. 34. cannot think one good thought, 2 Cor. iii. 5. cannot do one good act, John xv. 5. O what a helpleſs ſhiftleſs thing is a poor ſinner! Suitably to this ſtate of impotence, converſion is in ſcripture called regeneration, John iii 3. a reſurrection from the dead, Eph. ii. 5. a creation, Eph. ii. 10. a victory, 2 Cor. x. 5. Which doth not only imply men to be purely paſſive in his converſion to God, but a renitency, and oppoſition made to that power which goes forth from God to recover him.

Laſtly, Chriſt's opening the underſtanding imports his divine power, whereby he is able to ſubdue all things to himſelf. Who but God knows the heart? ‡ Who but a God can unlock and open it at pleaſure? No mere creature, no not the angels themſelves, who for their large underſtandings are called intelligencies, can command or open the heart. We may ſtand and knock at mens hearts, till our own ake; but no opening till Chriſt come. He can fit a key to all the croſs wards of the

† It muſt therefore be acknowledged, that ſuch is our inſufficiency of ourſelves in all reſpects, that the heavenly doctrine cannot be profitable to us, or have its due effect, except ſo far as the Spirit both forms our minds to underſtand it, and our hearts to ſubmit to it. *Calvin on this place.*

‡ He who inſtructeth hearts, has his ſeat in heaven.

will, and with sweet efficacy open it, and that without any force or violence to it. These things are carried in this part of his office, consisting in opening the heart: which was the first thing propounded for explication.

Secondly, In the next place, let us see by what acts Jesus Christ performs this work of his, and what way and method he takes to open the hearts of sinners.

And there are two principal ways, by which Christ opens the understandings and hearts of men, *viz.* By his Word and Spirit.

1. By his word; to this end was Paul commissionated and sent to preach the gospel, Acts xxvi. 18. "To open their eyes, "and turn them from darkness to light, and from the power of "Satan to God." The Lord can, if he pleases, accomplish this immediately; but though he can do it, he will not do it ordinarily without means, because he will honour his own institutions. Therefore you shall observe, that when Lydia's heart was to be opened, "there appeared unto Paul a man of Macedonia, who "prayed him, saying, come over into Macedonia, and help us," Acts xix. 9. God will keep up the reputation of his ordinances among men: and though he hath not tied himself, yet he hath tied us to them. Cornelius must send for Peter: God can make the earth produce corn, as it did at first, without cultivation and labour; but he that shall now expect it in the neglect of means, may perish for want of bread.

2. But the ordinances in themselves cannot do it, as I noted before; and therefore Jesus Christ hath sent forth the Spirit, who is his *Prorex*, his vicegerent, to carry on this work upon the hearts of his elect. And when the Spirit comes down upon the souls, in the administration of the ordinances, he effectually opens the heart to receive the Lord Jesus, by the hearing of faith. He breaks in upon the understanding and conscience by powerful convictions and compunctions: so much that word, John xvi. 8. imports, "He shall convince the world of "sin;" convince by clear demonstration ‖, such as inforces assent, so that the soul cannot but yield it to be so; and yet the door of the heart is not opened, till he has also put forth his power upon the will, and, by a sweet and secret efficacy, overcome all its reluctations, and the soul be made willing in the day of his power. When this is done, the heart is opened: saving light

‖ Το μη δυνατον αλλευς εχειν αλλ' ουτω λεγομεν. Demonstration is an argument making men know the impossibility of a thing's being otherwise than as we affirm. *Arist.*

now ſhines in it; and this light ſet up, the Spirit in the ſoul is,

1. A *new light* in which all things appear far otherwiſe than they did before. The names *Chriſt* and *ſin*, the words *heaven* and *hell* have another ſound in that man's ears, than formerly they had. When he comes to read the ſame ſcriptures, which poſſibly he had read a hundred times before, he wonders he ſhould be ſo blind as he was, to overlook ſuch great, weighty, and concerning things as he now beholds in them; and ſaith, where were mine eyes, that I could never ſee theſe things before?

2. It is a very *affecting light*; a light that hath heat and powerful influences with it, which makes deep impreſſions on the heart. Hence they whoſe eyes the great prophet opens, are ſaid to be "brought out of darkneſs into his marvellous "light," 1 Pet. ii. 9. The ſoul is greatly affected with what it ſees. The beams of light are contracted and twiſted together in the mind; and being reflected on the hearts and affections, ſoon cauſe them to ſmoak and burn. "Did not our hearts burn "within us, whilſt he talked with us, and opened to us the "ſcriptures?"

3. And it is a *growing light*, like the light of the morning, which "ſhines more and more unto the perfect day," Prov. iv. 18. When the Spirit firſt opens the underſtanding, he doth not give it at once a full ſight of all truths, or a full ſenſe of the power, ſweetneſs and goodneſs of any truth; but the ſoul in the uſe of means grows up to a greater clearneſs day by day: its knowledge grows *extenſively* in meaſure, and *intenſively* in power and efficacy. And thus the Lord Jeſus by his Spirit opens the underſtanding. Now the uſe of this follows in five practical deductions.

Inference 1. If this be the work and office of Jeſus Chriſt, to open the underſtandings of men; hence we infer *the miſeries that lie upon thoſe men, whoſe underſtandings, to this day, Jeſus Chriſt hath not opened;* of whom we may ſay, as it is Deut. xxix. 4. "To this day Chriſt hath not given them eyes "to ſee." Natural blindneſs, whereby we are deprived of the light of this world, is ſad; but ſpiritual blindneſs is much more ſo. See how dolefully their caſe is repreſented, 2 Cor. iv. 3, 4. "But if our goſpel be hid, it is hid to them that are loſt: whoſe "eyes the God of this world hath blinded, leſt the light of the "glorious goſpel of Chriſt, who is the image of God, ſhould "ſhine unto them:" he means a total and final concealment of

the saving power of the word from them. Why, what if Jesus Christ withhold it, and will not be a prophet to them, what is their condition? Truly no better than lost men. It is hid τοις απολλυμενοις, to them that are to perish, or be destroyed. This blindness, like the covering of the face, or tying the handkerchief over the eyes, is in order to their turning off into hell. More particularly, because the point is of deep concernment, let us consider,

1. The *judgment inflicted*, and that is spiritual blindness. A sore misery indeed! Not an universal ignorance of all truths, O no! in natural and moral truths they are oftentimes acute, and sharp-sighted men; but in that part of knowledge which wraps up eternal life, John xvii. 2. there they are utterly blinded: As it is said of the Jews, upon whom this misery lies, that *blindness in part is happened to Israel.* They are learned and knowing persons in other matters, but they know not Jesus Christ; there is the grand and sad defect.

2. *The subject* of this judgment, the mind, which is the eye of the soul. If it were but upon the body, it would not be so considerable; this falls immediately upon the soul, the noblest part of man, and upon the mind, the highest and noblest faculty of the soul, whereby we understand, think, and reason. This in scripture is called πνευμα the spirit, the intellectual rational faculty, which the philosophers call το ηγεμονικον, the leading directive faculty; which is to the soul what the natural eye is to the body. Now the soul being the most active and restless thing in the world, always working, and its leading directive power blind, judge what a sad and dangerous state such a soul is in; just like a fiery high-mettled horse, whose eyes are out, furiously carrying his rider upon rocks, pits and dangerous precipices. I remember Chrysostom, speaking of the loss of a soul, saith, that the loss of a member of the body is nothing to it; for, saith he, if a man lose an eye, ear, hand or foot, there is another to supply its want: *Omnia Deus dedit duplicia,* "God hath given us "those members double;" *animam vero unam,* "but he hath "not given us two souls," that if one be lost, yet the other may be saved. Surely it were better for thee, reader, to have every member of thy body made the seat and subject of the most exquisite racking torments, than for spiritual blindness to befal thy soul. Moreover,

3. Consider *the indiscernableness of this judgment* to the soul on whom it lies: they know it not, no more than a man knows that he is asleep. Indeed 'tis "the spirit of a deep sleep "poured out upon them from the Lord," Isa. xxix. 10. like

that which befel Adam when God opened his ſide, and took out a rib. This renders their miſery the more remedileſs: "Becauſe "ye ſay you ſee, therefore your ſin remaineth," John ix. 41. Once more,

4. Conſider *the tendency and effects of it.* What doth this tend to but eternal ruin? for hereby we are cut off from the only remedy. The ſoul that's ſo blinded, can never ſee ſin, nor a Saviour; but, like the *Egyptians* during the palpable darkneſs, ſits ſtill, and moves not after its own recovery. And as ruin is that to which it tends, ſo in order thereto, it renders all the ordinances and duties under which that ſoul comes, altogether uſeleſs and ineffectual to its ſalvation. He comes to the word, and ſees others melted by it, but to him it ſignifies nothing. O what a heavy ſtroke of God is this! Moſt wretched is their caſe, to whom Jeſus Chriſt will not apply this eye-ſalve, that they may ſee. Did you but underſtand the miſery of ſuch a ſtate, if Chriſt ſhould ſay to you, as he did to the blind man, Matt. xx. 33. "What wilt thou that I ſhould do for thee?" You would return as he did, "Lord, that my eyes may be o-"pened."

Inference 2. If Jeſus Chriſt be the great Prophet of the church, *then ſurely he will take ſpecial care both of the church and the under ſhepherds appointed by him to feed them:* elſe both the *objects* and *inſtruments* upon and by which he executes his office, muſt fail, and conſequently this glorious office be in vain. Hence he is ſaid "to walk among the golden candleſticks," Rev. i. 13. and Rev. ii. 1. "to hold the ſtars in his right hand." Jeſus Chriſt inſtrumentally opens the underſtandings of men by preaching of the goſpel; and whilſt there is an elect ſoul to be converted, or a convert to be farther illuminated, means ſhall not fail to accompliſh it by.

Inference 3. Hence you that are yet in darkneſs, may be directed to whom to apply yourſelves for ſaving knowledge. 'Tis Chriſt, that hath the ſovereign eye-ſalve, that can cure your blindneſs *; he only hath the key of the houſe of David; he opens, and no man ſhutteth. O that I might perſuade you to ſet yourſelves in his way, under the ordinances, and cry to him, "Lord,

* So thick is that cataract which is grown over the eye of our underſtanding, that none but God can touch it. Chriſt was ſent to be a light to the Gentiles, ſo he enlightens the medium; and to open the eyes of the blind, ſo he heals the organ; he is the only oculiſt: *Firmin's Real Chriſtian, p.* 30.

" that my eyes may be opened." Three things are marvelously encouraging to you to do.

1. God the Father hath put him into this office, for the cure of such as you be, Isa. xlix. 6. "I will give thee for a light to the "Gentiles, that thou may'st be my salvation to the end of the "earth." This may furnish you with an argument to plead for a cure. Why do you not go to God, and say, Lord, didst thou give Jesus Christ a commission to open the blind eyes? Behold me, Lord, such a one am I, a poor, dark, ignorant soul. Didst thou give him to be thy salvation to the ends of the earth? No place nor people excluded from the benefit of that right; and shall I still remain in the shadow of death? O that unto me he might be a saving light also? The best and most excellent work that ever thou wroughtest, brings thee no glory till it comes into the light! O let me see and admire it!

2. 'Tis encouraging to think, that *Jesus Christ hath actually opened the eyes of them that were as dark and ignorant as you are.* He hath revealed those things to babes, that have been hid from the wise and prudent, Matt. xi. 25. "The law of the Lord "is perfect, making wise the simple," Psal. xix. 7. And if you look among those whom Christ hath enlightened, you will not find "many wise after the flesh, many mighty, or noble; "but the foolish, weak, base, and despised; these are they on "whom he hath glorified the riches of his grace," 1 Cor. i. 26, 27.

3. And is it not yet further encouraging to you, that *hitherto he hath mercifully continued you under the means of light?* Why is not the light of the gospel put out? Why are times and seasons of grace continued to you, if God have no further design of good to your souls? Be not therefore discouraged, but wait on the Lord in the use of means, that you may yet be healed.

Quest. If you ask, What can we do to put ourselves into the way of the Spirit, in order to such a cure?

Sol. I say, though you cannot do any thing that can make the gospel effectual, yet the Spirit of God can make those means you are capable of using effectual, if he please to concur with them. And it is a certain truth, that your inability to do what is above your power, doth no ways excuse you from doing what is within the compass of your power to do. I know no act that is saving, can be done without the concurrence of spiritual grace; yea, and no act that hath a remote order and tendency thereto, without a more general concourse of God's

assistance; but herein he is not behind-hand with you. Let me therefore advise,

1. That you *diligently attend upon an able, faithful and searching ministry.* Neglect no opportunity God affords you; for how know you but that may be the time of mercy to your soul? If he that lay so many years at the pool of *Bethesda*, had been wanting but that hour when the angel came down and troubled the waters, he had not been healed.

2. Satisfy not yourselves with hearing, but *consider what you hear.* Allow time to reflect upon what God hath spoken to you. What power is there in man more excellent, or more appropriate to the reasonable nature, than its reflexive and self-considering power? There is little hope of any good to be done upon your souls, till you begin to go alone, and become thinking men and women: Here all conversion begins. I know, a severer task can hardly be imposed upon a carnal heart. 'Tis a hard thing to bring a man and himself together upon this account: but this must be, if ever the Lord do your souls good. Psal. iv. 4. "Commune with your own hearts."

3. *Labour to see, and ingenuously confess the insufficiency of all your other knowledge to do you good.* What if you had never so much skill and knowledge in other mysteries? What if you be never so well acquainted with the letter of the scripture? What if you had an angelical illumination? This can never save thy soul. No, all thy knowledge signifies nothing till the Lord shew thee by special light the deplored state of thy own heart, and a saving sight of Jesus Christ, thy only remedy.

Inference 4. Since then there is a common light, and special saving light, which none but Christ can give, *it is therefore the concernment of every one of you to try what your light is.* "We "know, (saith the apostle, 1 Cor. viii. 1.) that we all have "knowledge." O but what, and whence is it? Is it the light of life springing from Jesus Christ, that bright and morning star, or only such as the Devils and damned have? These lights differ,

1. In their very *kind* and *natures.* The one is heavenly, supernatural, and spiritual; the other earthly, and natural, the effect of a better constitution or education, James iii. 15, 17.

2. They differ most apparently in their *effects* and *operations.* The light that comes in a special way from Christ, is humbling, abasing, and soul-emptying light: by it a man sees the vileness of his own nature and practice, which begets self-

loathing in him; but natural light, on the contrary, puffs up, and exalts, makes the heart ſwell with ſelf conceitedneſs, 1 Cor. viii. 1.

The light of Chriſt is *practical* and *operative*, ſtill urging the ſoul, yea lovingly conſtraining it to obedience. No ſooner did it ſhine into Paul's heart, but preſently he aſks, "Lord, "what wilt thou have me to do?" Acts ix. 6. It brought forth fruit in the Coloſſians, from the firſt day it came to them, Col. i. 6.; but the other ſpends itſelf in impractical notions, and is detained in unrighteouſneſs, Rom. i. 18. The light of Chriſt is powerfully *transformative* of its ſubjects, changing the man, in whom it is, into the ſame image, from glory to glory, 2 Cor. iii. 18 But common light leaves the heart as dead, as carnal and ſenſual, as if no light at all were in it.

In a word, All ſaving light *endears* Jeſus Chriſt to the ſoul; and as it could not value him before it ſaw him, ſo when once he appears to the ſoul in his own light, he is appreciated and endeared unſpeakably: then none but Chriſt; all is but dung, that he may win Chriſt: none in heaven but him, nor in earth deſirable in compariſon of him. But no ſuch effect flows from natural common knowledge.

3. They differ in their *iſſues*. Natural common knowledge vaniſheth, as the apoſtle ſpeaks, 1 Cor. xiii. 8. 'Tis but a *May*-flower, and dies in its month. "Doth not their excellency that "is in them go away?" Job iv. 21. But this that ſprings from Chriſt is perfected, not deſtroyed by death: it ſprings up into everlaſting life. The ſoul in which it is ſubjected, carries it away with it into glory. John xvii. 2. this light is life eternal. Now turn in, and compare yourſelves with theſe rules: let not falſe light deceive you.

Inference 5. Laſtly, *How are they obliged to love, ſerve, and honour Jeſus Chriſt, whom he hath enlightened with the ſaving knowledge of himſelf?* O that with hands and hearts lifted up to heaven, ye would adore the free grace of Jeſus Chriſt to your ſouls? How many round about you have their eyes cloſed, and their hearts ſhut up! How many are in darkneſs, and there are like to remain, till they come to the blackneſs of darkneſs, which is reſerved for them? O what a pleaſant thing is it for your eyes to ſee the light of this world! But what is it for the eye of your mind to ſee God in Chriſt? To ſee ſuch raviſhing ſights as the objects of faith are? and to have ſuch a pledge as this given you of the bleſſed viſions of glory? for *in this light you ſhall ſee light.* Bleſs God, and boaſt not: rejoice in your light, but be not proud of it: and beware ye ſin not againſt the beſt and higheſt light

in this world. If God were ſo incenſed againſt the Heathens for diſobeying the light of nature, what is it in you to ſin with eyes clearly illuminated with the pureſt light that ſhines in this world? You know, God charges it upon Solomon, 1 Kings xi. 9. that he turned from the way of obedience, *after the Lord had appeared to him twice.* Jeſus Chriſt intended when he opened your eyes, that your eyes ſhould direct your feet. Light is a ſpecial help to obedience, and obedience a ſingular help to encreaſe your light.

SERMON XI.

Diſcovers the Nature and Neceſſity of the Prieſthood of CHRIST.

HEB. ix. 23. *It was therefore neceſſary that the patterns of things in the Heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.*

SALVATION (as to the actual diſpenſation of it) is *revealed* by Chriſt as a *Prophet*, *procured* by him as a *Prieſt*, *applied* by him as a *King*. In vain is it revealed, if not purchaſed; in vain revealed and purchaſed, if not applied. How it is revealed, both to us, and in us, by our great Prophet, hath been declared. And now, from the prophetical office, we paſs on to the prieſtly office of Jeſus Chriſt, who as our Prieſt, purchaſed our ſalvation. In this office is contained the grand relief for a ſoul diſtreſſed by the guilt of ſin. When all other reliefs have been eſſayed, it is the blood of this great ſacrifice, ſprinkled by faith upon the trembling conſcience, that muſt cool, refreſh, and ſweetly compoſe and ſettle it. Now, ſeeing ſo great a weight hangs upon this office, the apoſtle induſtriouſly confirms and commends it in this epiſtle, and more eſpecially in this ninth chapter; ſhewing how it was figured to the world by the typical blood of the ſacrifices, but infinitely excels them all: and as in many other moſt weighty reſpects, ſo principally in this, that the blood of theſe ſacrifices did but purify the types or patterns of the heavenly things; but the blood of this ſacrifice purified or conſecrated the heavenly things themſelves, ſignified by thoſe types.

The words read, contain an argument to prove the neceſſity

of the offering up of Christ, the great Sacrifice, drawn from the proportion betwixt the types, and things typified *. If the sanctuary, mercy-seat, and all things pertaining to the service of the tabernacle, were to be consecrated by blood; those earthly, but sacred types, by the blood of bulls and lambs, &c.; much more the heavenly things shadowed by them, ought to be purified or consecrated by better blood than the blood of beasts. The blood consecrating these, should as much excel the blood that consecrated those, as the heavenly things themselves do, in their own nature, excel those earthly shadows of them. Look, what proportion there is between the type and anti-type, the like proportion also is betwixt the blood that consecrates them; earthly things with common, heavenly things with the most excellent blood.

So then, there are two things to be especially observed here: *first*, The nature of Christ's death and sufferings: it had the nature, use, and end of a sacrifice; and of all sacrifices the most excellent. *Secondly*, The necessity of his offering up: it was necessary to correspond with all the types and prefigurations of it under the law; but especially it was necessary for the expiating of sin, the propitiating of a justly incensed God, and the opening a way for reconciled ones to come to God in. The point I shall give you from it, is,

Doct. *That the sacrifice of Christ, our High-priest, is most excellent in itself, and most necessary for us.*

Sacrifices † are of two sorts; *eucharistical*, or thank-offerings, in testification of homage, duty and service; and in token of gratitude for mercies freely received: and *ilastical*, or expiatory, for satisfaction to justice, and thereby the atoning and recon-

* He concludes the foregoing argument on the necessity of redemption, from the proportion between the types and the heavenly things: for, if the things typically sacred, behoved to be purified with typical blood; surely, the heavenly things behoved to be purified by blood so much more excelling that other, as these things themselves excel their earthly types. The reason is plain: because, what proportion there is between the types and the things typified, must likewise take place as to the blood that consecrates them. *Pareus on this place.*

† Of sacrifices, some are typical, others are the very things signified by the type: and both are of two sorts, ἱλαστικα, *expiatory*, or ευχαριστικα, *eucharistical*, i. e. thanksgiving. *Lucas Trelcat. p.* 78.

cling of God. Of this last kind was the sacrifice offered by Jesus Christ for us: to this office he was called by God, Heb. v. 5. In it he was confirmed by the unchangeable oath of God, Psal. cx. 4.; for it, he was singularly qualified by his incarnation, Heb. x. 6, 7.; and all the ends of it he has fully answered, Heb. ix. 11, 12.

My present design is, from this scripture, to open the general nature and absolute necessity of the priesthood of Christ; shewing what his priesthood implies in it, and how all this was indispensably necessary in order to our recovery from the deplorable state of sin and misery.

First when, we will consider, what it supposes and implies; and then, wherein it consists. And there are six things which either pre-supposeth, or necessarily includeth in it.

1. At first sight, *it supposes man's revolt and fall from God*; and a dreadful breach made thereby betwixt God and him, else no need of an atoning sacrifice. "If one died for all, then were all dead," 2 Cor. v. 14. dead in law, under sentence to die, and that eternally. In all the sacrifices, from Adam to Christ, this was still preached to the world; that there was a fearful breach betwixt God and man; and even so, that justice required our blood should be shed. And the fire flaming on the altar, which wholly burnt up the sacrifice, was a lively emblem of that fiery indignation that should devour the adversaries. But above all, when Christ, that true and great Sacrifice, was offered up to God, then was the fairest glass that ever was in the world, set before us, therein to see our sin and misery by the fall.

The nature of Christ's priesthood opened.

2. *His priesthood supposes the unalterable purpose of God to take vengeance for sin* ‡; he will not let it pass. I will not determine what God could do in this case, by his absolute power; but I think it is generally yielded, that, by his ordinate power, he could do no less than punish it in the person of the sinner, or of his surety.

Those that contend for such a forgiveness, as is an act of charity, like that whereby private persons forgive one another, must at once suppose God to part with his right, *cedendo de jure suo*, and also render the satisfaction of Christ altogether useless, as to the procurement of forgiveness; yea, rather an obstacle,

‡ The reader may find this case learnedly and solidly handled by Dr. *Twisse*, *Vindic. gratiæ*, digres. 8.

than a means to it. Surely, the nature and truth of God oblige him to punish sin *. "He is of purer eyes than to look upon i-"niquity," Heb. i. 13. And beside, the word is gone out of his mouth, that the sinner shall die.

3. *The priesthood of Christ pre-supposeth the utter impotency of men to appease God, and recover his favour by any thing he could do or suffer.* Surely God would not come down to assume a body to die, and be offered up for us, if at any cheaper rate it could have been accomplished: there was no other way to recover man and satisfy God. Those that deny the satisfaction of Christ, and talk of his dying to confirm the truth, and give us an example of meekness, patience, and self-denial, affirming these to be the sole ends of his death, do not only therein root up the foundations of their own comfort, peace and pardon, but most boldly impeach and tax the infinite wisdom. God could have done all this at a cheaper rate: the sufferings of a mere creature are able to attain these ends: the death of the martyrs did it. But who by dying can satisfy and reconcile God? what creature can bring him an adequate and proportionable value for sin? yea, for all the sin that ever was, or shall be transmitted to the natures, or committed by the persons of all God's elect, from Adam, to the last that shall be found alive at the Lord's coming? surely, none but Christ can do this.

4, *Christ's priesthood implies the necessity of his being God-man* †. It was necessary he should be a man, in order to his passion, compassion, and derivation of his righteousness and holiness to men. Had he not been a man, he had had no sacrifice to offer, no soul or body to suffer in. The Godhead is impatible, immortal, and above all those sufferings and miseries Christ felt for us. Besides, his being man, fills him with bowels of compassion and tender sense of our miseries: this makes him a merciful and faithful High-priest, Heb. iv. 15.; and not only fits him to pity, but to sanctify us also; for "he that "sanctifieth, and they that are sanctified, are both of one," Heb. ii. 11, 14, 17. And as necessary it was our High-priest

* In no other way can God's hatred at sin be made to appear, than by inflicting the deserved punishment. *Brad. on Justific.* p. 61.

† Hence therefore it appears, how necessary it was that Christ the Mediator should be both God and Man: had he not been Man, he would not have been a fit sacrifice: and had he not been God, that sacrifice would not have been of sufficient efficacy. *Amef. Med.* p. 92.

ſhould be God, ſince the value and efficacy of his ſacrifice reſults from thence.

2. *The prieſthood of Chriſt implies the extremity of his ſufferings.* In ſacrifices, you know, there was a deſtruction, a kind of annihilation of the creature to the glory of God. The ſhedding of the creature's blood, and burning its fleſh with fire, was but an umbrage, or faint reſemblance of what Chriſt endured, when he made his ſoul an offering for ſin.

And laſtly, *It implies the gracious deſign of God to reconcile us at a dear rate to himſelf, in that he called and confirmed Chriſt in his prieſthood by an oath, and thereby laid out a ſacrifice, of infinite value for the world.* Sins, for which no ſacrifice is allowed, are deſperate ſins; and the caſe of ſuch ſinners is helpleſs: But if God allow, yea, and provide a ſacrifice himſelf, how plainly doth it ſpeak his intentions of peace and mercy? Theſe things are manifeſtly pre-ſuppoſed, or implied in Chriſt's prieſthood.

"‡ This prieſthood of Chriſt is that function, wherein he "comes before God, in our name and place, to fulfil the law, "and offer up himſelf to him a ſacrifice of reconciliation for "our ſins; and by his interceſſion to continue and apply the "purchaſe of his blood to them for whom he ſhed it:" All this is contain'd in that famous ſcripture, Heb. x. 7, 8, 9, 10, 11, 12, 13, 14. Or, more briefly, the prieſthood of Chriſt is that whereby he expiated the ſins of men, and obtained the favour of God for them, Col. i. 20, 22., Rom. v. 10. But becauſe I ſhall inſiſt more largely upon the ſeveral parts and fruits of this office, it ſhall here ſuffice to ſpeak this much as to its general nature; which was the firſt thing propoſed for explication.

Secondly, The neceſſity of Chriſt's prieſthood comes next to be opened. Touching which, I affirm, according to the ſcriptures, it was neceſſary, in order to our ſalvation, that ſuch a Prieſt ſhould, by ſuch a ſacrifice, appear before God for us.

The truth of this aſſertion will be cleared by theſe two principles, which are evident in the ſcripture, *viz.* That God ſtood upon full ſatisfaction, and would not remit one ſin without it:

‡ *Sacerdotium Chriſti eſt functio qua coram Deo apparet, ut legem ab ipſo acceptam noſtro nomine obſervet, ſeipſum victimam reconciliationis pro noſtris peccatis ipſi offerat, ſuaque apud Deum interceſſione opem ipſius perennem, ac donationem Spiritus Sancti nobis impetret, atque efficaciter applicet.* Synopſis purioris theol. p. 318.

and that fallen man is totally uncapable of tendering him any ſuch ſatisfaction; therefore Chriſt, who only can, muſt do it, we periſh.

1. *God ſtood upon full ſatisfaction, and would not remit one ſin without it.* This will be cleared *from the nature of ſin*; and *from the veracity and wiſdom of God.*

(1.) From the *nature of ſin*, which deſerves that the ſinner ſhould ſuffer for it. Penal evil, in a courſe of juſtice, follows moral evil. Sin and ſorrow ought to go together; betwixt theſe is a neceſſary connection, Rom. vi. 13. "The wages of ſin is "death."

(2.) The *veracity of God requires it.* The word is gone out of his mouth; Gen. ii. 17. "In the day that thou eateſt there-"of, thou ſhalt ſurely die:" *certo ac ſtatim morieris.* From that time he was inſtantly and certainly obnoxious and liable to the death of ſoul and body. The law pronounces him curſed, "that continues not in all things that are written therein to "do them," Gal. iii. 9. Now, though man's threatnings are often vain and inſignificant things, yet God's ſhall ſurely take place; "not one tittle of the law ſhall fail, till all be fulfilled," Matth. v. 18. God will be true in his threatnings, though thouſands and millions periſh.

(3.) The wiſdom of God, by which he governs the rational world, admits not of a diſpenſation or relaxation of the threatnings without ſatisfaction ‖: for, as good no king, as no laws for government; as good no law, as no penalty; and as good no penalty, as no execution. To this purpoſe one well obſerves; "It is altogether undecent, eſpecially to the wiſdom and righte-"ouſneſs of God, that that which provoketh the execution, "ſhould procure the abrogation of his law; that that ſhould "ſupplant and undermine the law, for the alone preventing "whereof the law was before eſtabliſhed." How could it be expected, that men ſhould fear and tremble before God, when they ſhould find themſelves more ſcared than hurt by his threats againſt ſin! So then God ſtood upon ſatisfaction, and would admit no treaty of peace, on any other ground.

Object. Let none here object, that reconciliation upon this only ſcore of ſatisfaction, is derogatory to the riches of grace; or that we allow not God what we do men, *viz.* to forgive an injury freely, without ſatisfaction.

Sol. Free forgiveneſs to us, and full ſatisfaction made to God by Jeſus Chriſt for us, are not *novata*, things inconſiſtent with

‖ Dr. Reynolds on Pſal. cx. p. 409.

each other, as in its proper place ſhall be more fully cleared to you. And for denying that to God which we allow to men; you muſt know, that man and man ſtand on even ground: man is not capable of being wronged and injured by man, as God is by man, there is no compare between the nature of the offences.

To conclude, man only can freely forgive man, in a private capacity, ſo far as wrong concerns himſelf; but ought not to do ſo in a public capacity, as he is judge, and bound to execute juſtice impartially. God is our Law-giver and judge; he will not diſpenſe with violations of the law, but ſtrictly ſtands on compleat ſatisfaction.

2. Man can tender to God no ſatisfaction of his own, for the wrong done by his ſin. He finds no way to compenſate and make God amends, either by doing, or by ſuffering his will.

(1.) Not by doing: this way is ſhut up to all the world: none can ſatisfy God, or reconcile himſelf to him this way; for it is evident our beſt works are ſinful; "All our righteouſ-"neſs is as filthy rags," Iſa. lxiv. 6. And it is ſtrange any ſhould imagine, that one ſin ſhould make ſatisfaction for another. If it be ſaid, not what is ſinful in our duties, but what is ſpiritual, pure and good, may ingratiate us with God; it is at hand to reply, that what is good in any of our duties, is a debt we owe to God, yea, we owe him perfect obedience; and it is not imaginable how we ſhould pay one debt by another; quit a former by contracting a new engagement. If we do any thing that is good, we are beholden to grace for it, John xv. 5. 2 Cor. iii. 5. 1 Cor. xv. 10. In a word, thoſe that have had as much to plead on that ſcore as any now living, have quitted, and utterly given up all hopes of appeaſing and ſatisfying the juſtice of God, that way. It is like, holy Job feared God, and eſchewed evil as much as any of you; yet he ſaith, Job ix. 20, 21. "If I juſtify myſelf, mine own mouth ſhall condemn me; "if I ſay I am perfect, it ſhall alſo prove me perverſe. Though "I were perfect, yet would I not know my ſoul; I would de-"ſpiſe my life." It may be David was a man as much after the heart of God as you; yet he ſaid, Pſal. cxliii. 2. "Enter not "into judgment with thy ſervant; for in thy ſight ſhall no man "be juſtified." It is like Paul lived as holy, heavenly, and fruitful a life as the beſt of you, and far, far beyond you; yet he ſaith, 1 Cor. iv. 4. "I know (or am conſcious to myſelf) of "nothing, yet am I not hereby juſtified." His ſincerity might *comfort* him, but could not *juſtify* him. And what need I ſay

more? The Lord hath ſhut up this way to all the world; and the ſcriptures ſpeak it roundly and plainly: Rom. iii. 20. "Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight." Compare Gal. iii. 21. Rom. viii. 3.

(2.) And as man can never reconcile himſelf to God by *doing*, ſo neither by *ſuffering*: That is equally impoſſible; for no ſufferings can ſatisfy God, but ſuch as are proportionable to the offence we ſuffer for. And if ſo, an infinite ſuffering muſt be born: I ſay infinite, for ſin is an infinite evil, objectively conſidered, as it wrongs an infinite God. Now ſufferings may be ſaid to be infinite, either in reſpect of their *weight*, exceeding all bounds and limits; the letting out the wrath and fury of an infinite God: or in reſpect of *duration*, being endleſs and everlaſting. In the firſt ſenſe, no creature can bear an infinite wrath, it would ſwallow us up. In the ſecond, it may be born as the damned do; but then, ever to be ſuffering, is never to have ſatisfied.

So that no man can be his own prieſt, to reconcile himſelf to God by what he can do or ſuffer. And therefore, one that is able by doing and ſuffering, to reconcile him, muſt undertake it, or we periſh. Thus you ſee plainly and briefly the general nature and neceſſity of Chriſt's prieſthood.

From both theſe, ſeveral uſeful corollaries, or practical deductions, offer themſelves.

Corollary 1. This ſhews, in the firſt place, *the incomparable excellency of the reformed Chriſtian religion above all other religions, known to, or profeſſed in the world.* What other religions ſeek, the Chriſtian religion only finds, even a ſolid foundation for true peace and ſettlement of conſcience. While the Jews ſeek it in vain in the law; the *Mahometan* in his external and ridiculous obſervance; the *Papiſt* in his own merits; the *believer* only finds it in the blood of this great ſacrifice: This, and nothing leſs than this, can pacify a diſtreſſed conſcience, labouring under the weight of its own guilt. Conſcience demands no leſs to ſatisfy it, than God demands to ſatisfy him. The grand inqueſt of conſcience is, is God ſatisfied? If he be ſatisfied, I am ſatisfied. Woful is the ſtate of that man, that feels the worm of conſcience nibbling on the moſt tender part of the ſoul, and hath no relief againſt it; that feels the intolerable ſcalding wrath of God burning within, and hath nothing to cool it. Hear me, you that ſlight troubles of conſcience, that call them fancies and melancholy whimſies; if you ever had had but one ſick night for ſin, if you had ever felt that ſhame, fear, horror, and deſpair, which are the diſmal effects of an accuſing and condemning con-

ſcience, you would account it an unſpeakable mercy to hear of a way for the diſcharge of a poor ſinner from that guilt: you would kiſs the feet of that meſſenger that could bring you tidings of peace: you would call him bleſſed, that ſhould direct you to an effectual remedy. Now, whoever thou art, that pineſt away in thine iniquities, that droopeſt from day to day under the preſent wounds, and diſmal preſages of conſcience, know that thy ſoul and peace can never meet, till thou art perſuaded to come to this blood of ſprinkling.

The blood of this ſacrifice ſpeaks better things than the blood of *Abel*. The blood of this ſacrifice is the blood of God, Acts. xx. 28. invaluably precious blood, 1 Pet. i. 18. One drop of it infinitely excels the blood of all other creatures, Heb. x. 4, 5, 6. Such is the blood that muſt do thee good. Lord, I muſt have ſuch blood (ſaith conſcience) as is capable of giving thee full ſatisfaction, or it can give me no peace. The blood of all the cattle upon a thouſand hills cannot do this. What is the blood of beaſts to God? the blood of all the men in the world can do nothing in this caſe. What is our polluted blood worth? No, no, it is the blood of God, that muſt ſatisfy both thee and me.

Yea, Chriſt's blood is not only the blood of God, but it is blood ſhed in thy ſtead, and in thy place and room, Gal. iii. 13. "He was made a curſe for us." And ſo it becomes ſin pardoning blood, Heb. ix. 22. Eph. i. 7. Col. i. 14. Rom. iii. 26. and conſequently, conſcience-pacifying, and ſoul-quieting blood, Col. i. 20. Eph. ii. 13, 14. Rom. iii. 26. O bleſs God, that ever the news of this blood came to thine ears. With hands and eyes lifted up to heaven, admire that grace that caſt thy lot in a place where this joyful ſound rings in the ears of poor ſinners. What had thy caſe been, if thy mother had brought thee forth in the deſarts of Arabia, or in the waſtes of America! Or that if thou hadſt been nurſed up by a popiſh father, who could have told thee no other remedy when in diſtreſs for ſin, but to go ſuch a pilgrimage, to whip and laſh thyſelf, to ſatisfy an angry God! Surely the pure light of the goſpel ſhining upon this generation, is a mercy never to be duly valued, never to be enough prized.

Corollary 2. *Hence alſo be informed of the neceſſity of Faith, in order to a ſtate and ſenſe of peace with God*: for to what purpoſe is the blood of Chriſt our ſacrifice ſhed, unleſs it be actually and perſonally applied, and appropriated by faith? You know when the ſacrifices under the law were brought to be ſlain, he that

brought it was to put his * hand upon the head of his sacrifice, and so it was accepted for him, to make an atonement, Lev. i. 4. not only to signify, that how it was no more his, but God's, the propriety being transferred by a kind of manumission; nor yet that he voluntarily gave it to the Lord as his own free act; but principally it noted the putting off his sins, and the penalty due to him for them, upon the head of the sacrifice: and so it implied in it an execration, as if he had said, upon thy head be the evil. So the learned observe; the *Antient Egyptians* were wont expressly to imprecate, when they sacrificed; *if any evil be coming upon us, or upon* Egypt, *let it turn and rest upon this head,* laying their hand, at these words, on the sacrifice's head. And upon that ground, saith the † *Historian,* none of them would eat of the head of any living creature. You must also lay the hand of faith upon Christ your sacrifice, not to imprecate, but apply and appropriate him to your own souls, he having been made a curse for you.

To this the whole gospel tends, even to persuade sinners to apply Christ, and his blood to their own souls. To this he invited us, Mat. xi. 28. "Come unto me all ye that labour, and "are heavy laden, and I will give you rest." For this end our sacrifice was lifted up upon the altar; John iii. 14, 15. "As "Moses lifted up the serpent in the wilderness, so must the son of "man be lifted up: that whosoever believeth in him should not "perish, but have everlasting life." The effects of the law, not only upon the conscience, filling it with torments, but upon the whole person, bringing death upon it, are here shadowed out by the stingings of fiery sperpents; and Christ by the brazen serpent which Moses exalted for the Israelites, that were stung, to look unto. And as by looking to it, they were healed; so by believing, or looking to Christ in faith, our souls are healed. Those that looked not to the brazen serpent, died infallibly; so must all that look not to Jesus, our sacrifice, by faith. It is true, the death of Christ is the meritorious cause of remission, but faith is the instrumental applying cause ‡: and as Christ's

* And he shall put his hand, signifying that he casts his sins and the punishment due to them, upon the head of the victim: as among the Greeks εις την αυτου κεφαλην, upon his own head, is a kind of imprecation, *Drusius and Menochius.*

† Herod. 2. 39.

‡ It is a rule, that where there is a total and sufficient cause in act, there the effect must needs follow. But if they be partial causes, then the causes which succeed in order, do not produce their compleat effect, until the last cause be in act,

blood is neceſſary in its place, ſo is our faith in its place alſo. For to the actual remiſſion of ſin, and peace of conſcience, there muſt be a co-operation of all the cauſes of remiſſion and peace. As there is the grace and love of God for an efficient and impulſive cauſe, and death of Chriſt our ſacrifice, the meritorious cauſe; ſo of neceſſity there muſt be faith, the inſtrumental cauſe. And theſe concauſes do all ſweetly meet in their influences, and activities, in our remiſſion, and tranquility of conſcience; and are all *(ſuo genere)* in their kind and place abſolutely neceſſary to the procuring and applying of it.

What is the need that the blood of Chriſt is ſhed, if I have no intereſt in it, no ſaving influences from it? O be convinced, this is the end, the buſineſs of life. Faith is the *Phenix*-grace, as Chriſt is the *Phenix*-mercy. He is *the gift*, John iv. 10. And this is "the work of God," John vi. 29. The death of Chriſt, the offers and tenders of Chriſt, never ſaved one ſoul in themſelves, without believing application. But, wo is me! how do I ſee ſinners, either not at all touched with the ſenſe of ſin, and ſo being whole, need not the phyſician; or if any be ſtung and wounded with guilt, how do they lick themſelves whole with their own duties and reformations! As phyſicians ſay of wounds, let them but be kept clean, and nature will find balſam of its own to heal them: If it be ſo in ſpiritual wounds, what need Chriſt to have left the Father's boſom, and come down to die in the quality and nature of a ſacrifice for us? O if men can but have health, pleaſure, riches, honours, and any way make a ſhift to ſtill a brawling conſcience, that it may not check or interrupt them in theſe enjoyments, Chriſt may go where he will for them.

And I am aſſured, till God ſhew you the face of ſin, in the glaſs of the law, make the ſcorpions and fiery ſerpents, that lurk in the Law, and in your own conſciences, to come hiſſing about you, and ſmiting you with their deadly ſtings, till you have had ſome ſick nights, and ſorrowful days for ſin, you will never go up and down ſeeking an intereſt in the blood of his ſacrifice with tears.

But reader, if ever this be thy condition, then wilt thou know the worth of a Chriſt; then wilt thou have a value for the blood of ſprinkling. As I remember it's ſtoried of our *crook-back'd Richard*, when he was put to a rout in a field-battle, and flying on foot from his purſuing enemies; he cried out, *O now, ſaith he, a kingdom for a horſe.* So wilt thou cry, A kingdom

for a Chriſt; ten thouſand worlds now, if I had them, for the blood of ſprinkling.

Corollary 3. Is Chriſt your High-prieſt, and is his prieſthood ſo indiſpenſably neceſſary to your ſalvation? *Then freely acknowledge your utter impotency to reconcile yourſelves to God by any thing you can do, or ſuffer;* and let Chriſt have the whole glory of your recovery aſcribed to him. 'Tis highly reaſonable that he that laid down the whole *price*, ſhould have the whole *praiſe*. If any man think, or ſay, he could have made an atonement for himſelf, he doth therein caſt no light reproach upon that profound wiſdom which laid the deſign of our redemption in the death of Chriſt. But of this I have ſpoken elſewhere. And therefore,

Corollary 4. In the laſt place, I rather chuſe to perſuade you to *ſee your neceſſity of this prieſt, and his moſt excellent ſacrifice; and accordingly to make uſe of it.* The beſt of you have polluted natures, poiſoned in the womb with ſin; thoſe natures have need of this ſacrifice, they muſt have the benefit of this blood to pardon and cleanſe them, or be eternally damned. Hear me, ye that never ſpent a tear for the ſin of nature; if the blood of Chriſt be not ſprinkled upon your natures, it had been better for you, that you had been the generation of beaſts, the offspring of dragons or toads. They have a contemptible, but not a vitiated ſinful nature, as you have.

Your *actual* ſins have need of the prieſt, and his ſacrifice to procure remiſſion for them. If he take them not away by the blood of his croſs, they can never be taken away, they will lie down with you in the duſt; they will riſe with you and follow you to the judgment-ſeat, crying, We are thy works, and we will follow thee. All thy repentance and tears, would'ſt thou weep as many as there be drops in the ocean, can never take away ſin. Thy duties, even the beſt of them, need this ſacrifice. It is in the virtue thereof that they are accepted of God. And were it not that God had reſpect to Chriſt's offering, he would not regard, or look towards thee, or any of thy duties. Thou could'ſt no more come near to God, than thou could'ſt approach a devouring fire, or dwell with everlaſting burnings.

Well then, ſay, I need ſuch a price every way. Love him in all his offices. See the goodneſs of God in providing ſuch a ſacrifice for thee. Meat, drink and air, are not more neceſſary to maintain thy natural life, than the death of Chriſt is to give and maintain thy ſpiritual life.

O then, let thy ſoul grow big whilſt meditating of the uſefulneſs and excellency of Chriſt, which is thus diſplayed and

unfolded in every branch of the gospel: And, with a deep sense upon thy heart, let thy lips say, *Blessed be God for Jesus Christ.*

SERMON XII.

Opens the Excellency of our High-Priest's Oblation, being the first Act or Part of his Priestly Office.

HEB. x. 14. *For by one offering, he hath perfected for ever them that are sanctified.*

AFTER this more general view and consideration of the priesthood of Christ, method requires that we come to a nearer and more particular consideration of the parts thereof; which are his *oblation* and *intercession*, answerable to the double office of the High Priest, offering the blood of the sacrifices without the holy place, which typed out Christ's oblation; and then once a year bringing the blood before the Lord into the most holy place, presenting it before God, and with it sprinkling the mercy-seat, wherein the intercession of Christ (the other part or act of his priesthood) was in a lively manner typified to us.

My present business is to open and apply the *oblation* of Christ; the efficacy and excellency whereof is excellently illustrated, by a comparison with all other oblations, in the precedent context, and with a singular encomium commended to us in these words, from the *singularity* of it *. It is but one offering; one not only *specifically*, but one *numerically* considered; but once offered, and never more to be repeated: for *Christ dieth no more*, Rom. vi. 9. He also commends it from the *efficacy* of it; by it he hath perfected, *i. e.* not only purchased a possibility of salvation, but all that we need to our full perfection. It brings in a most intire, compleat and perfect righteousness: all that remains to make us perfectly happy, is but the full application of the benefits procured by this oblation for us. Moreover, it is here commended from the *extensiveness* of it; not being re-

* Christ's offering is not only one in kind, but in number, because there can be no other offering of him but by means of death, and therefore the distinction between a bloody and unbloody sacrifice is false. *Trelcat. Instit. p.* 79.

ſtrained to a few, but applicable to all the ſaints, in all the ages and places of the world: for this indefinite, *them that are ſanctified*, is equivalent to an univerſal, and is as much as if he had ſaid, To all and every ſaint, from the beginning to the end of the world. Laſtly, He commends it from its *perpetuity*, *it perfects for ever*; that is, it is of everlaſting efficacy: it ſhall abide as freſh, vigorous and powerful to the end of the world, as it was the firſt moment it was offered up. All runs into this ſweet truth:

Doct. *That the oblation made unto God by Jeſus Chriſt, is of unſpeakable value, and everlaſting efficacy, to perfect all them that are, or ſhall be ſanctified, to the end of the world.*

Out of this fountain flow all the excellent bleſſings that believers either have, or hope for. Had it not been for this, there had been no ſuch things *in rerum natura*, as juſtification, adoption, ſalvation, *&c.* peace with God and hopes of glory, pardon of ſin, and divine acceptation: theſe, and all other our beſt mercies, had been but ſo many *entia rationis*, mere conceits. A man, as one ſaith, might have haply imagined ſuch things as theſe, as he may golden mountains, and rivers of liquid gold, and rocks of diamonds: but theſe things could never have had any real exiſtence *extra mentem*, had not Chriſt offered up himſelf a ſacrifice to God for us. It is "the blood of Chriſt, who through the eternal Spirit offered up himſelf without ſpot to God, that purges the conſcience from dead works," Heb. ix. 14.; that is, from the ſentence of condemnation and death, as it is reflected by conſcience, for our works ſake.

His appearing before God as our prieſt, with ſuch an offering for us, is that which removes our guilt and fear together: "He appeared to put away ſin by the ſacrifice of himſelf," Heb. ix. 29. Now foraſmuch as the point before us is of ſo great weight in itſelf, and ſo fundamental to our ſafety and comfort, I ſhall endeavour to give you as diſtinct and clear account of it, as can conſiſt with that brevity which I muſt neceſſarily uſe. And therefore, reader, apply thy mind attentively to the conſideration of this excellent *Prieſt* that apears before God, and the *ſacrifices* he offers, with the properties and adjuncts thereof; the *perſon* before whom he brings, and to whom he offers it; the *perſons for whom* he offers; and the *end for which* this oblation is made.

Firſt, The *Prieſt* that appears before God with an oblation for

us, is Jesus Christ, God-man: the dignity of whose person dignified, and derived an inestimable worth to the offering he made. There were many priests before him, but none like unto him, either for the * purity of his person, or the perpetuity of his priesthood: they were sinful men, and offered for their own sins, as well as the sins of the people, Heb. v. 3. "but he "was holy, harmless, undefiled, separate from sinners," Heb. vii. 2. He could stand before God, even in the eye of his justice, as a Lamb without spot. Tho' he made his soul an offering for sin, yet "he had done no iniquity, nor was any guile found in "his mouth," Isa. liii. 9. And indeed his offering had done us no good, if the least taint of sin had been found on him. They were mortal men, that "continued not by reason of death," Heb. vii. 23. but Christ is "a Priest for ever," Psal. cx. 4.

Secondly, The *oblation* or offering he made, was not the blood of beasts, but his own blood, Heb. ix. 12. And herein he transcended all other priests, that he had something of his own to offer; he had a body given him to be at his own dispose, to this use and purpose, Heb. x. 10. "He offered his "body:" yea, not only his † body, but "his soul was made an "offering for sin," Isa. liii. 10. We had made a forfeiture of our souls and bodies by sin, and it was necessary the sacrifice of Christ should be answerable to the debt we owed. And when Christ came to offer his sacrifice, he stood not only in the capacity of a priest, but also in that of a surety: and so his soul stood in the stead of ours, and his body in the stead of our bodies. Now the excellency of this oblation will appear in the following adjuncts and properties of it. This oblation being for the matter of it, the soul and body of Jesus Christ, is therefore,

1. *Invaluably precious.* So the apostle stiles it, 1 Pet. i. 19.

* So oblations were offered up in a pure vessel, Isa. lxvi. 20. *Raven.*

† *Bilson* and *Feverdentius* affirm, that Christ only offered up his body, not his soul, upon this weak ground, that if he had not offered both, he had not offered one, but two sacrifices. Against whom the learned *Parker*, in his excellent book *de descensu*, urgeth my text, and thus frees it from that corrupt gloss. He says, fine reasoning this; as if the whole burnt-offering had not been one sacrifice, because it was made up of many parts ——Christ's sacrifice is called one, not by opposing his body to his soul, but by opposing his once offering of both body and soul, to these many sacrifices, which, by the law of Moses, were offered up, not once, but frequently. *Parker de descensu*, lib. iii. p. 146.

"Ye were redeemed τιμιω αιματι, with the precious blood of the "Son of God:" and such it behoved him to offer. For it being offered as an expiatory sacrifice, it ought to be equivalent, in its own intrinsic value, to all the souls and bodies that were to be redeemed by it. And so it was, and more also: for there was a redundancy of value, an overplus of merit, which went to make a purchase for the redeemed; as will be opened in its place. So that, as one rich diamond is more worth than a thousand pebbles; one piece of gold, than many counters; so the soul and body of one Christ, are much more excellent than all the souls and bodies in the world.

And yet I dare not affirm *, as some do, that by reason of the infinite preciousness of Christ's blood, one drop thereof had been sufficient to have redeemed the whole world: for if one drop had been enough, why was all the rest, even to the last drop, shed? Was God cruel, to exact more from him than was needful and sufficient? Besides, we must remember, that the passions of Christ, which were inflicted on him as the curse of the law, these only are the passions which are sufficient for our redemption from the curse of the law; now it was not a drop of blood, but death which was contained in the curse: this therefore was necessary to be inflicted. But surely as none but God can estimate the weight and evil of sin, so none but he can comprehend the worth and preciousness of the blood of Christ, shed to expiate it. And being so infinitely precious a thing which was offered up to God, it must,

2. Needs be a most compleat and all sufficient oblation, fully to expiate the sins of all for whom it was offered, in all ages of the world. The virtue of this sacrifice reacheth backward as far as Adam, and reacheth forward to the last person of the elect springing from him. That the efficacy of it thus reached back to Adam, is plain; for, on the account thereof, he is stiled "The Lamb slain from the foundation of the world," Rev. xiii. 8.

And to the same sense a judicious † expositor understands

* That alone can have the nature of punishment, which is inflicted by a judge according to law; but it is not agreeable to a law which threatens death, that, for the violation of it, that only should be inflicted which causes shedding a drop of blood. *John Cameron*, p. 364.

† The efficacy and grace of Christ, as he is the Redeemer of the world, is common to all ages. *Calvin on this place.*

thoſe words of Chriſt, John viii. 58. "Before Abraham was, I "am." And, look, as the ſun at mid day extends his light and influence, not only forward towards the *Weſt*, but alſo backward towards the *Eaſt*, where he aroſe; ſo did this moſt efficacious ſacrifice reach all the elect in the virtue of it, who died before Chriſt came in the fleſh. It is therefore but a vain cavil, that ſome make againſt the ſatisfaction of Chriſt, to render it needleſs, when they ſay, many were ſaved without it, even as many as were ſaved before the death of Chriſt. * For they ſay, the effect cannot be before the cauſe, which is true of *phyſical*, but not of *moral* cauſes; and ſuch was Chriſt's ſatisfaction. As for example, a captive is freed out of priſon from the time that his ſurety undertakes for him, and promiſes his ranſom; here the captive is actually delivered, though the ranſom that delivered him be not yet actually paid. So it was in this caſe; Chriſt had engaged to the Father, to ſatisfy for them, and upon that ſecurity they were delivered.

And the virtue of this oblation not only reaches thoſe believers, that lived and died before Chriſt's day, but it extends itſelf forward to the end of the world. Hence Heb. xiii. 8. Chriſt is ſaid to be "the ſame yeſterday, to day, and for ever;" that is, "† He is not ſo a Saviour to us that now live, as that he was "not their Saviour alſo, that believed in him, before us, from "the beginning: nor yet ſo a Saviour both to them and us, as "that he ſhall not be the ſame to all that ſhall believe on him "to the world's end."

To the ſame ſenſe are thoſe words, Heb. xi. 40. rightly paraphraſed; "God having provided ſome better thing for us, that "they without us ſhould not be made perfect:" *q. d.* God hath appointed the accompliſhment of the promiſe of ſending the Meſſiah, to be in the laſt times ‡, that they (*viz.* that lived before Chriſt) ſhould not be perfected, that is, juſtified and ſaved, by any thing done in their time, but by looking to our time, and Chriſt's ſatisfaction made therein; whereby they and we are perfected together. No tract of time can wear out the virtue of this eternal Sacrifice. It is as freſh, vigorous, and potent now, as the firſt hour it was offered. And though he *actually*

* A natural cauſe goes before its effect, in reſpect of time, not ſo, a moral cauſe. *Cameron's works, p.* 36.

† *Nunc ſervator non eſt ita olim non fuerit; atque ut non ſit ſervator in aeternum.* Camer. Myrothec. p. 337.

‡ Dixon on this place.

offer it no more, yet he *virtually* continues it by his interceſſion now in heaven: for there he is ſtill a prieſt. And therefore, about ſixty years after his aſcenſion, when he gave the Revelation to John, he appears to him in his prieſtly garment, Rev. i. 13. "Clothed in a garment down to the feet, and girt about the "paps with a golden girdle:" in alluſion to the prieſtly ephod, and curious girdle.

And as the virtue of this oblation reaches backward and forward, to all ages, and to all believers, ſo to all the ſins of all believers, which are fully purged and expiated by it: this no other oblation could do. The legal ſacrifices were no real expiations, but rather remembrances of ſins, Heb. ix. 9, 12., Heb. x. 3. And all the virtue they had, conſiſted in their typical relation to this ſacrifice, Gal. iii 23. Heb. ix. 13. And, ſeparate from it, were altogether weak, unprofitable, and inſignificant things, Heb. vii. 18. But this blood cleanſeth from all ſins, 1 John i. 7., all ſin, originating, or originated, or actual, flowing from them both. It expiates all fully, without exception, and finally, without revocation. So that by his being made ſin for us, we are made not only righteous, but "the righteouſneſs of "God in him," 2 Cor. v. 21.

3. And *laſtly*, to name no more; being ſo precious in itſelf, and ſo efficacious to expiate ſin, it muſt needs be a moſt grateful oblation to the Lord, highly pleaſing and delightful in his eyes. And ſo indeed it is ſaid, Eph. v. 2., "He gave himſelf "for us, an offering, and a ſacrifice to God, for a ſweet ſmelling "ſavour *." Not that God took any delight or content in the bitter ſufferings of Chriſt, ſimply and in themſelves conſidered; but with relation to the end for which he was offered, even our redemption and ſalvation.

Hence aroſe the delight and pleaſure God had in it; this made him take pleaſure in bruiſing him, Iſa. liii. 10. God ſmelt a ſavour of reſt in this ſacrifice. The meaning is, that as men are offended with a ſtench, and their ſtomachs riſe at it, and on the contrary delighted with ſweet odours and fragrancies; ſo the bleſſed God, ſpeaking after the manner of man, is offended, and filled with loathing and abhorrence by our ſins; but in-

* Smelling is attributed to God, to denote his being well pleaſed, his complacency, and favourable acceptance, as a man is refreſhed and delighted with a good ſmell:——to this belongs the Hebrew expreſſion, רוח ניחוח, [*Nibhubh ruhh*] a ſavour of reſt or of ſweetneſs, which is often applied to the ſacrifices offered to God. Exod. xix. 25. Lev. i. 9. *S. Glaſſ. Philolog. Sacra.*

finitely pleaſed and delighted in the offering of Chriſt for them, which came up as an odour of ſweet ſmelling ſavour to him, whereof the coſtly perfumes under the law were types and ſhadows. This was the oblation.

Thirdly, This oblation he brings before God, and to him he offers it up: So ſpeaks the apoſtle, Heb. ix. 14. "Through the "eternal Spirit he offered himſelf without ſpot to God." As Chriſt ſuſtained the capacity of a ſurety, ſo God of a creditor, who exacted ſatisfaction from him: that is, he required from him, as our ſurety, the penalty due to us for our ſin. And ſo Chriſt had to do immediately with God, yea, with a God infinitely wronged, and incenſed by ſin againſt us. To this incenſed Majeſty, Chriſt our High-prieſt approacheth, as to a devouring fire, with the ſacrifice.

Fourthly, The perſons for whom, and in whoſe ſtead he offered himſelf to God, was the whole number of God's elect †, which were given him of the Father, neither more nor leſs: So ſpeak the ſcriptures. He laid down his life for the *ſheep*, John x. 15. for the *church*, Acts xx. 28., for the *children of God*, John xi. 50, 51, 52. It is confeſſed, there is ſufficiency of virtue in this Sacrifice to redeem the whole world, and on that account ſome divines affirm he is called the "Saviour of the "world," John iv. 42., *et alibi*. We acknowledge alſo, that he purchaſed the ſervices of others, beſides the elect, to be uſeful to them, as they many ways are. In which ſenſe ‡ others take thoſe ſcriptures that ſpeak ſo univerſally of the extent of his death. We alſo acknowledge that the elect being ſcattered in all parts, and among all ranks of men in the world, and unknown to thoſe that are to tender Jeſus Chriſt to men by the preaching of the goſpel; the ſtile of the goſpel (as it was neceſſary) is by ſuch indefinite expreſſions ſuited to the general tenders they are to make of him: but that the efficacy and ſaving virtue of this all-ſufficient ſacrifice, is co-extended with God's election, ſo that they all, and no others can, or ſhall reap the ſpecial benefits of it, is too clear in the ſcriptures to be denied, Eph. v. 23., John xvii. 2, 9, 19, 20., John x. 26, 27, 28., 1 Tim. iv. 10.

Fifthly, The deſign and end of this oblation was to atone, pacify, and reconcile God, by giving him a full and adequate compenſation or ſatisfaction for the ſins of theſe his elect: ſo

† Divines teach that Chriſt died ſufficiently for all, efficaciouſly only for the elect. *Cameron, as above, p.* 535.

‡ Mr. Strong.

ſpeaks the apoſtle, Col. i. 20., "And having made peace, thro' "the blood of his croſs, by him to reconcile all things unto him- "ſelf; by him, I ſay, whether they be things in earth, or things "in heaven." So 2 Cor. v. 19., "God was in Chriſt, recon- "ciling the world to himſelf." Reconciliation is the making up of that breach cauſed by ſin, between us and God, and reſtoring us again to his favour and friendſhip. For this end Chriſt offered up himſelf to God; I ſay, not for this end only, but more eſpecially: hence it is called ιλασμος, a propitiation; and ſo the Seventy render that place, Num. xv. ιλασμενος κριος, *the propitiating ram.* But here I would not be miſtaken, as though the reconciliation were made only between us and God the Father, by the blood of the croſs; for we were reconciled by it to the whole Trinity. Every ſin being againſt the divine Majeſty, it muſt needs follow, that the three Perſons, having the ſame divine eſſence, muſt be all offended by the commiſſion, and ſo all reconciled by the expiation and remiſſion of the ſame. But reconciliation is ſaid to be with the Father, becauſe, though the works of the Trinity, *ad extra*, be undivided, and what one doth, all do; and what is done to one, is done to all; yet by this form and manner of expreſſion, (as a learned * man well obſerves), the ſcriptures point out the proper office of each Perſon. The Father receives us into favour; the Son mediates, and gives the ranſom which procures it; the Spirit applies and ſeals this to the perſons and hearts of believers. However, being reconciled to the Father, we are alſo reconciled to the Son, and Spirit, as they are one God in three Perſons. And if it be objected, that then Chriſt offered up a ſacrifice, or laid down a price to reconcile us to himſelf; I ſhall more fairly and directly meet with, and ſatisfy that objection, when I come to ſpeak of Chriſt's ſatisfaction, which is one of the principal fruits of this excellent oblation. For the preſent, this may inform you about the nature and precious worth of Chriſt's oblation. The uſes whereof follow in theſe five practical inferences.

Inference 1. Hence it follows, *That actual believers are fully freed from the guilt of their ſins, and ſhall never more come under condemnation.*

The obligation of ſin is perfectly aboliſhed by the virtue of this ſacrifice. When Chriſt became our ſacrifice, he both bare, and bare away our ſins. Firſt, they were laid upon him, then expiated by him: ſo much is imported in that word, Heb. ix.

* Zanch. *de tribus Elohim.*

28. "Christ was once offered to bear the sins of many." † *To bear*, the word is a full and emphatical word, signifying not only to bear, but to bear away. So John i. 29. "Behold the Lamb "of God, ὁ αἴρων, that taketh away the sins of the world:" not only *declaratively*, or by way of manifestation to the conscience; but *really*, making a purgation of sin, as it is in Heb. i. 3., καθαρισμὸν ποιησάμενος, word for word, *a purgation being made*, and not declared only. Now, how great a mercy is this, "that by him, all that believe should be justified from all things "from which they could not be justified by the law of Moses," Acts xiii. 39. What shall we call this grace? surely, we should do somewhat more than admire it, and faint under the sense of such a mercy. "Blessed is he, whose transgression is forgiven, "whose sin is covered" ‡, Psal. xxxii. or, O the blessedness or felicities of him that is pardoned! who can express the mercies, comforts, happiness of such a state as this? Reader, let me beg thee, if thou be one of this pardoned number, to look over the cancelled bonds, and see what vast sums are remitted to thee. Remember what thou wast in thy natural estate; possibly thou wast in that black bill, 1 Cor. vi. 3. What, and yet pardoned! full and finally pardoned, and that freely, as to any hand that thou hadst in the procurement of it! what canst thou do less, than fall down at the feet of free grace, and kiss those feet that moved so freely towards so vile a sinner? It is not long since thy iniquities were upon thee, and thou pinedst away in them. Their guilt could by no creature-power be separated from thy soul. Now they are removed from thee, as far as *the East* from *the West*, Psal. ciii. 11. So that, when the East and West, which are the two opposite points of heaven, meet, then thy soul and its guilt may meet again together.

O the unspeakable efficacy of Christ's sacrifice, which extends to all sins! 1 John i. 7. "The blood of Christ cleanseth" from all sins, sins past and present, without exception. And some divines of good note affirm, all sins to come also; for, (saith Mr. *Paul Bains)*, original sin, in which all future sins are, as fruits in the root, is pardoned; and if these were not pardoned, they would void and invalidate former pardons. And lastly, it would derogate from the most plenary satisfaction of Christ. But the most say, and, I think, truly, that all the past sins of be-

† The Greek word ἀνήνεγκεν, signifies to lift up, or carry upwards: so the Syriac. ἐβάστασεν καὶ ἀνήνεγκεν, he carried and took upwards. *Beza's Greek Annot. on* 1 *Pet.* ii. 24.

‡ אשרי נשוי

lievers are pardoned, without *revocation*; all their present sins without *exception*; but not their sins to come by way of *anticipation*: and yet for them there is a pardon of course, which is applied on their repentance, and application of Christ's blood; so that none of them shall make void former pardons. O let these things slide sweetly to thy melting heart!

Inference 2. From this oblation Christ made of himself to God for our sins, we infer *the inflexible severity of divine Justice, which could be no other way diverted from us, and appeased, but by the blood of Christ.* If Christ had not presented himself to God for us, Justice would not have spared us: And if he do appear before God as our surety, it will not spare him; Rom. viii. 32., "He spared not his Son, but delivered him up to death for us "all." If forbearance might have been expected from any, surely it might from God, "who is very pitiful, and full of ten-"der mercy," James v. 11.; yet God in this case spared not. If one might have expected sparing mercy and abatement from any, surely Christ might most of all expect it from his own Father; yet you hear, God spared not *his own Son*. Sparing mercy is the lowest degree of mercy, yet it was denied to Christ: he abated him not a minute of the time appointed for his suffering, nor one degree of wrath he was to bear: nay, though in the garden Christ fell upon the ground, and sweat clodders of blood, and in that unparalleled agony scrued up his spirit to the highest intention, in that pitiful cry, "Father, if it be possible, let this "cup pass;" and though he brake out upon the cross, in that heart-rending complaint, "My God, my God, why hast thou "forsaken me?" yet no abatement; Justice will not bend in the least; but having to do with him on this account, resolves upon satisfaction from his blood. If this be so, what is the case of thy soul, reader, if thou be a man or woman that hast no interest in this sacrifice? For if these things be done in (Christ) a green tree, what will be done to (thee) the dry tree? Luke xxiii. 31. "‖ That is, if God so deal with me, that I am not only inno-"cent, but like a green and fruitful tree, full of all delectable "fruits of holiness; yet if the fire of his indignation thus seize "upon me, what will be your condition, that are both barren "and guilty, void of all good fruit, and full of all unrighteous-"ness," and so like dry seary wood, are fitted as fewel to the fire? Consider with thyself, man, how canst thou imagine thou canst

‖ Ει ταυτα ποιουσιν, εν εμοι ευκαρπω και αειθαλει και αξιω δια την θεοτητα τι γενηθει εν υμιν ακαρποις και πασης δικαιοσυνης ζωοποιουντος υστερημενοις. Thus Theophilact beautifully paraphrases on that passage.

ſupport that infinite wrath that Chriſt grappled with in the room of God's elect! He had the ſtrength of a Deity to ſupport him, Iſa. xlii. 1. "Behold my ſervant whom I uphold." He had the fulneſs of his Spirit to prepare him, Iſa. lxi. 11. He had the miniſtry of an angel, who came poſt from heaven to relieve him in his agony, Luke xxii. 43. He had the ear of his Father to hear him, for he cried, "and was heard in that he feared," Heb. v, 7. He was aſſured of the victory, before the combat; he knew he ſhould be juſtified, Iſa. l. 8., and yet for all this he was ſore amazed, and ſorrowful even to death, and his heart was melted like wax in the midſt of his bowels. If the caſe ſtood thus with Chriſt, notwithſtanding all theſe advantages he had to bear the wrath of God for a little time; how doſt thou think a poor worm as thou art, to dwell with everlaſting burnings, or contend with devouring fire? Luther ſaw ground enough for what he ſaid, when he cried out, "I will have nothing to do "with an abſolute God *," *i. e.* with a God out of Chriſt: for, "it is a fearful thing to fall into the hands of the living "God." Wo and alas for evermore to that man that meets a juſt and righteous God without a Mediator! Whoever thou art that readeſt theſe lines, I beſeech thee, by the mercies of God, by all the regard and love thou haſt to thy own ſoul, neglect not time, but make quick and ſure work of it. Get an intereſt in this ſacrifice quickly, what elſe will be thy ſtate when vaſt eternity opens to ſwallow thee up? what wilt thou do, man, when thine eye-ſtrings and heart ſtrings are breaking? O what a fearful ſhriek will thy conſcience give, when thou art preſented before the dreadful God, and no Chriſt to ſcreen thee from his indignation! Happy is that man who can ſay in a dying hour, as one did †, who being deſired, a little before his diſſolution, to give his friends a little taſte of his preſent hopes, and the grounds of them, chearfully anſwered, I will let you know how it is with me: then ſtretching forth his hand, ſaid,

"Here is the grave, the wrath of God, and devouring flame, "the juſt puniſhment of ſin, on the one ſide; and here am I, "a poor ſinful ſoul, on the other ſide: but this is my comfort, "the covenant of grace, which is eſtabliſhed upon ſo many "ſure promiſes, hath ſalved all. There is an act of oblivion "paſſed in heaven: *I will forgive their iniquities, and their ſins "will I remember no more.* This is the bleſſed privilege of

* *Nolo Deum abſolutum.*

† Mr. William Lyford.

" all within the covenant, among whom I am one." O 'tis ſweet at all times, eſpecially at ſuch a time, to ſee the reconciled face of God through Jeſus Chriſt, and hear the voice of peace through the blood of the croſs!

Inference 3. Hath Chriſt offered up himſelf a ſacrifice to God for us? *Then let us improve, in every condition, this ſacrifice, and labour to get hearts duly affected with ſuch a ſight as faith can give us of it.* Whatever the condition or complaint of any chriſtian is, the beholding the Lamb of God, that taketh away the ſin of the world, may give him ſtrong ſupport, and ſweet relief. Do you complain of the hardneſs of your hearts, and want of love to Chriſt? behold him as offered up to God for you; and ſuch a ſight, (if any in the world will do it) will melt your hard hearts. Zech. xii. 10. "They ſhall look upon "me whom they have pierced, and ſhall mourn." It is reported of Johannes Milius, that he was never obſerved to ſpeak of Chriſt and his ſufferings, but his eyes would drop. Art thou too little touched and unaffected with the evil of ſin? Is it thy complaint, Chriſtian, that thou canſt not make ſin bear ſo hard upon thy heart as thou wouldſt? conſider but what thou haſt now read; realize this ſacrifice by faith, and try what efficacy there is in it to make ſin, for ever bitter, as death to thy ſoul. Suppoſe thine own father had been ſtabb'd to the heart with ſuch a knife, and his blood were upon it, wouldſt thou delight to ſee, or endure to uſe that knife any more? ſin is the knife that ſtabb'd Chriſt to the heart; this ſhed his blood. Surely, you can never make light of that which lay ſo heavy upon the ſoul and body of Jeſus Chriſt.

Or is your heart preſt down even to deſpondency, under the guilt of ſin, ſo that you cry, how can ſuch a ſinner as I be pardoned? my ſin is greater than can be forgiven? "Behold the "Lamb of God, that taketh away the ſin of the world." Remember that no ſin can ſtand before the efficacy of his blood. 1 John i. 7. "The blood of Jeſus Chriſt cleanſeth from all ſin." This ſacrifice makes unto God full ſatisfaction.

Are you at any time ſtaggering through unbelief? filled with unbelieving ſuſpicions of the promiſes? Look hither, and you ſhall ſee them all ratified and eſtabliſhed in the blood of the croſs, ſo that hills and mountains ſhall ſooner ſtart from their own baſis and centers, than one tittle of the promiſe fail: Heb. ix. 17, 18, 19.

Do you at any time find your hearts fretting, diſquieted, and impatient under every petty croſs and trial? See how quietly Chriſt your ſacrifice came to the altar, how meekly and patient-

ly he ſtood under all the wrath of God and men together. This will ſilence, convince and ſhame you.

In a word, here you will ſee ſo much of the grace of God, and love of Chriſt, in providing and becoming a ſacrifice for you: you will ſee God taking vengeance againſt ſin, but ſparing the ſinner: you will ſee Chriſt ſtanding as the body of ſin alone; for "he was made ſin for us, that we might be made "the righteouſneſs of God in him:" that whatever corruption burdens, this, in the believing application, will ſupport; whatever grace be defective, this will revive it.

Bleſſed be God for Jeſus Chriſt.

SERMON XIII.

Opens the Interceſſion of Chriſt our High-Prieſt, being the ſecond Act or Part of his Prieſtly Office.

HEB. vii. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

HAVING diſpatched the firſt part, or act of Chriſt's prieſthood, conſiſting in his *Oblation*; we come to the other branch of it, conſiſting in his * *Interceſſion*, which is nothing elſe but the virtual continuation of his offering once made on earth; that being *medium reconciliationis*, the means of reconciling; this, *medium applicationis*, the way and means of his applying to us the benefits purchaſed by it.

This ſecond part, or branch of his prieſthood, was typified by the High Prieſt's entring with the blood of the ſacrifice and ſweet incenſe into the holy place: Lev. xvi. 12, 13, 14. "And "he ſhall take the cenſer full of burning coals of fire from off "the altar before the Lord, and his hands full of ſweet incenſe "beaten ſmall, and bring it within the vail. And he ſhall put "the incenſe upon the fire before the Lord, that the cloud of "the incenſe may cover the mercy-ſeat that is upon the teſti-

* Seeing the redemption which he wrought is the foundation of the interceſſion,—and therefore the ſcripture uſes to mention the redemption and the interceſſion as two inſeparable parts of Chriſt's ſacrifice. *Ravanella on the word* Interceed.

" mony, that he die not. And he shall take the blood of the " bullock, and sprinkle it with his finger upon the mercy-seat, " eastward," *&c.* Christ's offering himself on earth, answered to the killing of the sacrifice without; and his entring into heaven, there to intercede, was that which answered to the priest's going with blood, and his hands full of incense, within the vail. So that this is a part, yea, a special part of Christ's priesthood; and so necessary to it, that if he had not done this, all his work on earth had signified nothing; nor had he been a priest, that is, a compleat and perfect priest, if he had remained on earth, Heb. viii. 4. because the very design and end of shedding his blood on earth had been frustrated, which was to carry it before the Lord into heaven. So that this is the principal perfective part of the priesthood: he acted the first part on earth, in a state of deep abasement, in the form of a servant; but he acts this in glory, whereto he is taken up, that he may fulfil his design in dying, and give the work of our salvation its last compleating act. So much is imported in this scripture, which tells us, by reason hereof, he " is able to save to the uttermost," *&c.*

The words contain an encouragement to believers, to come to God in the way of faith, drawn from the intercession of Christ in heaven for them: In which you may take notice of these principal parts.

1. The quality of the persons here encouraged, who are described by a direct act of faith, as poor recumbents that are going out of themselves to God by faith; but conscious of great unworthiness in themselves, and thence apt to be discouraged.

2. The encouragement propounded to such believers, drawn from the ability of Jesus Christ, in whose name they go to the Father, to save them to the uttermost, *i. e.* fully, perfectly, compleatly; for so this emphatical word, εἰς τὸ παντελὲς †, signifies, the saving us wholly, throughly, compleatly, and altogether; giving our salvation its last act and completion.

3. The ground or reason of this his saving ability: " Seeing " he ever liveth to make intercession;" *i. e.* he hath not only offered up his blood to God upon the tree, as a full price to purchase pardon and grace for believers; but lives in heaven, and that for ever, to apply unto us, in the way of intercession, all the fruits, blessings, and benefits, that that precious blood of

† The Greek words [εἰς τὸ παντελὲς, and εἰς τὸ διηνεκὲς,] differ in their emphasis, and not as to the subject-matter. For the latter properly signifies perpetuity of time. The other not only this, but perfection in all respects. *Cameron.*

his deſerves, and hath procured as a price for them. The words thus opened, the point I ſhall ſingle out, from among many that lie in them, as moſt ſuitable to my deſign and purpoſe, is this;

Doct. *That Jeſus our High-prieſt lives for ever, in the capacity of a potent interceſſor, in heaven, for believers.*

Here we will enquire, *Firſt*, What it is for Chriſt to be an interceſſor. *Secondly*, By what acts he performs that work in heaven. *Thirdly*, Whence the potency and prevalency of his interceſſion is. *Fourthly*, and laſtly, How he lives for ever to make interceſſion for us.

Firſt, What it is for Chriſt to be an interceſſor for us. To intercede in general, is to go betwixt two parties, to intreat, argue, and plead with one for the other. And of this there are two ſorts; 1. *Ex charitate, ut fratres*, that whereby one Chriſtian prays and pleads with God for another, 1 Tim. ii. 1. 2. *Ex officio mediatorio*, that whereby Chriſt, as an act of office, preſents himſelf before God to requeſt for us. Betwixt theſe two is this difference, that the former is performed not in our own, but another's name; we can tender no requeſt to God immediately, or for our own ſake, either for ourſelves, or for others: John xvi. 23. "Whatſoever ye ſhall aſk the "Father in my name, he will give it you." But the latter, which is proper to Chriſt, is an interceſſion with God for us, in his own name, and upon the account of his proper merit; the one is a private act of charity, the other a public act of office: and ſo he is our advocate or court-friend, as Satan is our accuſer or court-adverſary. Satan is ὁ ἀντίδικος, one that charges us before God, 1 Pet. v. 8. and continually endeavours to make breaches between us and God. Chriſt is ὁ παράκλητος, our attorney, or advocate, that pleads for us, and continues peace and friendſhip between us and God, 1 John ii. 2. "If any man "ſin, we have an advocate with the Father, Jeſus Chriſt the "righteous."

And thus to make interceſſion, is the peculiar and incommunicable prerogative of Jeſus Chriſt: None but he can go in his own name to God. And in that ſenſe we are to underſtand that place, Ezek. xliv. 2, 3. "Then ſaid the Lord unto me, "This gate ſhall be ſhut, it ſhall not be opened, and no man "ſhall enter in by it, becauſe the Lord the God of Iſrael hath "entered in by it, therefore it ſhall be ſhut. It is for the prince,

" the prince he shall sit in it, to eat bread before the Lord," &c. The great broad gate, called here the *prince's gate*, signifies that abundant and direct entrance that Christ had into heaven by his own merits, and in his own name *; this, saith the Lord, shall be shut, no man shall enter in by it; all other men must come thither, as it were, by collateral or side doors, which looked all towards the altar, *viz.* by virtue of the Mediator, and through the benefit of his death imputed to them.

And yet, though God hath for ever shut up and barred this way to all the children of men, telling us that no man shall ever have access to him in his own name, as Christ the Prince had; how do some, notwithstanding, strive to force open the Prince's gate †? So do they, that found the intercession of saints upon their own works and merits, thereby robbing Christ of his peculiar glory; but all that so approach God, approach a devouring fire; Christ only, in the virtue of his blood, thus comes before him, to make intercession for us.

Secondly, We will enquire wherein the intercession of Christ in heaven consists, or by what acts he performs this glorious office there. And the scriptures place it in three things:

1. *In his presenting himself before the Lord in our names, and upon our account* ‡. So we read in Heb. ix. 28. " Christ is " entered into heaven itself, now to appear in the presence of " God for us." The apostle manifestly alludes to the high-priest's appearing in the holy of holies, which was the figure of heaven, presenting to the Lord the names of the twelve tribes of Israel, which were on his breast and shoulders, Exod. xxviii. 9, 12, 28, 29. To which the church is supposed to allude in that request, Cant. viii. 6. " Set me as a seal upon thine heart, " as a seal upon thine arm." Now the very sight of Christ, our High-priest in heaven, prevails exceedingly with God, and turns away his displeasure from us. As when God looks upon the

* See Deodati, and our English Annot. on this place.

† Peter Lombard, book 4. dist. 45.

‡ We must see what is meant by *his appearing* for us *before God*: This has respect to the types of the antient high-priest, who, having entered within the vail, was said to appear before God for the people, in regard he presented himself before God with the blood of the goat that was the sin offering; and by his prayers, requested, as a suppliant, that he should be propitious to his sins, and these of the people, not for the sake of the blood of that goat, but of that which was represented by it, the blood of Christ the Mediator to be shed afterwards. *Doct. Pareus on this place.*

rainbow, which is the ſign of the covenant, he remembers the earth in mercy: ſo when he looks on Chriſt, his heart muſt needs be towards us, upon his account; and therefore in Rev. iv. 3., Chriſt is compared to a rainbow encompaſſing the throne.

2. Chriſt performs his interceſſion-work in heaven *, not by a naked appearing in the preſence of God only, but alſo *by preſenting his blood, and all his ſufferings to God, as a moving plea on our account.* Whether he makes any proper oral interceſſion there, as he did on earth, is not ſo clear; ſome incline to it, and think it is countenanced by Zechariah, chap. i. 12, 13., Where Chriſt our Interceſſor preſents a proper vocal requeſt to the Father, in the behalf of his people; ſaying, "O Lord of hoſts, "how long wilt thou not have mercy on Jeruſalem, and on the "cities of Judah, againſt whom thou haſt had indignation theſe "threeſcore and ten years? And the Lord anſwered him with "good and comfortable words." And ſo Acts ii. 23. as ſoon as he came to heaven, he is ſaid (and that is the firſt fruits of his interceſſion) *to obtain the promiſe of the Holy Ghoſt.* But ſure I am, an interceeding voice is by an uſual *proſopopeia* attributed to his blood; which in Heb. xii. 24. is ſaid "to ſpeak "better things than that of Abel." Now Abel's blood, and ſo Chriſt's, do cry unto God, as the hire of the labourers unjuſtly detained, or the whole creation, which is in bondage, through our ſins, is ſaid to cry and groan in the ears of the Lord, Jam. v. 4., Rom. viii. 22., not vocally, but efficaciouſly. A rare illuſtration of this efficacious interceſſion of Chriſt in heaven, we have in that famous ſtory of Amintas †, who apeared as an advocate for his brother Aecbylus, who was ſtrongly accuſed and very likely to be condemned to die. Now Amintas having performed great ſervices, and merited highly of the commonwealth, in whoſe ſervice one of his hands was cut off in the field; he comes into the court in his brother's behalf, and ſaid nothing, but only lifted up his arm, and ſhewed them *cubitum ſine manu*, an arm without a hand; which ſo moved them, that, without a word ſpeaking, they freed his brother immediately.

And thus if you look into Rev. v. 6. you ſhall ſee in what

* By willing and prudently deſiring, as formerly on earth, ſo alſo when with his Father in heaven, he inſiſts that the virtue and efficacy of his death may be applied to our ſalvation. *Synopſis puriorıs Theol. p.* 346.

† *Aelian. Hiſt.* book 5. chap. 19.

poſture Chriſt is repreſented, viſionally there, as ſtanding between God and us; "And I beheld, and lo, in the midſt of the "throne, and the four beaſts, and in the midſt of the elders "ſtood a Lamb as it had been ſlain;" *i. e.* bearing in his glorified body the marks of death and ſacrifice *. Thoſe wounds he received for our ſins on earth, are, as it were, ſtill freſh bleeding in heaven: a moving and prevailing argument it is with the Father, to give out the mercies he pleads for.

3. And laſtly, *He preſents the prayers of his ſaints to God, with his merits; and deſires that they may for his ſake be granted.* He cauſes a cloud of incenſe to aſcend before God with them, Rev. vii. 3. All theſe were excellently typified out by the going in of the high-prieſt before the Lord, with the names of the children of Iſrael on his breaſt, with the blood of the ſacrifice, and his hands full of incenſe, as the apoſtle explains them in Heb. vii., and Heb. ix.

Thirdly, And that this interceſſion of Chriſt is moſt potent, ſucceſsful, and prevalent with God, will be evinced, both from the qualifications of this our Advocate, from his great intereſt in the Father, from the nature of the place he aſeth with God, and from the relation and intereſt beljevers have, both in the Father to whom, and the Son by whom this interceſſion is made.

1. Our interceſſor in the heavens is every way able and fit for the work he is engaged in there. Whatever is deſirable in an advocate, is in him eminently. It is neceſſary that he who undertakes to plead the cauſe of another, eſpecially if it be weighty and intricate, ſhould be wiſe, faithful, tender-hearted, and one that concerns himſelf in the ſucceſs of his buſineſs. Our Advocate Chriſt, wants no wiſdom to manage his work; he is the wiſdom of God, yea, *only wiſe*, Jude 25. There is much folly in the beſt of our duties, we know not how to preſs an argument home with God; but Chriſt hath the art of it. Our buſineſs is in a wiſe hand: he is no-leſs faithful than wiſe; therefore he is called "a faithful High-prieſt, in things pertaining to "God," Heb. ii. 17. He aſſures us we may ſafely truſt our concerns with him, John xiv. 2. "In my Father's houſe are "many manſions; if it were not ſo, I would have you told you;" *q. d.* Do you think I could deceive you? men may cheat you, but I will not; your own hearts may and daily do deceive you, but ſo will not I. And for tender-heartedneſs, and ſenſible reſentments for our conditions, there is none like him: Heb. iv.

* Deodati on this place.

15. "For we have not an High-priest who cannot be touched "with the feeling of our infirmities; but was in all points "tempted like as we are, yet without sin." We have not one that cannot sympathize, so it is in the Greek *: and on purpose that he might the better sympathize with us, he came as near to our conditions, as the holiness of his nature could permit. He suffered himself to be in all points tempted like as we are, sin only excepted.

And then for his concernment and interest in the success of his suit; he not only reckons, but hath really made it his own interest, yea, more his own than it is ours: For now by reason of the mystical union, all our wants and troubles are his, Eph. i. 23. yea, his own glory and completeness, as Mediator, is deeply interested in it; and therefore we need not doubt but he will use all care and diligence in that work. If you say, so he may, and yet not speed for all that, for it depends upon the Father's grant: True, but then,

2. Consider the great interest he hath in the Father, with whom he intercedes. Christ is his dear Son, Col. i. 13. the beloved of his soul, Eph. i. 6. Betwixt him and the Father, with whom, when he intercedes, there is an unity, not only of nature, but will; and so he always hears him, John xi. 42. Yea, and he said to his dear Son, when he came first to heaven, "Ask of me, "and I will give thee," Psal. ii. 8. Moreover,

He must needs speed in his suit, if you consider the nature of his intercession, which is just and reasonable for the matter, urgent and continual, for the manner of it. The matter of his request is most equal: what he desires, is not desired *gratis*, or upon terms unbecoming the holiness and righteousness of God to grant; he desires no more but what he has deserved, and given a valuable consideration to the Father for. And so the justice of God doth, not only, not oppose, but furthers and pleads for the granting and fulfilling his requests.

Here you must remember, that the Father is under a covenant tie and bond to do what he asks; for Christ having fully

* Μη δυνάμενον συμπαθῆσαι. Though he cannot weep or grieve now as he did on earth, yet he can love now as much as ever he loved; and therefore he looks down from heaven upon every particular member; he seeth that this man wants this grace, and that man wants that; and the other is in danger of this corruption, or that temptation: and he is daily carrying on the cure. You see not your Physician, he stands out of your sight; but he seeth you, and it is he that doth all for you that is done. *Baxter's treatise of conversion.*

performed the work on his part, the mercies he intereedes for are as due as the hire of the labourer is when the work is faithfully done. And as the matter is juſt, ſo the manner of his interceſſion is urgent and continual. How importunate a ſuiter he is, may be gathered from that ſpecimen given of it in John xvii.; and for the conſtancy of it, my text tells us, "he ever lives to "make interceſſion:" 'Tis his great buſineſs in heaven, and he follows it cloſe. And to cloſe all,

4. Conſider who they are for whom he makes interceſſion: The friends of God, the children of God; thoſe that the Father himſelf loves, and his heart is propenſe and ready enough to grant the beſt and greateſt of mercies to: which is the meaning of John xv. 26, 27. "The Father himſelf loveth you." And it muſt needs be ſo, for the firſt corner-ſtone of all theſe mercies was laid by the Father himſelf in his moſt free election. He alſo delivered his Son for us; and "how ſhall he not with him freely "give us all things?" Rom. viii. 32. So then there can remain no doubt upon a conſidering heart, but that Chriſt is a prevalent and ſucceſsful interceſſor in heaven. There only remains one thing more to be ſatisfied, and that is,

Fourthly, In what ſenſe he is to live for ever to make interceſſion. Shall he then be always at his work? imployed in begging new favours for us to eternity? How then ſhall the people of God be perfect in heaven, if there be need of Chriſt's interceſſion to eternity for them?

I anſwer, by diſtinguiſhing the *eſſence* and *ſubſtance* of Chriſt's offices, from the *way* and *manner* of adminiſtration. In the firſt ſenſe it is eternal: for his mediatory kingdom, as to eſſence of it, is to abide for ever; Chriſt ſhall never ceaſe to be a mediator; the church ſhall never want a head; for "of "his kingdom; there ſhall be no end," Luke. i. 33. however, Chriſt, as a mediator, being employed in a kind of ſubordinate way, 1 Cor. iii. 23. when he ſhall have accompliſhed that deſign for which he became a Mediator, "Then ſhall he deliver up the "kingdom (in the ſenſe we ſpake before) to the Father, and ſo "God ſhall be all in all," 1 Cor. xv. 24. Then ſhall the divinity of Chriſt, which was ſo emptied and obſcured in his undertaking this temporary diſpenſatory kingdom, be more glorioufly manifeſted, by the full poſſeſſion, uſe, and enjoyment of that natural, divine, eternal kingdom, which belongs to all the three co-eſſential and co-equal perſons, reigning with the ſame power, majeſty, and glory, in the unity of the Divine Eſſence, and common acts, in all, and over all, infinitely and immutably for ever.

And so Christ continues to be our Mediator; and yet that affords no argument that our happiness shall be incompleat, but rather argues the perfection of the church, which, thenceforth shall be governed no more as now it is, nor have any farther use of ordinances, but shall be ruled more immediately, gloriously, triumphantly, and ineffably in the world to come: The substance of his mediatorship is not changed, but the manner of the administration only.

Use 1. Doth Christ live for ever in heaven to present his blood to God in the way of intercession for believers? *How sad then is their case, that have no interest in Christ's blood; but instead of pleading for them, it cries to God against them, as the despisers and abusers of it!* Every unbeliever despises it: The apostate treads it under foot. He that is an intercessor for some, will be an accuser of others To be guilty of a man's blood is sad; but to have the blood of Jesus accusing and crying to God against a soul, is unspeakably terrible. Surely when he shall make inquisition for blood, when the day of his vengeance is come, he will make it appear by the judgments he will execute, that this is a sin never to be expiated, but vengeance shall pursue the sinner to the bottom of hell. Ah! what do men and women do, in rejecting the gracious offer of Christ! what, tread upon a Saviour! and cast contempt, by unbelief and hardness of heart, upon their only remedy! I remember I have read of a harlot that kill'd her child, and said that it smiled upon her when she went to stab it. Sinner, doth not Christ smile upon thee, in the gospel? And wilt thou, as it were, stab him to the heart by thine infidelity? Wo, and alas for that man, against whom this blood cries in heaven!

Use 2. Doth Christ live for ever to make intercession? *Hence let believers fetch relief, and draw encouragement against all the causes and grounds of their fears and troubles;* for surely this answers them all,

1. Hence let them be encouraged against all their *sinful infirmities*, and lamented weaknesses. It is confessed these are sad things; they grieve the Spirit of God, sadden your own hearts, cloud your evidences; but having such a high-priest in heaven, can never be your ruin. 1 John ii. 1, 2. "My little "children, these things write I unto you, that you sin not: and "if any man sin, we have an Advocate with the Father, Jesus "Christ the righteous." [My little Children.] Children, especially little children, when first beginning to take the foot, are apt to stumble at every straw; so are raw, young and unexperi-

enced Chriſtians: but what if they do? Why though it muſt be far from them to take encouragement ſo to do from Chriſt and his interceſſion, yet if by ſurpriſal they ſo ſin, let them not be utterly diſcouraged: for we have an *Advocate*, he ſtops whatever plea may be brought in againſt us by the Devil, or the law; and anſwers all by his ſatisfaction: he gets out freſh pardons for new ſins. And this Advocate is with [the Father:] he doth not ſay with his Father, though that had been a ſingular ſupport in itſelf, nor yet with our Father, which is a ſweet encouragement ſingly conſidered, but with [the Father] which takes in both, to make the encouragement full. Remember, you that are caſt down, under the ſenſe of ſin, that Jeſus, your friend, in the court above, "is able to ſave to the uttermoſt. Which is, as * one calls it, a reaching word, and extends itſelf ſo far, that thou canſt not look beyond it. "Let thy ſoul be ſet "on the higheſt mount that any creature was ever ſet on, and "enlarged to take in view the moſt ſpacious proſpect both of "ſin and miſery, and difficulties of being ſaved, that ever yet "any poor humble ſoul did caſt within itſelf; yea, join to "theſe all the hindrances and objections that the heart of man "can invent againſt itſelf and ſalvation: lift up thine eyes, and "look to the utmoſt thou can ſee; and Chriſt, by his interceſſi-"on, is able to ſave thee beyond the horizon and utmoſt com-"paſs of thy thoughts, even to *the utmoſt*."

2. Hence draw abundant encouragement *againſt all heart-ſtraitnings, and deadneſs of Spirit in prayer.* Thou complaineſt thy heart is dead, wandering, and contracted in duty: O, but remember Chriſt's blood ſpeaks, when thou canſt not; it can plead for thee, and that powerfully, when thou art not able to ſpeak a word for thyſelf: to this ſenſe that ſcripture ſpeaks, Cant. iii. 6. "Who is this that cometh out of the wilderneſs "in pillars of ſmoak, perfumed with myrrh, and frankincenſe, "all the powders of the merchant?" The duties of Chriſtians go up many times, as pillars or clouds of ſmoak from them, more ſmoak than fire, prayers ſmoaked and ſullied with their offenſive corruptions: but, remember, Chriſt perfumes them with myrrh, *&c.* He, by his interceſſion, gives them a ſweet perfume.

3. Chriſt's interceſſion is a ſingular relief to all that come unto God by him, *againſt all ſinful damps and ſlaviſh fears from the juſtice of God*†. Nothing more promotes the fear of reverence;

* Goodwin's Triumph, p. 263.

† If Jeſus be the Mediator of the new covenant, believers may go with

nothing more ſuppreſſeth unbelieving deſpondencies, and deſtroys the ſpirit of bondage. So you find it, Heb. x. 19, 20, 21. "Having therefore, brethren, boldneſs to enter into the holieſt, "by the blood of Jeſus, by a new and living way, which he "hath conſecrated for us through the vail, that is to ſay, his "fleſh; and having a high-prieſt over the houſe of God, let us "draw near with a true heart, ἐν πληροφορίᾳ πίστεως, in full aſſurance "of faith:" or let us come unto God, as a ſhip comes with full ſail into the harbour. O what a direct and full gale of encouragement doth this interceſſion of Chriſt give to the poor ſoul that lay a-ground, or was wind-bound before?

4. The interceſſion of Chriſt gives admirable ſatisfaction and encouragement to all that come to God, againſt the fears of deſerting him again by apoſtacy. This, my friend, this is your principal ſecurity againſt theſe matters of fear. With this he relieves Peter, Luke xxii. 31, 32. "Simon (ſaith Chriſt) Satan "hath deſired to have you, that he may ſift you as wheat; but "I have prayed for thee, that thy faith fail not," *q. d.* Satan will fan thee, not to get out thy chaff, but bolt out thy flower: his temptations are levelled againſt thy faith; but fear not, my prayer ſhall break his deſigns, and ſecure thy faith againſt all his attempts upon it. Upon this powerful interceſſion of Chriſt, the apoſtle builds his triumph againſt all that threatens to bring him, or any of the ſaints, again into a ſtate of condemnation. And ſee how he drives on that triumph, from the reſurrection, and ſeſſion of Chriſt at the Father's right hand; and eſpecially from the work of interceſſion, which he lives there to perform: Rom. viii. 34, 35. "Who is he that condemneth? It is "Chriſt that dieth: yea, rather that is riſen again, who is even "at the right hand of God, who alſo maketh interceſſion for us. "Who ſhall ſeparate us from the love of Chriſt?"

5. It gives ſweet relief *againſt the defects and wants that yet are in our ſanctification.* We want a great deal of faith, love, heavenly-mindedneſs, mortification, knowledge. We are ſhort and wanting in all. There are ὑστερήματα, the remains, or things wanting, as the apoſtle calls them, 1 Theſ. iii. 10. Well,

with boldneſs, and look the juſtice of God in the face; for your debt is ſatisfied. So long as a man is in debt, he ſteals by the priſon door in the dark; but if his ſurety have paid the debt, he dares come (as you ſay) and whet his knife at the compter door. Chriſt, your ſurety, hath paid the debt; you may go with boldneſs, and look juſtice in the face, the Devil and all the ſerjeants of hell in the face. *Mr. W. B. in his treatiſe of Chriſt and the covenant, p.* 98.

if grace be but yet in its weak beginnings, and infancy in thy ſoul, this may incourage, that by reaſon of Chriſt's interceſſion, it ſhall live, grow, and expaciate itſelf in thy heart. He is not only the author, but the finiſher of it, Heb. xii. 2. He is ever begging new and freſh mercies for you in heaven; and will never ceaſe till all your wants be ſupplied. He ſaves εις το παντελες, *to the uttermoſt, i. e.* as I told you before, to the laſt, perfective, compleating act of ſalvation. So that this is a fountain of relief againſt all your fears.

Uſe 3. Doth Chriſt live for ever to make interceſſion? *Then let thoſe who reap on earth the fruits of that his work in heaven, draw inſtruction thence about the following duties, to which it leads them as by the hand.*

1 *Do not forget Chriſt in an exalted ſtate* *. You ſee though he be in all the glory above, at God's right hand, and enthroned king, he doth not forget you: he, like Joſeph, remembers his brethren in all his glory. But, alas, how oft doth advancement make us forget him? As the Lord complains in Hoſea xiii. 5, 6. "I did know thee in the wilderneſs, in the land of great "drought: *but when they came into* Canaan, according to "their paſtures, ſo were they filled; they were filled, and their "heart was exalted; therefore have they forgotten me." As if he had ſaid, O my people, you and I were better acquainted in the wilderneſs, when you were in a low condition, left to my immediate care, living by daily faith; O then you gave me many a ſweet viſit; but now you are filled, I hear no more of you. Good had it been for ſome ſaints, if they had never known proſperity.

2. *Let the interceſſion of Chriſt in heaven for you, encourage you to conſtancy in the good ways of God.* To this duty it ſweetly encourages alſo, Heb. iv. 14. "Seeing then that we "have a great high prieſt that is paſſed into the heavens, Jeſus "the ſon of God, let us hold faſt our profeſſion." Here is encouragement to perſeverance on a double account. One is that Jeſus, our head, is already in heaven; and if the head be above water, the body cannot drown. The other is from the buſi-

* He doth not forget us though he be exalted to his glory; for he is not like the poor ſilly creatures that cannot bear exaltation without being puffed up, and forgetting both themſelves, their friends, and their God. No, his exaltation is ſpiritual and heavenly, perfecting his human nature to the greateſt height it is capable of,---he never was more tender of Jeruſalem when he wept over it, or of his people when he wept, bled, and died for them, than he is now tender over his in glory. *Mr. Baxter's Treatiſe of converſion, p.* 184.

neſs he is there employed about, which is his prieſthood; he is paſſed into the heavens, as our great high prieſt, to intercede, and therefore we cannot miſcarry.

3. *Let it encourage you to conſtancy and prayer:* O do not neglect that excellent duty, ſeeing Chriſt is there to preſent all your petitions to God; yea, to *perfume* as well as *preſent* them. So the apoſtle, Heb. iv. 16. infers from Chriſt's interceſſion; "Let "us therefore come boldly unto the throne of grace, that we "may obtain mercy, and find grace to help in time of need."

4. *Hence be encouraged to plead for Chriſt on earth, who continually pleads for you in heaven.* If any accuſe you, he is there to plead for you: and if any diſhonour him on earth, ſee that you plead his intereſt, and defend his honour. Thus you have heard what his interceſſion is, and what benefits we receive by it.

Bleſſed be God for Jeſus Chriſt.

SERMON XIV.

Aſſerts and Vindicates the Satisfaction of Chriſt, being the firſt principal Effect or Fruit of his Prieſthood.

GAL. iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.*

YOU have ſeen the general nature, neceſſity, and parts of Chriſt's prieſthood, *viz. oblation* and *intereceſſion.* Before you part from this office, it is neceſſary you ſhould farther take into conſideration the principal fruits and effects of his prieſthood; which are, compleat *ſatisfaction* and the *acquiſition* or purchaſe of an eternal inheritance. The former, *viz.* The *ſatisfaction* made by his blood, is manifeſtly contained in this excellent ſcripture before us, wherein the apoſtle (having ſhewn before, at verſe 10. that whoſoever "continues not in all "things written in the law, to do them, are curſed)" declares how, notwithſtanding the threats of the law, a believer comes to be freed from the curſe of it, namely, by Chriſt's bearing that curſe for him, and ſo ſatisfying God's juſtice, and diſcharging the believer from all obligations to puniſhment.

More particularly, in theſe words you have the believer's

discharge from the curse of the law, and the way and manner thereof opened.

1. The believer's discharge; *Christ hath redeemed us from the curse of the law.* The law of God hath three parts, commands, promises, and threatnings or curses. The curse of the law is its condemning sentence, whereby a sinner is bound over to death, even the death of soul and body. The chain, by which it binds him, is the guilt of sin; and from which none can loose the soul but Christ. This curse of the law is the most dreadful thing imaginable; it strikes at the life of a sinner, yea, his best life, the eternal life of the soul; and when it hath condemned, it is inexorable, no cries nor tears, no reformations or repentance can loose the guilty sinner; for it requires for its reparation that which no mere creature can give, even an infinite satisfaction. Now from this curse Christ frees the believer; that is, he dissolves the obligation to punishment, cancels the hand-writing, looses all the bonds and chains of guilt, so that the curse of the law hath nothing to do with him for ever.

2. We have here the way and manner in and by which this is done; and that is by a full price paid down, and that price paid in the room of the sinner *, both making up a compleat and full *satisfaction.* He pays a full price, every way adequate and proportionable to the wrong. So much this word, ημας εξηγορασεν, which we translate redeemed, imports; he hath bought us out, or fully bought us; that is, by a full price. This price with which he so fully bought or purchased our freedom from the curse, is not only called λυτρον, Mat. xx. 28. or ransom, but more emphatically αντιλυτρον, in 1 Tim. ii. 5, 6. which might be translated an adequate or fully answerable ransom. And so his freeing us by this price, is not only expressed by ηγορασας τω Θεω ημας, "Thou hast bought us to God by thy "blood," Rev. v. 9. but εξηγορασεν ημας, he hath fully, perfectly, bought us out.

And as the price or ransom paid was full, perfect, and sufficient in itself; so it was paid in our room, and upon our account: so saith the text, † "By his being made a curse for us,"

* As he who is free, redeems a captive by substituting himself in his room, and by putting on the chains, the other puts them off: so Christ was willing to be obnoxious to the fulfilling of the law that he might acquire immunity to us. *Calv. on Gal.* iv.

† He is said to be made a curse and to be made sin: but he is not made the curse itself, to wit, formally, but our curse was imputed to him. *Cyril.*

the meaning is not, that Christ was made the very curse itself, changed into a curse; no more than when the word is said to be made flesh, the divine nature was converted into flesh, but it assumed or took flesh; and so Christ he took the curse upon himself; therefore it is said, 2 Cor. v. 21. "He was made sin for "us who knew no sin;" that is, our sin was imputed to our surety, and laid upon him for satisfaction. And so this word υπερ [for] implies a substitution of one, in the place and stead of another. Now the price being full, and paid in lieu of our sins, and thereupon we fully redeemed or delivered from the curse, it follows, as a fair and just deduction, that,

Doct. *The death of Christ hath made a full satisfaction to God for all the sins of his elect.*

"He (to wit our surety, Christ) was oppressed, and he was "afflicted," saith the prophet, Isa. lii. 7. it may be fitly rendred, (and the words will bear it without the least force) *it was exacted, and answered.* But how, being either way translated, it establisheth the satisfaction of Christ, may be seen in our learned Annotations on that place. So Col. i. 14. "In whom we have "απολυτρωσιν δια του αιματος redemption through his blood, even "the forgiveness of sin." Here we have the benefit, *viz.* redemption interpreted by way of opposition, "even the remission "of sins;" and the matchless price that was laid down to purchase it, the blood of Christ. So again, Heb. ix. 12. "By "his own blood he entered once into the holy place, having "obtained αιωνιαν λυτρωσιν, eternal redemption for us." Here is eternal redemption, the mercy purchased; his own blood, the price that procured it.

Now forasmuch as this doctrine of Christ's satisfaction is so necessary, weighty, and comfortable in itself, and yet so much opposed and intricated by several enemies to it; the method I shall take for the clearing, establishing, and preparing it for use, shall be,

First, To open the *nature* of Christ's satisfaction, and shew what it is.

Secondly, To establish the truth of it, and prove that he made full satisfaction to God for all the sins of the elect.

Thirdly, To answer the most considerable objections made against it.

And Lastly, To *apply* it.

First, What is the satisfaction of Christ, and what doth it

What divine satisfaction is. imply? I answer, *satisfaction is the act of Christ, God man, presenting himself as our surety in obedience to God, and love to us; to do and to suffer all that the law required of us; thereby freeing us from the wrath and curse due to us for sins.*

1. It is the act of God man *; no other was capable of giving satisfaction for an infinite wrong done to God. But by reason of the union of the two natures in his wonderful person, he could do it, and hath done it for us. The human nature did what was necessary in its kind; it gave the matter of the sacrifice: the divine nature stampt the dignity and value upon it, which made it an adequate compensation: so that it was *opus θεανδρικον*, the act of God-man; yet so, that each nature retained its own properties, notwithstanding their joint influence into the effect. If the angels in heaven had laid down their lives, or if the blood of all the men in the world had been poured out by justice, this could never have satisfied; because that *ἀξιωσις*, worth and value which this sacrifice hath, would have still been wanting. "It was God that redeemed the church with his own blood," Acts xx. 18. If God redeem with his own blood, he redeems as God-man, without any dispute.

2. If he satisfy God for us, he must present himself before God, as our surety, in our stead, as well as for our good; else his obedience had signified nothing to us; to this end he was "made under the law," Gal. iv. 4. comes under the same obligation with us, and that as a surety, for so he is called, Heb. vii. 22. Indeed his obedience and sufferings could be exacted from him upon no other account. It was not for any thing he had done, that he became a curse. It was propheſied of him Dan. ix. 26. "The Messiah shall be cut off, but not for himself:" and being dead, the scriptures plainly assert it was *for our sins*, and upon our account: so 1 Cor. xv. 3. "Christ died for our "sins, according to the scriptures."

And it is well observed by our divines, who assert the vicegerency and substitution of Christ in his sufferings, that all those Greek particles which we translate [for] when applied to the sufferings of Christ, do note the meritorious, deserving, procur-

* This satisfaction had in it sufficient and in some respect infinite value. 1. In respect of the person offering it who was God. 2. In respect of what he offered; for he offered himself, God and man. 3. In respect of the manner of offering, in which there was a certain divine perfection in regard of the hypostatical (or personal union). *Amef. medul. p.* 98.

ing cause of those sufferings. So you find, Heb. x. 12. "He "offered one sacrifice ὑπὲρ ἁμαρτιῶν, for sins." 1 Pet. iii. 18. "Christ once suffered, περὶ, for sins." Rom. iv. 25. "He was "delivered, διὰ, for our offences." Mat. xx. 28. "He gave his "life a ransom, ἀντὶ, for many." And there are that confidently affirm this last particle is never used in any other sense in the whole book of God: as "an eye for an eye, a tooth for a tooth," *i. e.* one in lieu of another. Just as those whom the Greeks called ἀντιψύχους, men that exchanged their lives, or gave life for life, taking down their own to deliver another's, as Philumene did for Aristides. And so the poet Virgil speaks;

Si fratrem Pollux alterna morte redemit.

And indeed, this very consideration is that which supports the doctrine of imputation, the imputation of our sins to Christ, and the imputation of Christ's righteousness unto us, Rom. v. 19. For how could our sins be laid on him, but as he stood in our stead? or his righteousness be imputed to us, but as he was our surety, performing it in our place †; so that to deny Christ's sufferings in our stead, is to lose the corner-stone of our justification, and overthrow the very pillar which supports our faith, comfort, and salvation. Indeed if this had not been, he would have been the righteous Lord, but not the *Lord our righteousness*, as he is stiled, Jer. xxxiii. 16. So that it was but a vain distinction, to say it was *for our good*, but not *in our stead*: for had he not been in our stead, we could not have had the good of it.

3. The internal moving cause of Christ's satisfaction for us, was his obedience to God, and love to us. That it was an act of obedience, is plain from Phil. ii. 8. "He became obedient "unto death, even the death of the cross." Now obedience respects a command, and such a command Christ received to die for us, as himself tells us, John x. 18. "I lay down my life of "myself; I have power to lay it down, and power to take it a-"gain; this commandment have I received of my Father." So that it was an act of obedience with respect to God, and yet a most free and spontaneous act with respect to himself. And that he was moved to it out of pity and love to us, himself assures

† This special imputation is the admission of the merit of another instead of that which ought to be in the criminal himself. *Bradshaw on Just.* p. 47.

us: Gal. v. 2. "Chriſt loved us, and gave himſelf for us an offer-
"ing and a ſacrifice to God." Upon this Paul ſweetly reflec-
ted, Gal. ii. 20. "Who loved me, and gave himſelf for me."
As the external moving cauſe was our miſery, ſo the internal was
his own love and pity for us.

4. The matter of Chriſt's ſatisfaction, was his active and paſ-
ſive obedience to all the law of God required ‡. I know there
are ſome that doubt whether Chriſt's active obedience have any
place here, and ſo whether it be imputed as any part of our
righteouſneſs. It is confeſſed, the ſcripture moſt frequently
mentions his paſſive obedience, as that which made the atone-
ment, and procures our redemption, Mat. xx. 28. and xxvi. 28.
Rom. iii. 24, 25. and elſewhere: but his paſſive obedience is
never mentioned excluſively, as the ſole cauſe, or matter of ſatis-
faction. But in thoſe places where it is mentioned by itſelf, it
is put for his whole obedience, both active and paſſive, by an
uſual trope; and in other ſcriptures it is aſcribed to both, as
Gal. iv. 4. he is ſaid "to be under the law, to redeem them
"that were under the law." Now his being "made under the
"law" to this end, cannot be reſtrained to his ſubjection to the
curſe of the law only, but to the commands of it alſo. So Rom.
v. 19. "As by one man's diſobedience, many were made ſin-
"ners; ſo by the obedience of one, ſhall many be made righ-
"teous." It were a manifeſt injury to this text alſo, to reſtrain
it to the ‖ paſſive obedience of Chriſt only. To be ſhort, this
twofold obedience of Chriſt, ſtands oppoſed to a twofold obli-
gation that fallen man is under; the one *to do* what God re-
quires, the other *to ſuffer* what he hath threatned for diſobe-
dience. We owe him active obedience as his *creatures*, and
paſſive obedience as his *priſoners*. Suitably to this double obli-
gation, Chriſt comes under the *commandment* of the law, to ful-
fil it actively, Mat. iii. 15. and under the *malediction* of the law,
to ſatisfy it paſſively. And whereas it is objected by ſome, if
he fulfilled the whole law for us by his active, what need then
of his paſſive obedience? We reply, great need; becauſe both

‡ For if through Chriſt's paſſive obedience alone imputed, we are accounted free from all the guilt, of the ſins of every one of us of whatever kind, whether of commiſſion or omiſſion; to what purpoſe ſhould the active obedience of the ſame perſon be farther imputed for juſtification. *Bradſhaw in epiſt. lib. de Juſtif.*

‖ There is a twofold obedience of Chriſt, anſwering man's two-fold obligation ſince the fall: the active for the fault committed; the paſſive for the penalty incurred, or both the former anſwering for both the latter. *Trel. as above.*

theſe make up that one, entire, and compleat obedience, by which God is ſatisfied, and we juſtified. It is a good rule of Alſted, *obedientia Chriſti eſt una copulativa*: the whole obedience of Chriſt, both active and paſſive, make up one intire perfect obedience: and therefore there is no reaſon why one particle, either of the one, or of the other, ſhould be excluded.

5. The effect and fruit of this his ſatisfaction, is our freedom, ranſom, or deliverance from the wrath and curſe due to us for our ſins. Such was the dignity, value, and compleatneſs of of Chriſt's ſatisfaction *, that in ſtrict juſtice it merited our redemption and full deliverance; not only a poſſibility that we might be redeemed and pardoned, but a right whereby we ought to be ſo, as the learned Dr. Twiſs judiciouſly argues. If he be made a curſe for us, we muſt then be redeemed from the curſe, according to juſtice: ſo the apoſtle argues, Rom. iii. 25, 26. "Whom God hath ſet forth to be a propitiation, through faith "in his blood, to declare his righteouſneſs for the remiſſion "of ſins that are paſt, through the forbearance of God; to de- "clare, I ſay, at this time, his righteouſneſs, that God might "be juſt, and the juſtifier of him that believeth in Jeſus." Mark the deſign and end of God in exacting ſatisfaction from Chriſt, it was to declare his righteouſneſs in the remiſſion of ſin to believers; and leſt we ſhould loſe the emphatical word, he doubles it, *to declare, I ſay, his righteouſneſs.* Every one can ſee how his mercy is declared in remiſſion: but he would have us take notice, that his juſtification of believers is an act of juſtice; and that God, as he is a juſt God, cannot condemn the believer, ſince Chriſt hath ſatisfied his debts. This attribute ſeems to be the main bar againſt remiſſion; but now it is become the very ground and reaſon why God remits. O how comfortable a text is this! Doth Satan or conſcience ſet forth thy ſin in all its diſcouraging circumſtances and aggravations? God hath ſet forth Chriſt to be a propitiation. Muſt juſtice be manifeſted, ſatisfied and glorified? So it is in the death of Chriſt, ten thouſand times more than ever it could in thy damnation. Thus you have a brief account of the ſatisfaction made by Jeſus Chriſt.

Secondly, We ſhall gather up all that hath been ſaid to eſta-

* Chriſt acquired a right to give forgiveneſs of ſins; but not ſuch a right by which merely *they may* be forgiven, but ſuch that, *in juſtice they ought* to be all forgiven to thoſe for whom ſatisfaction is made by his death. *See Twiſſe de permiſſ. lib.* 2.

bliſh the truth of Chriſt's ſatisfaction; proving the reality of it, that it is not an improper, catachreſtical, fictitious ſatisfaction, by divine acceptilation, as ſome have very diminutively called it; but real, proper, and full, and as ſuch accepted by God. For his blood is the blood of a *Surety*, Heb. vii. 22. who came under the ſame obligations of the law with us, Gal. iv. 4. and though he had no ſin of his own, yet ſtanding before God as our Surety, the iniquities of us all were laid upon him, Iſa. liii. 6. and from him did the Lord, with great ſeverity, exact ſatisfaction for our ſins, Rom. viii. 32. puniſh them upon his ſoul, Mat. xxvii. 46. and upon his body, Acts ii. 23. and with this obedience of his Son, is fully pleaſed and ſatisfied, Epheſ. v. 2. and hath in token thereof raiſed him from the dead, and ſet him at his own right hand, 1 Tim. iii. 16. and for his righteouſneſs-ſake acquitted and diſcharged believers, who ſhall never more come into condemnation, Rom. viii. 1, 34. All this is plain in ſcripture; and our faith in the ſatisfaction of Chriſt, is not built on the wiſdom of man, but the everlaſting ſealed truth of God: yet ſuch is the perverſe nature of man, and the pride of his heart, that whilſt he ſhould be humbly adoring the grace of God, in providing ſuch a ſurety for us, he is found accuſing the juſtice, and diminiſhing the mercy of God, and raiſing all the objections which Satan and his own heart can invent, to overturn that bleſſed foundation upon which God hath built up his own honour, and his peoples ſalvation.

Thirdly, In the next place, therefore, we ſhall reject thoſe doctrines, and remove the principal of thoſe objections that are found militating againſt the ſatisfaction of Chriſt.

And, In the firſt place, we reject with deep abhorrance that doctrine, which aſcribes to man any power, in whole, or in part, to ſatisfy God for his own, or other mens ſins. This, no mere creature can do by active obedience, were it ſo compleat that he could never ſin in thought, word, or deed, any more, but live the moſt holy life that ever any lived: for all this would be no more than his duty as a creature, Luke xvii. 10. and ſo can be no ſatisfaction for what he is by nature, or hath done againſt God as a ſinner. Nor yet by ſuffering; for we have offended an infinite God, and can never ſatisfy him by our finite ſufferings.

We alſo, with like deteſtation, reject that doctrine which makes the ſatisfaction of Chriſt either impoſſible, or fictitious, and inconſiſtent with grace, in the free pardon of ſin. Many are the cavils raiſed againſt Chriſt's ſatisfaction; the principal are ſuch as theſe that follow:

Object. *The doctrine of Christ's satisfaction is absurd, for Christ* (say we) *is God; if so then, God satisfies himself, than which what can be more absurd to imagine?*

Sol. I answer, God cannot properly be said to satisfy himself; for that would be the same thing as to pardon, simply, without any satisfaction. But there is a twofold consideration of Christ *; one in respect of his Essence and Divine Nature, in which sense he is the object both of the offence, and of the satisfaction made for it. Another in respect of his person and oeconomy, or office; in which sense he properly satisfies God, being in respect of his manhood another, and inferior to God, John xiv. 28. The blood of the man Christ Jesus is the matter of the satisfaction; the Divine Nature dignifies it, and makes it of infinite value †. A certain family hath committed treason against the king, and are all under the condemnation of the law for it; the king's son, moved with pity and love, resolves to satisfy the law, and yet save the family; in order whereunto he marries a daughter of the family, where by her blood becomes royal blood, and worth the blood of the whole family whence she sprang; this princess is by her husband executed in the room of the rest. In this case the king satisfies not himself for the wrong, but is satisfied by the death of another, equivalent in worth to the blood of them all. This similitude answers not to all the particulars, as indeed nothing in nature doth, or can; but it only shews what it was that satisfied God, and how it became so satisfactory.

Object. *If Christ satisfied by paying our debt, then he should have endured eternal torments; for so we should, and the damned shall.*

Sol. We must distinguish betwixt what is *essential*, and what is *accidental* in punishment. The primary intent of the law is reparation and satisfaction; he that can make it at one intire payment (as Christ could and did) ought to be discharged. He that cannot (as no mere creature can) ought to lie for ever, as the damned do, under sufferings.

Object. *If God will be satisfied for our sins before he pardon them, how then is pardon an act of grace?*

* It is one thing to treat of Christ's divinity according to its nature, considered distinctly by itself: another thing to treat of it as in his person. *Trelcat.*

† Christ, according to his divine nature, is one with God; as man he is one with us: on the other part, as God, he is at a distance from us: as man, or by voluntary oeconomy, at a distance from God. *Idem ibid. See Davenan. Col.* 103. *and Cameron. p.* 361.

Sol. Pardon could not be an act of pure grace, if God received satisfaction from us; but if he pardon us upon the satisfaction received from Christ, though it be of debt to him, it is of grace to us: for it was grace to admit a Surety to satisfy, more grace to provide him, and most of all to apply his satisfaction to us, by uniting us to Christ, as he hath done.

Object. *But God loved us before Christ died for us; for it was the love of God to the world that moved him to give his only-begotten Son. Could God love us, and yet not be reconciled and satisfied?*

Sol. God's *complacential love* is indeed inconsistent with an unreconciled state: He is reconciled to every one he so loves. But his *benevolent love*, consisting in his purpose of good, may be before actual reconciliation and satisfaction.

Object. *Temporal death, as well as eternal, is a part of the curse: if Christ have fully satisfied by bearing the curse for us, how is it, that those for whom he bare it, die as well as others?*

Sol. As temporal death is a *penal evil*, and part of the curse, so God inflicts it not upon believers; but they must die for other ends, *viz.* to be made perfectly happy in a more full and immediate enjoyment of God, than they can have in the body: and so *death is theirs* by way of privilege, 1 Cor. iii. 22. *They are not death's* by way of punishment. The same may be said of all the afflictions with which God, for gracious ends, now exercises his reconciled ones. Thus much may suffice to establish this great truth.

Inference 1. If the death of Christ was that which satisfied God for all the sins of the elect, *then certainly there is an infinite evil in sin, since it cannot be expiated, but by an infinite satisfaction.* Fools make a mock at sin, and there are but few souls in the world that are duly sensible of, and affected with its evil; but certainly, if God should damn thee to all eternity, thy eternal sufferings could not satisfy for the evil that is in one vain thought ‡. It may be you may think this is harsh and severe, that God should hold his creatures under everlasting sufferings for sin, and never be satisfied with them any more. But

‡ By this death of Christ we are greatly excited both to caution, and to detestation of sin. For it must surely be a deadly evil which could not be otherwise cured than by Christ's death. What man therefore, seriously considering that his sins were no other way expiated than by the blood of the very Son of God, will not tremble at the thoughts of trampling, as it were, on that most precious blood by daily sinning? *Daven. on Col. chap.* 1. v. 20.

when you have well conſidered, that the object againſt whom you ſin, is the infinite bleſſed God, which derives an infinite evil to the ſin committed againſt him; and when you conſider how God dealt with the angels that fell, for one ſin, and that but of the mind; (for having no bodily organs, they could commit nothing externally againſt God:) you will alter your minds about it. O the depth of the evil of ſin! If ever you will ſee how great and horrid an evil ſin is, meaſure it in your thoughts, either by the infinite holineſs and excellency of God, who is wrong'd by it; or by the infinite ſufferings of Chriſt, who died to ſatisfy for it; and then you will have deeper apprehenſions of the evil of ſin.

Inference 2. If the death of Chriſt ſatisfied God, and thereby redeemed the elect from the curſe: *then the redemption of ſouls is coſtly;* ſouls are dear things, and of great value with God. "Ye know, (ſays the apoſtle,) that ye were not redeemed with "corruptible things, as ſilver and gold, from your vain conver- "ſation, received by tradition; but with the precious blood of "the Son of God, as of a lamb without ſpot," 1 Pet. i. 18, 19. Only the blood of God is found an equivalent price for the redemption of ſouls. Gold and ſilver may redeem from Turkiſh, but not from helliſh bondage. The whole creation ſold to the utmoſt worth of it, is not a value for the redemption of one ſoul. Souls are very dear; he that paid for them found them ſo: yet how cheaply do ſinners ſell their ſouls, as if they were but low prized commodities! but you that ſell your ſouls cheap, will buy repentance dear.

Inference 3. If Chriſt's death ſatisfied God for our ſins, *how unparalleled is the love of Chriſt to poor ſinners!* It is much to pay a pecuniary debt to free another, but who will pay his own blood for another? We have a noted inſtance of ‖ Zaleucus, that famous Locrenſian lawgiver, who decreed, that whoever was convicted of adultery, ſhould have both his eyes put out. It ſo fell out, that his own Son was brought before him for that crime; hereupon the people interpoſing, made ſuit for his pardon. At length, the Father, partly overcome by their importunities, and not unwilling to ſhew what lawful favour he might to his Son, he firſt put out one of his own eyes, and then one of his ſon's; and ſo ſhewed himſelf both a merciful father, and a juſt lawgiver; ſo tempering mercy with juſtice, that both the Law was ſatisfied, and his Son ſpared. This is written by the Hiſtorian as an inſtance of ſingular love in his Father, to pay

‖ Valerius, book vi. chap. 5.

one half of the penalty for his Son. But Chriſt did not divide, and ſhare in the penalty with us, but bare it all. Zaleucus did it for his Son, who was dear to him; Chriſt did it for enemies, that were fighting and rebelling againſt him: Rom. v. 8. "While we were yet ſinners, Chriſt died for us." "O would "to God (ſaid a holy one) I could cauſe paper and ink to ſpeak "the worth and excellency, the high and loud praiſes of our "brother ranſomer! O the ranſomer needs not my report; but "O if he would take it, and make uſe of it! I ſhould be "happy if I had an errand to this world but for ſome few "years, to ſpread proclamations, and out-cries, and love-let-"ters of the highneſs [the highneſs evermore] of the ranſom-"er, whoſe cloaths were wet, and dyed in blood; howbeit, "that after that my ſoul and body ſhould go back to their mo-"ther nothing."

Inference 4. If Chriſt, by dying, hath made full ſatisfaction, *then God is no loſer in pardoning the greateſt of ſinners that believe in Jeſus; and conſequently his juſtice can be no bar to their juſtification and ſalvation.* He is juſt to forgive us our ſins, 1 John i. 9. What an argument is here for a poor believer to plead with God! Lord, if thou ſave me by Jeſus Chriſt, thy juſtice will be fully ſatisfied at one full payment; but if thou damn me, and require ſatisfaction at my hands, thou canſt never receive it: I ſhall make but a dribbling payment, though I lie in hell to eternity, and ſhall ſtill be infinitely behind with thee. Is it not more for thy glory to receive it from Chriſt's hand, than to require it at mine? One drop of his blood is more worth than all my polluted blood. O how ſatisfying a thing is this to the conſcience of a poor ſinner that is objecting the multitude, aggravations, and amazing circumſtances, of ſins, againſt the poſſibility of their being pardoned! Can ſuch a ſinner as I be forgiven? Yes, if thou believeſt in Jeſus, thou mayeſt; for ſo God will loſe nothing in pardoning the greateſt tranſgreſſors: "Let Iſrael hope in the Lord; for "with the Lord there is mercy, and with him is plenteous re-"demption," Pſal. cxxx. 7. *i. e.* a large ſtock of merit lying by him in the blood of Chriſt, to pay him for all that you have done againſt him.

Inference 5. Laſtly, If Chriſt hath made ſuch a full ſatisfaction as you have heard, *How much is it the concernment of every ſoul, to abandon all thoughts of ſatisfying God for his own ſins, and betake himſelf to the blood of Chriſt, the ranſomer, by faith, that in that blood they may be pardoned?* It would grieve one's heart to ſee how many poor creatures are drudging and tugging at a

task of repentance, and revenge upon themselves, and reformation, and obedience, to satisfy God for what they have done against him: And alas! it cannot be, they do but lose their labour; could they swelter their very hearts out, weep till they can weep no more, cry till their throats be parched, alas, they can never recompense God for one vain thought; for such is the severity of the law, that when it is once offended, it will never be made amends again by all that we can do; it will not discharge the sinner, for all the sorrow in the world. Indeed, if a man be in Christ, sorrow for sin is something, and renewed obedience is something; God looks upon them favourably, and accepts them graciously in Christ: but out of him they signify no more than the intreaties and cries of a condemned malefactor, to reverse the legal sentence of the judge. You may toil all the days of your life, and at night go to bed without a candle. To that sense that scripture sounds, Isa. l. 11. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk "in the light of your fire, and in the sparks that you have "kindled: This shall ye have of mine hand, ye shall lie down "in sorrow." By *fire*, and the light of it, some understand the sparkling pleasures of this life, and the sensitive joys of the creatures: but generally it is taken for our own natural righteousness, and all acts of duties, in order to our justification by them before God. And so it stands opposed to that faith of recumbency spoken of in the verse before. By their *compassing themselves about with these sparks*, understand their dependance on these their duties, and glorying in them. But see the fatal issue, *Ye shall lie down in sorrow:* that shall be your recompence from the hand of the Lord; that is all the thanks and reward you must expect from him, for slighting Christ's, and preferring your own righteousness before his. Reader, be convinced, that one act of faith in the Lord Jesus pleases God more than all the obedience, repentance, and strivings to obey the law, through thy whole life, can do. And thus you have the first special fruits of Christ's priesthood, in the full satisfaction of God, for all the sins of believers.

SERMON XV.

Surveys the bleſſed Inheritance purchaſed by the Oblation of Chriſt, being the ſecond Effect or Fruit of his Prieſthood.

GAL. iv. 4, 5. *But when the fulneſs of time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.*

THIS ſcripture gives us an account of a double fruit of Chriſt's death, *viz.* the payment of our debt, and the purchaſe of our inheritance.

1. The payment of our debt, expreſſed by our redemption, or buying us out from the obligation and curſe of the law, which hath been diſcourſed in the laſt exerciſe.

2. The purchaſe of an inheritance for thoſe redeemed ones, expreſſed here by their receiving the adoption of ſons; which is to be our preſent ſubject. *Adoption* is either *civil*, or *divine*. Of the firſt, the civil law gives this definition: that it is,

" * A lawful act, in imitation of nature, invented for the " comfort of them that have no children of their own. Divine " adoption is that ſpecial benefit whereby God, for Chriſt's " ſake, accepteth us as ſons, and makes us heirs of eternal life " with him."

Betwixt this civil and † ſacred adoption, there is a twofold agreement and diſagreement. They agree in this, that both flow from the pleaſure and good will of the adoptant; and in this, that both confer a right to privileges, which we have not by nature: but in this they differ, one is an act imitating nature, the other tranſcends nature; the one was found out for the comfort of them that had no children; the other for the comfort of them that had no father. This divine adoption is,

* Summa Angel. ad verbum. *Adoptio eſt actus legitimus, imitans naturam, repertus ad eorum ſolatium, qui liberos non habent. Adoptio eſt beneficium, quo nos Deus propter Chriſtum in filios recipit, et facit nos cum ipſo haeredes vitae aeternae.* Ravanel.

† Here therefore adoption is taken (as redemption is in Rom. iii. 23.) for actual poſſeſſion. For as, at the laſt day, we will perceive the fruit of our redemption, ſo now we perceive, *&c. Calvin on this place.*

in ſcripture, either taken properly for that act or ſentence of God, by which we are made ſons, or for the privileges with which the adopted are inveſted: and ſo it is taken Rom. viii. 23. and in this ſcripture now before us. We loſt our inheritance by the fall of Adam; we receive it, as the text ſpeaks, by the death of Chriſt, which reſtores it again to us by a new and better title. The doctrine hence, is this,

Doct. *That the death of Jeſus Chriſt hath not only ſatisfied for our debts, but over and above purchaſed a rich inheritance for the children of God.*

"For this end, or cauſe, he is the Mediator of the new teſta-"ment; that, by means of death, for the redemption of the "tranſgreſſions that were under the firſt teſtament, they which "are called, might receive the promiſe of the eternal inheritance," Heb. ix. 15.

We will here, *Firſt*, ſee what Chriſt paid. *Secondly*, what he purchaſed. *Thirdly*, for whom.

Firſt, What Chriſt paid. Our ‡ divines compriſe the virtue and fruits of the prieſthood of Chriſt in theſe two things, *viz. Solutio debiti, et acquiſitio hæreditatis*, payment and purchaſe. Anſwerably, the obedience of Chriſt hath a double relation, *relatio legalis juſtitiae*, the relation of a legal righteouſneſs; and adequate and exactly proportioned price. And it hath alſo in it *relatio ſuperlegalis meriti*, the relation of a merit over and beyond the law.

To object (as ſome do) "‖ the ſatisfaction of Chriſt was more "than ſufficient," according to our doctrine, "and therefore "could not be intended for the payment of our debt," is a ſenſeleſs cavil. For ſurely, if Chriſt paid more than was owing, he muſts needs pay all that was owing to divine Juſtice. And truly it is but a bad requital of the love of Jeſus Chriſt, who, beſide the payment of what we owed, would manifeſt his bounty by the redundancy of his merit, which he paid to God to purchaſe a bleſſed inheritance for us. This overplus of ſatisfaction (which was the price of that inheritance I am now to open) is not obſcurely hinted, but plainly expreſſed twice in Rom. v. 15.;

‡ Parker de deſcenſu l. 3. p. 79. Dr. Reynolds on Pſal. cx. Cameron, p. 363, *&c.*

‖ *Satisfactio Chriſti fuit plus quam ſufficiens, non igitur, ex debito, non ex obligato.* Feyard. dialog. 5. p. 387.

" But not as the offence, so also is the free gift: For if through " the offence of one many be dead, πολλῷ μᾶλλον, much more the " the grace of God, and the gift by grace, which is by one man, " Jesus Christ, ἐπερίσσευσε, hath abounded or flowed abundantly " unto many." So ver. 17. " For if by one man's offence, death " reigned by one πολλῷ μᾶλλον, much more they which receive " τὴν περισσείαν, the overflowings, or abundance of grace, and of " the gift of righteousness, shall reign in life by one, Jesus " Christ." In both * which places Christ and Adam are compared as the two roots or common heads of mankind, both agreeing in this property of communicating their conditions to those that are theirs; yet there is a great deal of difference betwixt them; for in Christ the power is all divine, and therefore infinitely more active and effectual: He communicates abundantly more to his, than they lost in Adam: so that his blood is not only sufficient to redeem all those that are actually redeemed by it, but even the whole world also. And were there so many worlds of men as there are men in the world, it would be sufficient for them also; and yet still there would be an overplus of value; for all all those worlds of men would rise but to a finite bulk; but this blood is infinite in its worth and dignity. Since then there is not a whole world, no, not half, but the far less part redeemed by the blood of Christ, which was sufficient for so many; how great must be the surplusage and redundancy of merit? Here our divines rightly distinguish betwixt the *substance* and *accidents* of Christ's death and obedience. Consider Christ's suffering, as to the substance of it, it was no more than what the † law required; for, neither the justice, nor love of the Father would permit that Christ should suffer more than what was necessary for him to bear, as our surety: but, as to the circumstances, the person of the sufferer, the cause and efficacy of his sufferings, *&c.* it was much more than sufficient: a *superlegale meritum*, a merit above and beyond what the law required; for, tho' the law required the death of the sinner, who is but a poor contemptible creature, it did not require that one, perfectly innocent, should die; it did not require that God should shed his blood; it did not require blood of such value and worth as this was. I say, none of this the law required, though God was

* Dutch Annotations on this place. Deodat. on this place.

† *Quoad substantiam pœnæ nihil plus perpessus est Christus quam quod per legem debebatur; quoad circumstantias autem, patientis, personam, patiendi causam, passionis efficaciam, plus quam sufficiens satisfactio Christi a nobis dicitur.* Parker de descensu l. 3.

pleased, for the advancement and manifestation of his justice and mercy in the highest, to admit, and order this, by way of commutation, admitting him to be our ἀντίλυτρον, or ransomer, by dying for us. And, indeed, it was a most gracious relaxation of the law *, that admitted of such a commutation as this; for hereby it comes to pass, that justice is fully satisfied, and yet we live and are saved; which, before, was a thing that could not be imagined. Yea, now we are not only redeemed from wrath, by the adequate compensation made for our sins by Christ's blood and sufferings, substantially considered; but to a most glorious inheritance, purchased by his blood, considered as the blood of an innocent, as the blood of God, and therefore as most excellent and efficacious blood, above what the law demanded. And this is the meaning of Athanasius, when he saith, "† That Christ re-"compensed, or made amends for small things with great:" he means not, that sin, considered absolutely, and in itself, is small; O, no, but compared with Christ's blood, and the infinite excellency and worth of it, it is so. And ‡ Chrysostom, to the same purpose, "Christ paid much more, (saith he,) than we owed, "and so much more, as the immense ocean is more then a small "drop." So that it was rightly determined by holy Anselm; "No man, (saith he,) can pay to God what he owes him; "Christ only paid more than he owed him." By this, you see, how rich a treasure lies in Christ, to bestow in a purchase for us, above what he paid to redeem us; even as much as his soul and body were more worth than ours, for whom it was sacrificed; which is so great a sum, that all the angels in heaven, and men on earth, can never compute and sum up, so as to shew us the total of it. And this was that inexhaustible treasure that Christ expended, to procure and purchase the fairest inheritance for believers. Having seen the treasure that purchased, let us next enquire into the inheritance purchased by it.

Secondly, This inheritance is so large, that it cannot be surveyed by creatures; nor can the boundaries and limits thereof be described, for it comprehends all things; 1 Cor. iii. 22. ‖ "All is yours, ye are Christ's, and Christ is God's." Rev. xxi.

* They who have written of the relaxation of laws, observe, that these are the best relaxations to which is annexed commutation [or compensation]. *Grotius on satisfaction, chap. 5.*

† *Christum parva magnis pensasse.* Athanas. de passione et cruce.

‡ *Multa plura quam debemus Christus pro nobis solvit, tantoque plura, quanto guttulam exiguam pelagus excellit immensum.*

‖ The whole world belongs to the faithful. *Aug.*

7. "He that overcomes ſhall inherit all things." And yet I do not think, or ſay, that *Dominium fundatur in gratia*, that temporal dominion is founded in grace: no, that is at the caſt and diſpoſe of Providence. But Chriſt, by his death, hath reſtored a right to all things to his people.

But, to be more particular, I ſhall diſtribute the ſaints inheritance, purchaſed by Chriſt, into three heads; all *temporal* good things, all *ſpiritual* good things, and all *eternal* good things are theirs.

1. *All temporal good things.* 1 Tim. vi. 7. "He hath given "us all things richly to enjoy." ‡ Not that they have the *poſſeſſion*, but the comfort and *benefit* of all things: Others have the ſting, gall, wormwood, baits and ſnares of the creature; ſaints only have the bleſſing and comfort of it. So that this little that a righteous man hath, is (in this among other reſpects) *better than the treaſures of many wicked:* which is the true key to open that dark ſaying of the apoſtle, 2 Cor. vi. 10. "As "having nothing, and yet poſſeſſing all things:" They only poſſeſs, others are poſſeſſed by the world. The ſaints do *uti mundo, et frui deo*, "uſe the world, and enjoy God" in the uſe of it. Others are deceived, defiled, and deſtroyed by the world; but theſe are refreſhed and furthered by it.

2. *All ſpiritual good things* are purchaſed by the blood of Chriſt for them; as *Juſtification*, which compriſes remiſſion of ſins and acceptance of our perſons by God: Rom. iii. 24. "Being juſtified freely by his grace, through the redemption that "is in Chriſt." *Sanctification* is alſo purchaſed for them; yea, both *initial* and *progreſſive* ſanctification: for of "God, he is "made unto us, not only wiſdom and righteouſneſs, but ſanctification alſo," 1 Cor. i. 30. Theſe two, *viz.* our juſtification and ſanctification, are two of the moſt rich and ſhining robes in the ward-robe of free-grace. How glorious and lovely do they render the ſoul that wears them! Theſe are like the bracelets, and jewels Iſaac ſent to Rebecca. Adoption into the family of God, is purchaſed for us by his blood; "For ye are all the chil"dren of God by faith in Jeſus Chriſt," Gal. iii. 26. Chriſt, as he is the Son, is *haeres natus*, "the heir by nature;" as he is *Mediator*, he is *haeres conſtitutus*, "the heir by appointment,"

‡ Chriſt merited for us all ſupernatural good things, and all aids, whether preventing, or ſubſequent: and all thoſe things, though they are things extrinſical to us, which bear the relation of means to our ſalvation. *Vincent. Auſtricenſ. de habit. Chriſt. grat. praelect. q. 5. p. 259.*

appointed heir of all things, as it is, Heb. i. 2. By the Sonſhip of Chriſt, we being united to him by faith, become ſons; and if ſons, then heirs. "O what manner of love is this, that "we ſhould be called the ſons of God!" 1 John iii. 1. That a poor beggar ſhould be made an heir, yea, an heir of God, and joint-heir with Chriſt! Yea, that very faith, which is the bond of union, and conſequently, the ground of all our communion with Chriſt, is the purchaſe of his blood alſo: 2 Pet. i. 1. "To "them that have obtained like precious faith with us, through "the righteouſneſs of God, and our Saviour Jeſus Chriſt. This moſt precious *grace* is the dear purchaſe of our Lord Jeſus Chriſt: yea, all that *peace, joy*, and *ſpiritual comfort*, which are ſweet fruits of faith, are with it purchaſed for us by this blood.

So ſpeaks the apoſtle in Rom. v. 1, 2, 3. "Being juſtified "by faith, we have peace with God, through our Lord Jeſus "Chriſt," *&c.* Moreover *the Spirit* himſelf, who is the author, fountain, and ſpring of all theſe graces and comforts, is procured for us by his death and reſurrection: Gal. iii. 13, 14. "Chriſt "hath redeemed us from the curſe of the law, being made a "Curſe for us; for it is written, curſed is every one that hang"eth on a tree: that the bleſſing of Abraham might come "upon the Gentiles through Jeſus Chriſt, that we might "receive the promiſe of the Spirit through faith." That Spirit that firſt ſanctified, and ſince hath ſo often ſealed, comforted, directed, reſolved, guided, and quickned your ſouls, had not come to perform any of theſe bleſſed offices upon your hearts, if Chriſt had not died.

3. *All eternal good things* are the purchaſe of his blood. Heaven, and all the glory thereof, is purchaſed for you that are believers, with this price. Hence that glory, whatever it be, is called "an inheritance incorruptible, undefiled, and that fadeth "not away, reſerved in heaven for you:" To the lively hope whereof you are begotten again, "by the reſurrection of Chriſt "from the dead," 1 Pet. i. 3, 4. Not only preſent mercies are purchaſed for us, but things to come alſo, as it is 1 Cor. iii. 22. Man is a prudent and proſpecting creature, and is not ſatisfied that it is well with him for the preſent, unleſs he have ſome aſſurance it ſhall be well with him for time to come. His mind is taken up about what ſhall be hereafter; and from the good or evil things to come, he raiſeth up to himſelf vaſt hopes or fears.

Therefore to compleat our happineſs, and fill up the uttermoſt capacity of our ſouls, all the good of eternity is put into the account and inventory of the ſaints eſtate and inheritance. This happineſs is ineffable; it is uſually diſtinguiſhed into

what is *essential*, and what is *accessory* to it. The *essentials* of it, as we in our embodied estate can conceive, is either the *objective*, *subjective* or *formal* happiness to be enjoyed in heaven.

The *objective* happiness is God himself, Psal. lxxiii. 25. "Whom have I in heaven but thee?" If it could be supposed (saith one) that God should withdraw from the saints in heaven, and say, Take heaven, and divide it among you; but as for me, I will withdraw from you; the saints would fall weeping in heaven, and say, Lord, take heaven, and give it to whom thou wilt; it is no heaven to us, except thou be there: Heaven would be very *Bokim* to the saints without God. In this, our glory in heaven consists, to be ever with the Lord, 1 Thess. iv. 17. God himself is the chief part of a saint's inheritance; in which sense, as some will understand, Rom. viii. 1. they are called *heirs of God*.

The *subjective* glory and happiness is the attemperation and suiting of the soul and body to God. This is begun in sanctification, and perfected in glorification. It consists in removing from both all that is indecent, and inconsistent with a state of such compleat glory and happiness, and in superinducing and cloathing it with all heavenly qualities.

The immunities of the body are its freedom from all natural infirmities; which as they come in, so they go out with sin. Thenceforth there shall be no diseases, deformities, pains, flaws, monstrosities; their good physician death hath cured all this; and their vile bodies shall be made like unto Christ's glorious body, Phil. iii. 21. and be made a spiritual body, 1 Cor. xv. 44. For *agility*, like the chariots of *Aminadab*; for *beauty*, as the top of *Lebanon*; for *incorruptibility*, as if they were *pure spirits*.

The *soul* also is discharged and freed from all darkness and ignorance of mind, being now able to discern all truths in God, that christal ocean of truth. The leaks of the memory stopt for ever; the roving of its fancy perfectly cured; the stubbornness and reluctancy of the will for ever subdued, and retained in due and full subjection to God. So that the saints in glory shall be free from all that now troubles them; they shall never sin more, nor be once tempted so to do, for no serpent hisses in that paradise; they shall never grieve or groan more, for God shall wipe away all tears from their eyes: They shall never be troubled more; for God will then recompense tribulation to their troublers, and to them that are troubled, rest; they shall never doubt more, for fruition excludes doubting.

The *formal* happineſs is the fulneſs of ſatisfaction reſulting from the bleſſed ſight and enjoyment of God, by a ſoul ſo attempered to him, Pſal. xvii. 15. "When I awake I ſhall be ſatisfied with thy likeneſs." This ſight of God, in glory, called the beatifical viſion, muſt needs yield ineffable ſatisfaction to the beholding ſoul, inaſmuch as it will be an *intuitive viſion*. The intellectual or mental eye, ſhall ſee God, 1 John iii. 2. The corporeal glorified eye ſhall ſee Chriſt, Job xix. 26, 27. What a raviſhing viſion will this be! and how much will it exceed all reports and apprehenſions we had here of it! Surely the one half was not told us. It will be a *tranſformative viſion*, it will change the beholder into its own image and likeneſs. "We ſhall be like him, for we ſhall ſee him as he is," 1 John iii. 2. As iron put into the fire, becomes all fiery; ſo the ſoul, by converſing with God, is changed into his very ſimilitude. It will be an *appropriative viſion*; "Whom I ſhall ſee for myſelf," Job xix. 26, 27. In heaven intereſt is clear and undoubted; fear is caſt out: no need of marks and ſigns there; for what a man ſees and enjoys, how can he doubt of? It will be a *raviſhing viſion*; theſe we have by faith are ſo, how much more thoſe in glory? How was Paul tranſported, when he was in a viſional way wrapt up into the third heaven, and heard the unutterable things, though he was not admitted into the bleſſed ſociety, but was with them, as the angels are in our aſſemblies, a ſtander-by, a looker on. If a ſpark do ſo inflame, what is it to lie down like a Phoenix in her bed of ſpices! Like a Salamander to live and move in the fire of love! It will alſo be an *eternal viſion*; *vacabimus et videbimus*, (as Auguſtin ſaid) we ſhall then be at leiſure for this imployment, and have no diverſions from it for ever. No evening is mentioned to the ſeventh day's ſabbath; no night in the new Jeruſalem. And therefore,

Laſtly, It will be *a fully ſatisfying viſion*: God will then be all in all, *Etiam ipſa curioſitas ſatietur*, "Curioſity itſelf will "be ſatisfied." The bleſſed ſoul will feel itſelf bleſſed, filled, ſatisfied in every part. Ah, what a happineſs is here! to look and love, to drink and ſing, and drink again at the fountain-head of the higheſt glory! And if at any time its eye be turned from a direct to a reflex ſight upon what it once was, how it was wrought on, how fitted for this glory, how wonderfully diſtinguiſhed by ſpecial grace from them that are howling in flames, whilſt himſelf is ſhouting aloud upon his bed of everlaſting reſt; all this will enhance the glory.

And ſo alſo will the *acceſſories* of this bleſſedneſs; *The place*

where God is enjoyed, the *empyrean heaven*, the city of God, whither Christ ascended, where the great assembly are met. Paradise and Canaan were but the types of it; more excelling and transcending the royal palaces of earthly princes, than they do a pigeon-hole. *The company* also with whom he is enjoyed, adds to the glory. A blissful society indeed! store of good neighbours in that city. There we shall have familiar converse with angels, whose appearances now are insupportable by poor mortals: There will be sweet and full closings also betwixt the saints; Luther and Zwinglius are there agreed. Here they could not fully close with one another, and no wonder, for they could not fully close with themselves. But there is perfect harmony and unity; all meeting and closing in God, as lines in the center. This is a blessed glimpse of your inheitance.

Thirdly, All this is purchased for believers: hence it is called, "the inheritance of the saints in light," Col. i. 12. "All is yours, "for ye are Christ's," that is the tenure, 1 Cor. iii. 23. So Rom. viii 30. "Whom he did predestinate, them he also called; "and whom he called, them he also justified; and whom he ju- "stified, them he also glorified." Only those that are sons, are heirs, Rom. viii. 17. The unrighteous shall not inherit, 1 Cor. vi. 9. "It is the Father's good pleasure to give the kingdom to "the little flock," Luke xii. 32.

Inference 1. Hath Christ not only redeemed you from wrath, but purchased such an eternal inheritance also by the overplus of his merit for you? *O how well content should believers then be with their lot of providence in this life, be it what it will!* Content did I say? I speak too low; overcome, ravished, filled with praises and thanksgivings; how low, how poor, how afflicted soever for the present they are. O let not such things as grumbling, repining, fretting at providence be found, or once named among the expectants of this inheritance! Suppose you had taken a beggar from your door, and adopted him to be your son, and made him heir of a large inheritance, and after this he should contest and quarrel with you for a trifle; could you bear it? How to work the spirit of a saint into contentment with a low condition here, I have laid down several rules in another discourse *, to which, for the present I refer the reader.

Inference 2. *With what weaned affections should the people of God walk up and down this world, content to live, and willing to die?* For things present are theirs if they live, and

* A Saint indeed.

things to come are theirs if they die. Paul expreſſes himſelf in a frame of holy indifferency, Phil. i. 23. "Which to chuſe I "know not." Many of them that are now in fruition of their inheritance above, had *vitam in patientia, mortem in deſiderio*, "Life in patience, and death in deſire," while they tabernacled with us. "O (cried one) what would I give to have a bed "made to my wearied ſoul in Chriſt's boſom?——I cannot tell "you what ſweet pain and delightful torments are in his love; "I often challenge time for holding us aſunder; I proteſt to "you, I have no reſt till I be over head and ears in love's ocean. "If Chriſt's love (that fountain of delights) were laid open to "me as I would wiſh, O how overcome would this my ſoul be! "I half call his abſence cruel; and the maſk and vail on his face "a cruel covering, that hideth ſuch a fair, fair face from a ſick "ſoul. I dare not challenge himſelf, but his abſence is a moun"tain of iron upon my heavy heart. O when ſhall we meet! "How long is the dawning of the marriage-day! O ſweet Lord "Jeſus, take wide ſteps! O my Lord, come over mountains "at one ſtride! O my beloved, flee like a roe, or young hart "upon the mountains of ſeparation! O if he would fold the "heavens together like an old cloak, and ſhovel time and days "out of the way, and make ready in haſte the Lamb's wife for "her huſband! Since he looked upon me, my heart is not "mine own."

Who can be blamed for deſiring to ſee that fair inheritance which is purchaſed for him! But, truly, ſhould God hold up the ſoul by the power of faith, from day to day, to ſuch ſights as theſe, who would be content to live a day more on earth! How ſhould we be ready to pull down the priſon walls, and not have patience to wait till God open the door! As the Heathen ſaid,

Vitturoſque dii celant, ut vivere durent.

And truly the wiſdom of God is in this ſpecially remarkable, in giving the new creature ſuch an admirable craſis, and even temper, as that ſcripture, 2 Theſſ. iii. 5. expreſſes, "The Lord "direct your hearts into the love of God and patient waiting for "Chriſt." Love inflames with deſire, patience allays that fervor. So that fervent deſires (as one happily expreſſes it) are alloyed with meek ſubmiſſion; mighty love with ſtrong patience. And had not God twiſted together theſe two principles in the

Christian's constitution, he had framed a creature to be a torment to itself, to live upon a very rack.

Inference 3. *Hence we infer the impossibility of their salvation that know not Christ, nor have interest in his blood.* Neither Heathens, nor merely nominal Christians, can inherit heaven. I know some are very indulgent to the Heathen, and many formal Christians are but too much so to themselves: but union by faith with Jesus Christ, is the only way revealed in scripture, by which we hope to come to the heavenly inheritance. I know it seems hard, that such brave men, as some of the Heathens were, should be damned: but the scripture knows no other way to glory, but Christ put on, and applied by faith. And it is the common suffrage of modern sound divines, that no man, by the sole conduct of nature, without the knowledge of Christ, can be saved. There is but one way to glory for all the world; John xiv. 6. "No man cometh to the Father but by me." Gal. iii. 14. "The blessing of Abraham comes upon the Gentiles "through faith." Scripture asserts the impossibility of being or doing any thing that is truly evangelically good, out of Christ; John xv. 5. "Without me ye can do nothing." And Heb. xi. 6. "Without faith it is impossible to please God."

Scripture every where connects and chains salvation with vocation, Rom. viii. 30. and vocation with the gospel, Rom. x. 14. To those that plead for the salvation of Heathens, and profane Christians, we may apply that tart rebuke of Bernard, that while some labour to make Plato a Christian, he feared they therein did prove themselves to be Heathens.

Inference 4. *How greatly are we all concerned to clear up our title to the heavenly inheritance!* It is horrible to see how industrious many are for an inheritance on earth, and how careless for heaven. By which we may plainly see how vilely the noble soul is depressed by sin, and sunk down into flesh, minding only the concernments of the flesh. Hear me, ye that labour for the world, as if heaven were in it; what will ye do when at death you shall look back over your shoulder, and see what you have spent your time and strength for, shrinking and vanishing away from you? When you shall look forward, and see vast eternity opening its mouth to swallow you up; O then what would you give for a well-grounded assurance of an eternal inheritance!

O, therefore, if you have any concernment for your poor souls; if it be not indifferent to you what becomes of them, whether they be saved, or whether they be damned, "give all "diligence to make your calling and election sure," 2 Pet. i. 10.

" Work out your own salvation with fear and trembling; for it " is God that worketh in you both to will and to do of his own " good pleasure," Phil. ii. 12. Remember it is *salvation* you work for, and that's no trifle. Remember it is *your own salvation*, and not another's. It is for thy own poor soul that thou art striving; and what hast thou more?

Remember, now God offers you his helping hand; now the Spirit waits upon you in the means, but of the continuance thereof, you have no assurance; for it is of *his own good pleasure*, and not at yours. To your work, souls, to your work. Ah, strive as men that know what an inheritance in heaven is worth.

And, as for you that have solid evidence that it is yours; O, that with hands and eyes lifted up to heaven, you would adore that free grace, that hath entitled a child of wrath to a heavenly inheritance! Walk as becomes heirs of God, and joint-heirs with Christ. Be often looking heaven-ward when wants pinch here. O look to that fair estate you have reserved in heaven for you, and say, I am hastening home; and when I come thither, all my wants shall be supplied. Consider what it cost Christ to purchase it for thee; and with a deep sense of what he hath laid out for thee, let thy soul say,

Blessed be God for Jesus Christ.

SERMON XVI.

Opens the Kingly Office of Christ, as executed spiritually upon the Souls of the Redeemed.

2 Cor. x. 5. *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

WE now come to the *Regal office*, by which our glorious Mediator executes and dischargeth the undertaken design of our redemption. Had he not, as our prophet, opened the way of life and salvation to the children of men, they could never have known it; and if they had clearly known it, except, as their Priest, he had offered up himself, to impetrate and obtain redemption for them, they could not have been redeemed virtually by his blood; and if they had been so redeemed, yet had he not lived in the capacity of a king, to apply this purchase of his

blood to them, they could have had no actual personal benefit by his death: for what he revealed as a Prophet, he purchased as a Priest; and what he so revealed and purchased as Prophet and Priest, he applies as a King: first subduing the souls of his elect to his spiritual government; then ruling them as his subjects, and ordering all things in the kingdom of Providence for their good. So that Christ hath a twofold kingdom, the one *spiritual* and *internal*, by which he subdues and rules the hearts of his people; the other *providential* and *external*, whereby he guides, rules, and orders all things in the world, in a blessed subordination to their external salvation. I am to speak from this text of his spiritual and internal kingdom.

These words are considered two ways, either *relatively* or *absolutely*. Considered relatively, they are a vindication of the apostle from the unjust censures of the Corinthians, who, very unworthily, interpreted his gentleness, condescension, and winning affability, to be no better than a fawning upon them for self-ends; and the authority he exercised, no better than pride and imperiousness. But hereby he lets them know, that as Christ needs not, so he never used such carnal artifices: *The weapons of our warfare* (saith he) *are not carnal, but mighty, through God*, &c.

Absolutely considered, they hold forth the efficacy of the gospel, in the plainness and simplicity of it, for the subduing of rebellious sinners to Christ: and in them we have these three things to consider.

1. The *oppositions* made by sinners against the assaults of the gospel, *viz. imaginations*, or reasonings, as the word λογισμους, may be fitly rendered. He means the subtilities, slights, excuses, subterfuges, and arguings of fleshly-minded men; in which they fortify and entrench themselves against the convictions of the word *: yea, and there are not only such carnal reasonings, but many proud, high conceits with which poor creatures swell, and scorn to submit to the abasing, humble, self-denying way of the gospel. These are the fortifications erected against Christ by the carnal mind.

2. We have here the *conquest* which the gospel obtains over sinners, thus fortified against it: it casts down and overthrows, and takes in these strong holds. Thus Christ spoils Satan of his

* He makes use of the word *strong hold*, by an elegant metaphor, to express every thing in which the enemies of the gospel trust, fortify and exalt themselves against the truth of the heavenly word; such as carnal wisdom, learning, and eloquence. *Glass.*

armour in which he truſted, by ſhewing the ſinner that all this can be no defence to his ſoul againſt the wrath of God. But that's not all: in the next place,

3. You have here the *improvement of the victory.* Chriſt doth not only lead away theſe enemies ſpoiled, but brings them into obedience to himſelf, *i. e.* makes them, after converſion, ſubjects of his own kingdom, obedient, uſeful, and ſerviceable to himſelf; and ſo is more than a conqueror. They do not only lay down their arms, and fight no more againſt Chriſt with them; but repair to his camp, and fight for Chriſt, with thoſe reaſons of theirs that were before employed againſt him: as it is ſaid of Jerom, Origen, and Tertullian, that they came into Canaan, laden with Egyptian gold; that is, they came into the church full of excellent learning and abilities, with which they eminently ſerved Jeſus Chriſt. "† O bleſſed victory, where the conquer-"or, and conquered, both triumph together!" And thus enemies and rebels are ſubdued, and made ſubjects of the ſpiritual kingdom of Chriſt. Hence the doctrinal note is,

Doct. *That Jeſus Chriſt exerciſes a Kingly power over the ſouls of all whom the goſpel ſubdues to his obedience.*

No ſooner were the Coloſſians delivered out of the power of darkneſs, but they were immediately tranſlated into the kingdom of Chriſt, the dear Son, Col. i. 13.

This kingdom of Chriſt, which is our preſent ſubject, is the internal ſpiritual kingdom, which is ſaid to be within the ſaints, Luke xvii. 20, 21. "The kingdom of God is within you." Chriſt ſits as an enthroned king in the hearts, conſciences, and affections of his willing people, Pſal. cx. 3. And his kingdom conſiſts in "righteouſneſs, peace, and joy in the Holy Ghoſt," Rom. xiv. 17. and it is properly monarchical, as appears in the margin ‡.

In the proſecution of this point, I will ſpeak doctrinally to theſe three heads.

Firſt, How Chriſt obtains the throne in the hearts of men.

† *O beata victoria, ubi victi cum victoribus ſimul triumphant!* Meyer in loc.

‡ This internal government is monarchical, and it muſt be ſo; for the right of governing mens conſciences belongs to none but him, who is both wiſe and moſt powerful; neither hath Chriſt in this government any vice-gerent, to whom his power and authority is committed.

Secondly, How he rules in it, and by what acts he exerciſes his kingly authority.

Thirdly, What are the privileges of thoſe ſouls over whom Chriſt reigns. And then apply it.

Firſt, We will open the way and manner in which Chriſt obtains a throne in the hearts of men, and that is by *conqueſt* §: for tho' the ſouls of the elect are his by donation, and right of redemption; the Father gave them to him, and he died for them; yet Satan hath the firſt poſſeſſion: and ſo it fares with Chriſt, as it did with Abraham, to whom God gave the land of Canaan by promiſe and covenant; but the Canaanites Perizites, and ſons of Anak, had the actual poſſeſſion of it, and Abraham's poſterity muſt fight for it, and win it by inches, before they enjoy it. The houſe is conveyed to Chriſt by him that built it, but the ſtrong man armed keeps the poſſeſſion of it, till a ſtronger than he comes and ejects him, Luke xi. 20, 21, 22. Chriſt muſt fight his way into the ſoul, though he have a right to enter, as into his dearly purchaſed poſſeſſion. And ſo he doth; for when the time of recovering them is come, he ſends forth his armies to ſubdue them; as it is Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." The † Hebrew may as fitly be rendered, and ſo is by ſome, "in the "day of thine armies;" when the Lord Jeſus ſent forth his armies of prophets, apoſtles, evangeliſts, paſtors, teachers, under the conduct of his Spirit, armed with that two-edged ſword, the word of God, which is ſharp and powerful, Heb. iv. 12. But that's not all: he cauſes armies of convictions, and ſpiritual troubles, to begirt and ſtraiten them on every ſide, ſo that they know not what to do. Theſe convictions, like a ſhower of arrows, ſtrike, point-blank, into their conſciences; Acts ii. 37. "When they heard this, they were pricked to the heart, and "ſaid, Men and brethren, what ſhall we do?" Chriſt's arrows are ſharp in the hearts of his enemies, whereby the people fall under him, Pſal. xlv. 5, 6. By theſe convictions he batters down all their looſe vain hopes, and levels them with the earth.

§ For unlimited power, even in the way of vicegerency, can be competent to no man: there is alſo a certain kind of union which excludes all vicegerency; ſuch as that of Father and Son, huſband and wife: for certainly here ſubſtitution cannot take place. *Maccov. loc. Com. p.* 641.

† חֵילְךָ בְיוֹם, *In die exercitus tui.* To wit, When having ſent forth thy apoſtles and other teachers of the church, thou wilt, by the ſound of thy goſpel, gather together and conſtitute to thyſelf a kingdom. *Mollier on this place.*

Now all their weak pleas and defences, from the general mercy of God, the example of others, &c. prove but as paper-walls to them. These shake their hearts, even to the very foundation, and overturn every high thought there, that exalts itself against the Lord. This day, in which Christ sits down before the soul, and summons it by such messengers as these, is a day of distress within; yea, such a day of trouble, that none is like it. But though it be so, yet Satan hath so deeply entrenched himself in the mind and will, that the soul yields not at the first summons, till its provisions within are spent, and all its towers of pride, and walls of vain confidence, be undermined by the gospel, and shaken down about its ears: and then the soul desires a parley with Christ. O, now it would be glad of terms, any terms, if it may but save its life: let all go as a prey to the conqueror. Now it sends many such messengers as these to Christ, who is come now to the very gates of the soul; mercy, Lord, mercy; O were I but assured thou wouldest receive, spare, and pardon me, I would open to thee the next moment! Thus the soul is "shut up to the faith of Christ," as it is, Gal. iii. 23., and reduced now to the greatest strait and loss imaginable; and now the merciful King, whose only design is to conquer the hearts, hangs forth the white flag of mercy before the soul, giving it hopes it shall be spared, pitied, and pardoned, though so long in rebellion against him, if yet it will yield itself to Christ. Many staggerings, hesitations, irresolutions, doubts, fears, scruples, half-resolves, reasonings for and against, there are at the counsel-table of man's own heart, at this time. Sometimes there is no hope; Christ will slay me, if I go forth to him, and then it trembles. But then, who ever found him so that tried him? Other souls have yielded, and found mercy beyond all their expectations. O, but I have been a desperate enemy against him. Admit it, yet thou hast the word of a King for it; "Let the wicked forsake his way, and the unrighteous "man his thoughts; and let him turn to the Lord, and he "will have mercy on him; and to our God, for he will abun-"dantly pardon him," Isa. lv. 7.

But the time of mercy is past, I have stood out too long: yet, if it were so, how is it that Christ had not made short work, and cut me off? set fire, hell fire to my soul, and withdrawn the siege? Still he waiteth that he may be gracious, and is exalted that he may have compassion. A thousand such debates there are, till, at last, the soul considering, if it abide in rebellion, it must needs perish; if it go forth to Christ, it can but perish;

and being somewhat encouraged by the messages of grace sent into the soul, at this time, such as in Heb. vii. 25. "Wherefore "he is able to save to the utmost, all that come unto God by "him;" and, John vi. 37., "He that cometh to me, I will in "nowise cast out:" and in Matth. xi. 28., "Come unto me "ye that are weary, and heavy laden, and I will give you rest." It is, at last, resolved to open to Christ; and saith, "Stand "open ye everlasting gates, and be ye opened ye everlasting "doors, and the King of glory shall come in." Now, the will spontaneously opens to Christ; that royal fort submits and yields; all the affections open to him: The will brings Christ the keys of all the rooms in the soul. Concerning the triumphant entrance of Christ into the soul, we may say, as the Psalmist rhetorically speaks concerning the triumphant entrance of Israel into Canaan, Psal. cxiv. 5, 6. "The mountains skipped like "rams, and the little hills like lambs; what ailed thee, O thou "sea, that thou fleddest? thou Jordan, that thou wast driven "back?" So here, in a like rhetorical triumph, we may say, the mountains and hills, skipped like rams, and the fixed and obstinate will starts from its own basis and centre: the rocky heart rends in twain. A poor soul comes to the word, full of ignorance, pride, self-love, desperate hardness, and fixed resolutions to go on in its way: and, by an hour's discourse, the tide turns, Jordan is driven back: What aileth thee, thou stout will, that thou surrendereſt to Christ! thou hard heart, that thou relenteſt, and the waters gush out? And thus the soul is won to Christ: he writes down his terms, and the soul willingly subscribes them. Thus it comes in to Christ by free and hearty submission, desiring nothing more than to come under the government of Christ, for the time to come.

Secondly, Let us see how Christ rules in the souls of such as submit to him. And there are six things in which he exerts his kingly authority over them.

1. *He imposes a new law upon them, and enjoins them to be severe and punctal in their obedience to it* ‡. The soul was a Bellialite before, and could endure no restraint; its lusts gave it law: "We ourselves were sometimes foolish, disobedient, serving "divers lusts and pleasures," Tit. iii. 3. Whatever the flesh

‡ It is proper to Christ, who rules absolutely and monarchically over the souls and consciences of men, to bind them by his own authority. None but Christ can do it, 1. Because this authority of Christ is infinite. 2. Because it is the authority of a husband which cannot be communicated to any other, 1 Cor. ix. 21, 22.

craved, and the ſenſual appetite whined after, it muſt have, coſt what it would: if damnation were the price of it, it would have it, provided it ſhould not be preſent pay. Now, it muſt not be any longer ανομος Θεου, αλλ' ἐννομος του Χριστου, without law to God; but under law to Chriſt. Thoſe are the articles of peace which the ſoul willingly ſubſcribes in the day of its admiſſion to mercy, Mat. xi. 29. "Take my yoke upon you, and learn of me." This "law of the ſpirit of life which is in Chriſt Jeſus makes them "free from the law of ſin and death," Rom. viii. 2. Here is much ſtrictneſs, but no bondage; for the law is not only written in Chriſt's ſtatute-book, the bible, but copied out by his ſpirit upon the hearts of his ſubjects, in correſpondent principles: which makes obedience a pleaſure, and ſelf-denial eaſy. Chriſt's yoke is lined with love, ſo that it never galls the necks of his people: 1 John v. 3. "His commandments are not grievous." The ſoul that comes under Chriſt's government, muſt receive law from Chriſt; and under law every thought of the heart muſt come.

2. *He rebukes and chaſtiſes ſouls for the violations and tranſgreſſions of his law.* That is another act of Chriſt's regal authority; "whom he loves he rebukes and chaſtens," Heb. xii. 6, 7. Theſe chaſtiſements of Chriſt are either by the rod of *providence* upon their *bodies*, and outward comforts, or upon their *ſpirits* and inward comforts. Sometimes his rebukes are ſmart upon the outward man, 1 Cor. xi. 30. "For this cauſe, many among you are weakly and ſick, and many ſleep." They had not that due regard to his body that became them, and he will make their bodies to ſmart for it. And he had rather their fleſh ſhould ſmart, than their ſouls ſhould periſh. Sometimes he ſpares their outward, and afflicts their inner man, which is a much ſmarter rod. He withdraws peace, and takes away joy from the ſpirits of his people. The hidings of his face are ſore rebukes. However, all is for emendation, not for deſtruction. And it is not the leaſt privilege of Chriſt's ſubjects to have a ſeaſonable and ſanctified rod to reduce them from the ways of ſin: Pſal. xxiii. 3. "Thy rod and thy ſtaff, they comfort me." Others are ſuffered to go on ſtubbornly in the way of their own hearts; Chriſt will not ſpend a rod upon them for their good, will not call them to account for any of their tranſgreſſions, but will reckon with them for all together in hell.

3. *Another regal act of Chriſt, is the reſtraining and keeping back his ſervants from iniquity, and withholding them from thoſe courſes which their own hearts would incline, and lead them*

to: for, even in them, there is a ſpirit bent to backſliding, but the Lord in tenderneſs over them, keeps back their ſouls from iniquity, and that when they are upon the very brink of ſin: "My feet were almoſt gone, my ſteps were well nigh ſlipt," Pſal. lxxiii. 2. Then doth the Lord prevent ſin, by removing the occaſion providentially, or by helping them to reſiſt the temptation, graciouſly aſſiſting their ſpirits in the trial, ſo that no temptation ſhall befal them, but a way of eſcape ſhall be opened, that they may be able to bear it, 1 Cor. x. 13. And thus his people have frequent occaſions to bleſs his name for his preventing goodneſs, when they are almoſt in the midſt of all evil. And this I take to be the meaning of Gal. v. 16. "This, I ſay "then, walk in the Spirit, and ye ſhall not fulfil the luſts of the "fleſh;" tempted by them, you may be, but fulfil them ye ſhall not: my ſpirit ſhall cauſe the temptation to die, and wither away in the womb, in the embrio of it, ſo that it ſhall not come to a full birth.

4. *He protects them in his ways* *, *and ſuffers them not to relapſe from him into a ſtate of ſin, and bondage to Satan any more.* Indeed, Satan is reſtleſs in his endeavours to reduce them again to his obedience; he never leaves tempting and ſoliciting for their return: and where he finds a falſe profeſſor he prevails; but Chriſt keeps his, that they depart not again. John xvii. 12. "All that thou haſt given me I have kept, and none of "them is loſt, but the ſon of perdition." They are "kept "by the mighty power of God, through faith to ſalvation," 1 Pet. i. 5. Kept, as in a garriſon, according to the importance of that word. None more ſolicited, none more ſafe than the people of God. They are "preſerved in Chriſt Jeſus," Jude i. It is not their own grace that ſecures them, but Chriſt's care, and continual watchfulneſs. "† Our own graces left to themſelves would quickly prove but weights ſinking us to our "own ruin," as one ſpeaks. This is his covenant with them, Jer. xxxii. 4. "I will put my fear in their hearts, that they "ſhall not depart from me." Thus, as a king he preſerves them.

5. *As a king he rewards their obedience, and encourages their ſincere ſervice.* Though all they do for Chriſt be duty, yet he

* Chriſt and all his little ones, under his two wings, and in the compaſs or circle of his arms, are ſo ſure, that caſt him and them in the ground of the ſea, he ſhall come up again, and not loſe one. An odd one cannot, nor ſhall not be luſt in the telling.

† *Perfectiones ſibi relictae, ſunt pondera ad ruinam.* Gerſ.

hath united their comfort with their duty; "this I had, becauſe "I kept thy precepts," Pſal. cxix. 56. They are engaged to take this encouragement with them to every duty, that he whom they ſeek, "is a bountiful rewarder of ſuch as diligently ſeek "him," Heb. xi. 6. O what a good maſter do the ſaints ſerve! Hear how a king expoſtulates with his ſubjects, Jer. ii. 31. "Have I been a barren wilderneſs, or a land of darkneſs to "you?" *q. d.* Have I been ſuch a hard maſter to you? have you any reaſon to complain of my ſervice? To whomſoever I have been ſtrait-handed, ſurely I have not been ſo to you. You have not found the ways or wages of ſin like mine.

6. ‡ *He pacifies all inward troubles, and commands peace when their ſpirits are tumultuous.* This "peace of God rules in their "hearts," Col. iii. 15, it doth βραβευειν act the part of an umpire, in appeaſing ſtrife within. When the tumultuous affections are up, and in a hurry; when anger, hatred, and revenge begin to riſe in the ſoul, this huſhes and ſtills all. "I will "hearken (ſaith the church) what God the Lord will ſpeak, "for he will ſpeak peace to his people, and to his ſaints," Pſal. lxxv. 8. He that ſaith to the raging ſea, be ſtill, and it obeys him; he can only pacify the diſquieted ſpirit. They ſay of frogs, that if they be croaking never ſo much in the night, bring but a light among them, and they are all quiet: ſuch a light is the peace of God among our diſordered affections. Theſe are Chriſt's regal acts. And he puts them forth upon the ſouls of his people, powerfully, ſweetly, ſuitably.

(1.) Powerfully: whether he reſtrains from ſin, or impels to duty, he doth it with a ſoul-determining efficacy: for "his king-"dom is not in word, but in power," 1 Cor. iv. 20. And thoſe whom his Spirit leads, go bound in the ſpirit, to the fulfilling and diſcharge of their duties, Acts xx. 22. And yet,

(2.) He rules not by compulſion, but *moſt ſweetly*. His law is a law of love, written upon their hearts. The church is the Lamb's wife, Rev. xix. 7. "A bruiſed reed he ſhall not break, "and ſmoaking flax he ſhall not quench," Iſa. xlii. 2, 3. "I "beſeech you by the meekneſs and gentleneſs of Chriſt," ſaith the apoſtle, 2 Cor. x. 1. For he delighteth in *free*, not in *forced* obedience. He rules *Children*, not *ſlaves*; and ſo his *kingly*

‡ It acts the part of an umpire or judge among the other affections, for this is the meaning of the word βραβευειν; when therefore, theſe tumultuous paſſions, anger, hatred and revenge riſe in our hearts, this peace of God ought to do its office, *i. e.* put an end to theſe tumults like the judge in ancient games. *Daven. in Col.*

power is mixed with *fatherly love*. His yoke is not made of *iron*, but *gold*.

(3.) He rules them suitably to their natures, in a rational way; Hos. xi. 4. "I drew them with the cords of a man, with "bands of love;" *i. e.* in a way proper to convince their reason, and work upon their ingenuity. And thus his internal kingdom is administred by his Spirit, who is his *prorex*, or vicegerent in our hearts.

Thirdly, And lastly, we will open the privileges pertaining to all the subjects of this spiritual kingdom. And they are such as follow.

1. *Those souls, over whom Christ reigns, are certainly and fully set free from the curse of the law.* "If the Son makes you "free then are you free indeed," John viii. 36. I say not, they are free from the law as a rule of life; such a freedom were no privilege to them at all: but free from the rigorous exactions, and terrible maledictions of it; to hear our liberty proclaimed from this bondage, is the joyful sound indeed, the blessedest voice that ever our ears heard. And this all that are in Christ shall hear; "If we be led by the Spirit, we are not under the "law," Gal. v. 18. "Blessed are the people that hear this joy-"ful sound," Psal. lxxxix. 15.

2. Another privilege of Christ's subjects, is, *freedom from the dominion of sin.* Rom. vi. 14. "Sin shall not reign over "them; for they are not under the law, but under grace." One heaven cannot bear two suns; nor one soul two kings: when Christ takes the throne, sin quits it. It is true, the being of sin is there still; its defiling and troubling power remains still; but its dominion is abolished. O joyful tidings! O welcome day!

3. Another privilege of Christ's subjects, is, *protection in all the troubles and dangers to which their souls or bodies are exposed.* "This man shall be the peace, when the Assyrian shall come "into our land, and when he shall tread in our palaces," Mic. v. 5. Kings owe protection to their subjects: none so able, so faithful in that work as Christ; all "thou gavest me, I have "kept, and none is lost," John xvii. 12.

4. Another privilege of Christ's subjects, is, *a merciful and tender-bearing of their burdens and infirmities.* They have a meek and patient king; "Tell the daughter of Sion, thy king "cometh meek and lowly;" Mat. xxi. 5. Mat. xi. 29. "Take "my yoke, and learn of me, for I am meek and lowly." The meek Moses could not bear the provocations of the people, Numb. xi. 12. but Christ bears them all: "He carries the

"lambs in his arms, and gently leads them that be with young," Isa. xlii. 11. He is one that can have compassion upon the ignorant, and them that are out of the way.

5. Again, *Sweet peace, and tranquility of soul, is the privilege of the subjects of this kingdom:* for this kingdom "consisteth in "peace, and joy in the Holy Ghost," Rom. xiv. 17. And till souls come under his sceptre, they shall never find peace: "come "unto me, ye that are weary, I will give you rest." Yet do not mistake, I say not, they have all actual peace, at all times: no, they often break that peace by sin; but they have the root of peace, the ground-work and cause of peace. If they have not peace, yet they have that which is convertible into peace at any time. They also are in a state of peace, Rom. v. 11. "Being justified by faith, we have peace with God." This is a feast every day, a mercy which they only can duly value, that are in the depths of trouble for sin.

6. And lastly, *everlasting salvation is the privilege of all over whom Christ reigns.* Prince and Saviour are joined together, Acts v. 31. He that can say, "thou shalt guide me with thy "counsels," may add what follows, "and afterwards bring me "to glory," Psal. lxxiii. 24. Indeed, the kingdom of grace doth but breed up children for the kingdom of glory. And to speak as the thing is, it is the kingdom of heaven here begun. The difference betwixt them is not *specifical*, but only *gradual*: and therefore this, as well as that, bears the name of the kingdom of heaven. The king is the same, and the subjects the same. The subjects of this are shortly to be translated to that kingdom. Thus I have named, and indeed but named, some few of those inestimable privileges of Christ's subjects. We next apply it.

Inference 1. *How great is their sin and misery who continue in bondage to sin and Satan, and refuse the government of Christ!* Who had rather sit under the shadow of that bramble, than under the sweet and powerful government of Christ. Satan writes his laws in the blood of his subjects, grinds them with cruel oppression, wears them out with bondage to divers lusts, and rewards their service with everlasting misery. And yet how few are weary of it, and willing to come over to Christ! "Behold," saith one of Christ's heralds ‖, "Christ is in the "field, sent of God to recover his right and your liberty. His "royal standard is pitched in the gospel, and proclamation made, "that if any poor sinners, weary of the Devil's government,

‖ Gurnall's Christian armour, p. 218.

" and laden with the miſerable chains of his ſpiritual bondage, " (ſo as theſe irons of his ſins enter into his very ſoul, to af- " flict it with the ſenſe of them) ſhall thus come and repair to " Chriſt, he ſhall have protection from God's juſtice, the Devil's " wrath, and ſin's dominion; in a word, he ſhall have reſt, " and that glorious, Iſa. xi. 10."

And yet how few ſtir a foot towards Chriſt, but are willing to have their ears bored, and be perpetual ſlaves to that cruel tyrant? O when will ſinners be weary of their bondage, and ſigh after deliverance! If any ſuch poor ſoul ſhall read theſe lines, let them know, and I do proclaim it in the the name of my royal maſter, and give him the word of a king for it, he ſhall not be rejected by Chriſt, John vi. 37. Come, poor ſinners, come, the Lord Jeſus is a merciful king, and never did, nor will hang up that poor penitent, that puts the rope about his own neck, and ſubmits to mercy.

Inference 2. *How much doth it concern us to enquire and know whoſe government we are under, and who is king over our ſouls; whether Chriſt or Satan be in the throne, and ſways the ſceptre over our ſouls?*

Reader, the work I would now engage thy ſoul in, is the ſame that Jeſus Chriſt will throughly and effectually do in the great day. Then will he gather out of his kingdom every thing that offends, ſeparate the tares and wheat, divide the whole world into two ranks or grand diviſions, how many diviſions and ſubdiviſions ſoever there be in it now. It nearly concerns thee therefore to know who is Lord and King in thy ſoul. To help thee in this great work, make uſe of the following hints; for I cannot fully proſecute theſe things as I would.

1. * " To whom do you yield your obedience? His ſubjects " and ſervants ye are to whom ye obey," Rom. vi. 16. It is but a mockery to give Chriſt the empty titles of Lord and King, whilſt ye give your real ſervice to ſin and Satan. What is this but like the Jews, to bow the knee to him, and ſay, Hail maſter, and crucify him? " Then are ye his diſciples, if ye do " whatſoever he commands you," John xv. 14. He that is Chriſt's ſervant in *jeſt*, ſhall be damned in *earneſt*. Chriſt doth not compliment with you; his pardons, promiſes, and ſalva-

* O how many of us would have Chriſt divided into halves, that we might take the half of him only; his office, Jeſus, and ſalvation? But *Lord* is a cumberſome word, and to obey, and work out our own ſalvation, and perfect holineſs, is the cumberſome and ſtormy north ſide of Chriſt, and that we eſchew and ſhift off.

tions are real; O let your obedience be ſo too! Let it be ſincere and univerſal obedience; this will evidence your unfeigned ſubjection to Chriſt. Do not dare to enterprize any thing, till you know Chriſt's pleaſure and will, Rom. xii. 2. Enquire of Chriſt, as David did of the Lord, 1 Sam. xxiii. 9, 10, 11. Lord, may I do this or that? or ſhall I forbear? I beſeech thee tell thy ſervant.

2. *Have you the power of godlineſs, or a form of it only?* There be many that do but trifle in religion, and play about the ſkirts and borders of it; ſpending their time about jejune and barren controverſies: but as to the power of religion, and life of godlineſs, which conſiſt in communion with God in duties and ordinances, which promote holineſs, and mortify their luſts, they concern not themſelves about theſe things. But ſurely "the kingdom of God is not in word, but in power," 1 Cor. iv. 20. It is not meat and drink (that is, dry diſputes about meats and drinks) "but righteouſneſs, and peace, and joy in the "Holy Ghoſt; for he that in theſe things ſerveth Chriſt, is ac-"ceptable to God, and approved of men," Rom. xiv. 17, 18. O I am afraid when the great hoſt of profeſſors ſhall be tried by theſe rules, they will ſhrink up into a little handful, as Gideon's hoſt did.

3. *Have ye the ſpecial ſaving knowledge of Chriſt?* All his ſubjects are tranſlated out of the kingdom of darkneſs, Col. i. 13. The devil, that ruleth over you in the days of your ignorance, is called *the ruler of the darkneſs of this world*: His ſubjects are all blind, elſe he could never rule them: As ſoon as their eyes be opened, they run out of his kingdom, and there is no retaining them in ſubjection to him any longer. O enquire then, whether you are brought out of darkneſs into this marvellous light! do you ſee your condition, how ſad, miſerable, wretched it is by nature? do you ſee your remedy, as it lies only in Chriſt, and his precious blood? Do you ſee the true way of obtaining intereſt in that blood by faith? doth this knowledge run into practice, and put you upon lamenting heartily your miſery by ſin? thirſting vehemently after Chriſt and his righteouſneſs? ſtriving continually for a heart to believe and cloſe with Chriſt? This will evidence you indeed to be tranſlated out of the kingdom of darkneſs into the kingdom of Chriſt.

4. *With whom do you delightfully aſſociate yourſelves? Who are your choſen companions?* you may ſee to whom you belong by the company you join yourſelves to. What do the ſubjects of Chriſt among the ſlaves of Satan? If the ſubjects

of one kingdom be in another king's dominion, they love to be together with their own countrymen, rather than the natives of the place; so do the servants of Christ. They are a company of themselves, as it is said, Acts iv. 23. "They went to "their own company." I know the subjects of both kingdoms are here mingled, and we cannot avoid the company of sinners except we go out of the world, 1 Cor. v. 10. but yet all your delights should be in the saints and in the excellent of the earth, Psal. xvi. 3.

5. *Do ye live holy and righteous lives?* If not, you may claim interest in Christ as your king, but he will never allow your claim. "The sceptre of his kingdom is a sceptre of righteousness," Psal. xlv. 6. If ye oppress, go beyond, and cheat your brethren, and yet call yourselves Christ's subjects, what greater reproach can ye study to cast upon him? What! is Christ the king of cheats? Doth he patronize such things as these? No, no, pull off your vizards, and fall into your own places; you belong to another prince, and not to Christ.

Inf. 3. Doth Christ exercise such a kingly power over the souls of all them that are subdued by the gospel to him? *O then let all that are under Christ's government walk as the subjects of such a King* †. Imitate your king; the examples of kings are very influential upon their subjects. Your king hath commanded you not only to take his yoke upon you, but also to learn of him, Mat. xi. 29. Yea, and "if any man say that he is Christ's, "let him walk even as Christ walked," 1 John. ii. 6. Your King is meek and patient, Isa. liii. 7. as a lamb for meekness: shall his subjects be lions for fierceness? Your King was humble and lowly; Mat. xxi. 5. "Behold thy King cometh meek "and lowly:" Will you be proud and lofty? Doth this become the kingdom of Christ? Your King was a self-denying King; he could deny his outward comforts, ease, honour, life, to serve his Father's design, and accomplish your salvation, 2 Cor. viii. 9. Phil. ii. 1, 2, 3, 4, 5, 6, 7, 8. Shall his servants be self-ended, and self-seeking persons, that will expose his honour, and hazard their own souls for the trifles of time? God forbid. Your King was painful, laborious, and diligent in fulfilling his work, John ix. 3. Let not his servants be lazy and slothful. O imitate your King, follow the pattern of your king: this will give you comfort now, and boldness in the day of judgment, if as he was, so ye are in this world, 1 John iv. 17.

† The whole world follow the example of their king.

SERMON XVII.

Opens the Kingly Office of Chriſt, as it is providentially executed in the World, for the Redeemed.

EPH. i. 22. *And hath put all things under his feet, and gave him to be the head over all things to the church.*

THE foregoing verſes are ſpent in a thankful and humble adoration of the grace of God, in bringing the Epheſians to believe in Chriſt. This effect of that power that raiſed their hearts to believe in Chriſt, is here compared with that other glorious effect of it, even the raiſing of Chriſt himſelf from the dead: both theſe owe themſelves to the ſame efficient cauſe. It raiſed Chriſt from a low eſtate, even from the dead, to a high, a very high and glorious ſtate; to be the head both of the *world*, and of the *church*; the head of the world by way of dominion, the head of the church by way of union, and ſpecial influence, ruling the world for the good of his people in it. "He gave "him to be head over all things to the church."

In this ſcripture let theſe four things be ſeriouſly regarded.

1. The dignity and authority committed to Chriſt; "He hath "put all things under his feet;" which implies, full, ample and abſolute *dominion* in him, and *ſubjection* in them over whom he reigns. This power is delegated to him by the Father: for beſides the *eſſential, native, ingenite* power and dominion over all, which he hath as God, and is common to every perſon in the Godhead, Pſal. xxii. 28. there is a *mediatory diſpenſed* authority, which is proper to him as *Mediator*, which he receives as the reward or fruit of his ſuffering, Phil. ii. 8.

2. The ſubject recipient of this authority, which is Chriſt, and Chriſt *primarily*, and *only*: he is the πρωτος δεκτικος, firſt receptacle of all authority and power. Whatever authority any creature is cloathed with, is but *miniſterial* and *derivative*, whether it be *political*, or *eccleſiaſtical*. Chriſt is the *only Lord*, Jude iv. The fountain of all power.

3. The *object* of this authority, the whole creation; *all things are put under his feet*: he rules from ſea to ſea, even to the utmoſt bounds of God's creation, "Thou haſt given him power "over all fleſh," John xvii. 2. all creatures, rational, and irrati-

onal, animate, and inanimate, angels, devils, men, winds, ſeas, all obey him.

4. And eſpecially, take notice of the *finis cui*, the end for which he governs and rules the univerſal empire; it is *for the church*, i. e. * for the advantage, comfort, and ſalvation of that choſen remnant he died for. He purchaſed the church; and that he might have the higheſt ſecurity that his blood ſhould not be loſt, God the Father hath put all things into his hand, to order and diſpoſe all as he pleaſeth. For the furtherance of that his deſign and end, as he brought the perſons of ſome, ſo the ſervices of all the reſt; and that they might effectually ſerve the end they are deſigned to, Chriſt will order them all in a bleſſed ſubordination and ſubſerviency thereunto. Hence the point is,

Doct. *That all the affairs of the kingdom of providence are ordered and determined by Jeſus Chriſt, for the ſpecial advantage, and everlaſting good of his redeemed people.*

John xvii. 2. "As thou haſt given him power over all fleſh, "that he ſhould give eternal life to as many as thou haſt given "him." Hence it comes to paſs, that "all things work together "for good to them that love God, to them that are the called "according to his purpoſe," Rom. viii. 28.

That Jeſus Chriſt hath a providential influence upon all the affairs of this world is evident, both from *ſcripture aſſertions*, and *rational obſervations*, made upon the actings of things here below.

The firſt chapter of Ezekiel contains an admirable ſcheme or draught of providence. There you ſee how all the wheels, that is, the motions and revolutions here on earth, are guided by the ſpirit that is in them. And verſe 26. it is all run up into the ſupreme cauſe: there you find one like the ſon of man, which is Jeſus Chriſt, ſitting upon the throne, and giving forth orders from thence for the government of all: and if it were not ſo, how is it that there are ſuch ſtrong combinations, and prediſpoſitions of perſons and things to ſuch ends and iſſues, without any communications of counſels, or holding of intelligence with one another? As in Iſrael's deliverance out of Egypt, and innumerable more inſtances have appeared. Certainly, if ten men, from ſeveral places, ſhould all meet at one place, and about one buſineſs, without any fore-appointment a-

* He obtains this dominion for the good of his church. *Grotius in loc.*

mong themſelves, it would argue their motions were ſecretly over-ruled by ſome inviſible agent. How is it that ſuch marvellous effects are produced in the world by cauſes that carry no proportion to them? Amos v. 9. and 1 Cor. i. 27. and as often, the moſt apt and likely means are rendered wholly ineffectual? Pſal. xxxiii. 16. In a word, if Chriſt hath no ſuch providential influx, how are his people in all ages preſerved in the midſt of ſo many millions of potent and malicious enemies, amongſt whom they live as ſheep in the midſt of wolves? Luke x. 3. How is it that the buſh burns, and yet is not conſumed? Exod. iii. 2.

But my buſineſs, in this diſcourſe, is not to prove that there is a Providence, which none but Atheiſts deny. I ſhall chuſe rather to ſhew by what acts Jeſus Chriſt adminiſters this kingdom, and in what manner; and what uſe may be made thereof.

Firſt, He rules and orders the kingdom of Providence, by *ſupporting*, *permitting*, *reſtraining*, *limiting*, *protecting*, *puniſhing*, and *rewarding* thoſe over whom he reigns providentially.

1. † He *ſupports* the world, and all creatures in it, by his power. "My Father works hitherto, and I work," John v. 17. "And in him (that is, in Chriſt) all things conſiſt," Col. i. 17. It is a conſiderable part of Chriſt's glory to have a whole world of creatures owing their being and hourly conſervations to him. The parts of the world are not coupled and faſtned together as the parts of a houſe, whoſe beams are pinned and nailed to each other; but rather as ſeveral rings of iron, which hang together by the virtue of a loadſtone. This goodly fabric was raſed to the foundation when ſin entered, and had tumbled into everlaſting confuſion, had not Chriſt ſtept in to ſhore up the the reeling world. For the ſakes of his redeemed that inhabite it, he doth and will prop it by his omnipotent power. And when he hath gathered all his elect out of it into the kingdom above, then will he ſet fire to the four quarters of it, and it ſhall lie in aſhes. Meanwhile, he is "given for a covenant to the people, to eſta-"bliſh the earth," Iſa. xlix. 8.

2. He *permits* and ſuffers the worſt of creatures in his dominion to be and act as they do. "The deceived, and the de-

† The world is continued on account of the Church which is in it; otherwiſe the heaven and earth would be burnt up in one moment: becauſe the whole world is not worth one grain of wheat: as it is indeed full of blaſphemy and impiety, unleſs the Church ſupported the world by word and prayer, all things would be deſtroyed inſtantly. *Luther in Geneſis* xxx.

" ceiver, are his," Job. xii. 16. Even thoſe that fight againſt Chriſt and his people, receive both power and permiſſion from him. Say not, that it is unbecoming the moſt Holy to permit ſuch evils, which he could prevent if he pleaſed. For as he permits no more than he will over-rule to his praiſe, ſo that very permiſſion of his, is holy and juſt. Chriſt's working is not confounded with the creature's. Pure ſun-beams are not tainted by the noiſom vapours of the dunghill on which they ſhine. His holineſs hath no fellowſhip with their iniquities; nor are their tranſgreſſions at all excuſed by his permiſſions of them. " He is " a rock, his work is perfect; *but* they have corrupted them- " ſelves," Deut. xxxii. 4, 5. This holy permiſſion is but the withholding of thoſe reſtraints from their luſts, and denying thoſe common aſſiſtances which he is no way bound to give them. Acts xiv. 16. " He ſuffered all nations to walk in their own " ways." And yet ſhould he permit ſinful creatures to act out all the wickedneſs that is in their hearts, there would neither remain peace nor order in the world. And therefore,

3. He powerfully *reſtrains* creatures by the bridle of providence, from the commiſſion of thoſe things, to which their hearts are propenſe enough. Pſal. lxxvi. 10. " The remainder of wrath " thou will reſtrain," or ‡ gird up; letting forth juſt ſo much as ſhall ſerve his holy ends, and no more. And truly this is one of the glorious myſteries of Providence, which amazes the ſerious and conſiderate ſoul; to ſee the ſpirit of a creature fully ſet to do miſchief; power enough, as one would think, in his hand to do it, and a door of opportunity ſtanding open for it; and yet the effect ſtrangely hindered. The ſtrong propenſions of the will are inwardly checked, as in the caſe of Laban, Gen. xxxi. 24. or a diverſion, and rub is ſtrangely caſt in their way; as in the caſe of Senacherib, 2 Kings xix. 7, 8. ſo that *their hands cannot perform their enterprizes.* Julian had two great deſigns before him, one was to conquer the Perſians, the other to root out the Galileans, as he, by way of contempt, called the Chriſtians: but he will begin with the Perſians firſt, and then make a ſacrifice of all the Chriſtians to his idols. He doth ſo, and periſhes in the firſt attempt. O the wiſdom of Providence!

4. Jeſus Chriſt *limits* the creatures in their acting, aſſigning them their boundaries and lines of liberty; to which they may, but beyond it cannot go. Rev. ii. 10. " Fear none of theſe " things that ye ſhall ſuffer; behold, the devil ſhall caſt ſome of " you into priſon, and ye ſhall have tribulation ten days." They

‡ חגר *accinget.* Montanus.

would have caſt them into their graves, but it ſhall only be into priſons: They would have ſtretched out their hands, upon them all; no, but only ſome of them ſhall be expoſed: They would have kept them there perpetually; no, it muſt be but for ten days, Ezek. xxii. 6. "Behold, the princes of Iſrael were "in thee, every one to their power to ſhed blood." They went as far as they had *power* to go, not as far as they had *will* to go. Four hundred and thirty years were determined upon the people of God in Egypt; and then, *even in that very night*, God brought them forth; for then "the time of the promiſe was "come," Acts vii. 17.

5. The Lord Jeſus providentially *protects* his people amidſt a world of enemies and dangers. It was Chriſt that appeared unto Moſes in the flaming buſh, and preſerved it from being conſumed. The buſh ſignified the people of God in Egypt: the fire flaming on it, the exquiſite ſufferings they there endured: the ſafety of the buſh, amidſt the flames, the Lord's admirable care and protection of his poor ſuffering ones. None ſo tenderly careful as Chriſt. "As birds flying, ſo he defends, "Jeruſalem," Iſa. xxxi. 5. *i. e.* as they fly ſwiftly towards their neſts, crying when their young are in danger, ſo will the Lord preſerve his. They are "preſerved in Chriſt Jeſus," Jude 1. as Noah and his family were in the Ark. Hear how a Worthy of our own expreſſes himſelf on this point ‖.

"That we are at peace in our houſes, at reſt in our beds; "that we have any quiet in our enjoyments, is from hence a- "lone. Whoſe perſon would not be defiled, or deſtroyed? "whoſe habitation would not be ruined? whoſe blood almoſt "would not be ſhed, if wicked men had power to perpetrate "all their conceived ſin? It may be, the ruin of ſome of us "hath been conceived a thouſand times. We are beholden to "this Providence, of obſtructing ſin, for our lives, our families, "our eſtates, our liberties, and whatſoever is or may be dear to "us. For may we not ſay ſometimes with the Pſalmiſt, Pſal. lvii. 4. "My ſoul is among lions, and I lie even among them "that are ſet on fire, even the ſons of men, whoſe teeth are "ſpears, and their tongue a ſharp ſword?" And how is the deliverance of men contrived from ſuch perſons? Pſal. viii. 6. "God breaks their teeth in their mouths, even the great teeth "of the young lions." He keeps this fire from burning,—ſome "he cuts off and deſtroys: ſome he cuts ſhort in their power: "ſome he deprives of the inſtruments whereby alone they can

‖ Dr. Owen in his Indwelling Sin.

" work: ſome he prevents of their deſired opportunities, or " diverts by other objects for their luſt; and oftentimes cauſeth " them to ſpend them among themſelves, one upon another. " We may ſay, therefore, with the Pſalmiſt, Pſal. civ. 24. "O " Lord, how manifold are thy works! in wiſdom haſt thou " made them all; the earth is full of thy riches."

6. He *puniſhes* the evil doers, and repays, by providence into their own lap, the miſchiefs they do, or but intend to do, unto them that fear him. Pharaoh, Senacherib, both the Julians, and innumerable more, are the laſting monuments of his righteous retribution. It is true, *a ſinner may do evil an hundred times, and his days be prolonged;* but oft-times God hangs up ſome eminent ſinners in chains, as ſpectacles and warnings to others. Many a heavy blow hath Providence given to the enemies of God, which they were never able to recover. Chriſt rules, and that with a rod of iron, in the midſt of his enemies, Pſal. cx. 2.

7. And laſtly, He *rewards* by Providence the ſervices done to him and his people. Out of this treaſure of Providence God repays oftentimes thoſe that ſerve him, and that with a hundredfold reward now in this life, Matth. xix. 29. This active, vigilant Providence hath its eye upon all the wants, ſtraits, and troubles of the creatures: but eſpecially upon ſuch as religion brings us unto. What huge volumes of experiences might the people of God write upon this ſubject? and what a pleaſant hiſtory would it be, to read the ſtrange, conſtant, wonderful, and unexpected actings of Providence, for them that have left themſelves to its care?

Secondly, We ſhall next enquire how Jeſus Chriſt adminiſters this providential kingdom.

And here I muſt take notice of the means by which, and the manner in which he doth it. The means, or inſtruments, he uſes in the governing the providential kingdom, (for he is not perſonally preſent with us himſelf), are either Angels or Men; " the angels are miniſtring creatures, ſent forth by him for the " good of them that ſhall be heirs of ſalvation," Heb. i. 14. Luther tells us, they have two offices, *ſuperius canere, et inferius vigilare*, " to ſing above, and watch beneath." Theſe do us many inviſible offices of love. They have dear and tender reſpects and love for the ſaints. To them, God, as it were, puts forth his children to nurſe, and they are tenderly careful of them whilſt they live, and bring them home in their arms to their Father when they die. And as angels, ſo men are the ſervants of Providence; yea, bad men as well as good. Cyrus,

on that account, is called God's ſervant: they fulfil his will, whilſt they are proſecuting their own luſts. "The earth ſhall "help the woman," Rev. xii. 16. But good men delight, to ſerve Providence: they and the angels are fellow-ſervants in one houſe, and to one maſter, Rev. xix. 10. Yea, there is not a creature in heaven, earth, or hell, but Jeſus Chriſt can providentially uſe it and ſerve his ends, and promote his deſigns by it. But whatever the inſtrument be, Chriſt uſes, of this we may be certain, that his providential working is holy, judicious, ſovereign, profound, irreſiſtible, harmonious, and to the ſaints peculiar.

1. It is holy. Though he permits, limits, orders and overrules many unholy perſons and actions, yet he ſtill works like himſelf, moſt holily and purely throughout. "The Lord is "righteous in all his ways, and holy in all his works," Pſal. cxlv. 17.; it is eaſier to ſeparate light from a ſun-beam, than holineſs from the works of God. The beſt of men cannot eſcape ſin in their moſt holy actions; they cannot touch, but are defiled. But no ſin cleaves to God, whatever he hath to do about it.

2. Chriſt's providential working is not only moſt pure and holy, but alſo moſt wiſe and judicious. Ezek. i. 20. "The "wheels are full of eyes:" They are not moved by *a blind impetus* *, but in deep counſel and wiſdom. And, indeed, the wiſdom of Providence manifeſts itſelf principally in the choice of ſuch ſtates for the people of God, as ſhall moſt effectually promote their eternal happineſs. And herein it goes quite beyond our underſtandings and comprehenſions. It makes that medicinal and ſalutiferous, which we judge as deſtructive to our comfort and good, as poiſon. I remember, it is a note of Suarez †, ſpeaking of the felicity of the other world; "Then "(ſaith he) the bleſſed ſhall ſee in God all things and circum-"ſtances pertaining to them, excellently accomodated and "attempered;" then ſhall they ſee that the croſſing of their deſires was the ſaving of their ſouls; and that otherwiſe they had periſhed. The moſt wiſe Providence looks beyond us. It eyes the end, and ſuits all things thereto, and not to our found deſires.

3. The Providence of Chriſt is moſt ſupreme and ſovereign;

* *Non caeco impetu volvuntur rotae.*

† *Beatus in Deo videt res omnes accommodatas ad ſe pertinentes, et omnes circumſtantias accommodatas.* Suarez.

"Whatsoever he pleaseth, that he doth in heaven and in earth, "and in all places," Psal. cxxxv. 6. "He is Lord of lords, and "King of kings," Rev. xix. 16. The greatest monarchs on earth are but as little bits of clay ‡, as the worms of the earth to him: they all depend on him, Prov. viii. 15, 16. "By me "kings reign, and princes decree justice: by me princes rule, "nobles, even all the judges of the earth.

4. Providence is profound and inscrutable. The judgments of Christ are "a great deep, and his footsteps are not known," Psal. xxxvi. 6. There are hard texts in the *works* as well as in the *words of Christ*. The wisest heads have been at a loss interpreting some Providences, Jer. xii. 1, 2. Job xxi. 7. The angels had the hands of a man under their wings, Ezek. i. 8. *i. e.* they wrought secretly and mysteriously.

5. Providence is irresistible in its design and motions; for all providences are but fulfillings and accomplishments of God's immutable decrees. Eph. i. 11. "He works all things accord-"ing to the counsel of his own will." ‖ Hence Zech. vi. 1. the instruments by which God executed his wrath, are called "cha-"riots coming from betwixt two mountains of brass," *i. e.* § "the "firm and immutable decrees of God. When the Jews put Christ to death, they did but do what "the hand and counsel of "God had before determined to be done," Acts iv. 28. so that none can oppose or resist providence. "I will work, and who "shall let it?" Isa. xliii. 13.

6. The providences of Christ are *harmonious*. There are secret chains, and invisible connections betwixt the works of Christ. We know not how to reconcile promises and providences together, nor yet providences one with another: but certainly they all *work together*, Rom viii. 28. as adjuvant causes, or con-causes standing under, and working by the influence of the first cause. He doth not do, and undo; destroy by one providence, what he built by another. But, look, as all seasons of the year, the nipping frosts, as well as halcyon days of summer, do all conspire and conduce to the harvest; so it is in providence.

‡ His head, (Cant. v. 11.), gold of gold; which intimates the incomparable excellency of Christ's kingdom; gold on his head, is an ensign of royalty, of which crowns were made; therefore the expression, Gold of gold, seems to be of the same import with King of kings. *Brightman in Cant.*

‖ By mountains he understands the hidden counsels of God. *Calvin.*

§ *Firmissima et inscrutabilia Dei consilia.* Drusius.

7. And lastly, The providences of Christ *work in a special and peculiar way, for the good of the saints.* His providential, is subordinated to his spiritual kingdom. "He is the Saviour of all "men, especially of them that believe," 1 Tim. iv. 1. These only have the blessings of providence. Things are so laid and ordered, as that their eternal good shall be promoted and secured by all that Christ doth.

Inference 1. If so, *See then, in the first place, to whom you are beholden for your lives, liberties, comforts, and all that you enjoy in this world.* Is it not Christ that orders all for you? He is, indeed, in heaven, out of your sight; but though you see him not, he sees you, and takes care of all your concerns. When one told Silentiarius of a plot laid to take away his life, he answered, *Si Deus mei curam non habet, quid vivo?* "If God take "no care of me, how do I live?" how have I escaped hitherto? "In all thy ways acknowledge him," Prov. iii. 6. It is he that hath espied out that state thou art in, as most proper for thee. It is Christ that doth all for you that is done. He looks down from heaven upon all that fear him; he sees when you are in danger by temptation, and casts in a providence, you know not how, to hinder it. He sees when you are sad, and orders reviving providences, to refresh you. He sees when corruptions prevail, and orders humbling providences to purge them. Whatever mercies you have received, all along the way you have gone hitherto, are the orderings of Christ for you. And you should carefully observe how the promises and providences have kept equal pace, with one another, and both gone step by step with you, until now.

Inference 2. Hath God left the government of the whole world in the hands of Christ, and trusted him over all? *Then do you also leave all your particular concerns in the hands of Christ too, and know that the infinite wisdom and love, which rules the world, manages every thing that relates to you.* It is in a good hand, and infinitely better than if it were in your own. I remember when * Melanchton was under some despondencies of spirit about the estate of God's people in Germany, Luther chides him thus for, it, "Let Philip cease to rule the world." It is none of our work to steer the course of providence, or direct its motions, but to submit quietly to him that doth. There is an itch in men, yea, in the best of men, to be disputing with

* *Monendus est Philippus ut desinat esse rector mundi.* Melch. Adam.

God: "Let me talk with thee of thy judgment," saith Jeremy, chap. xii. 1, 2. Yea, how apt are we to regret at providences, as if they had no conducency at all to the glory of God, or to our good, Exod. v. 22. yea, to limit providence to our way and time? Thus, the "Israelites tempted God, and limited the holy "One," Psal. lxxviii. 18, 41. How often also do we, unbelievingly, distrust providence as though it could never accomplish what we profess to expect and believe? Ezek. xxxvii. 11. "Our "bones are dry, our hope is lost; we are cut off for our part." So Gen. xviii. 13, 14. Isa. xl. 17. There are but few Abrahams among believers, who "against hope, believed in hope, "giving glory to God," Rom. iv. 20. And it is but too common for good men to *repine* and fret at providence, when their wills, lusts, or humours are crossed by it: this was the great sin of Jonah. Brethren, these things ought not to be so; did you but seriously consider, either the design of providence, which is to bring about the gracious designs and purposes of God upon you, which were laid before this world was, Eph. i. 11. or that it is *a lifting up of thy wisdom* against his, as if thou couldst better order thine affairs, if thou hadst but the conduct and management of them; or that you *have to do herein with a great and dreadful God*, in whose hands you are as the clay in the potter's hands, that he may do what he will with you, and all that is yours, without giving you an account of any of his matters, Job xxxiii. 13. or whither providence hath cast others, as good, by nature, as yourselves, tumbled them down from the top of health, wealth, honours and pleasures, to the bottom of hell: Or, lastly, Did you but consider how often it hath formerly baffled and befooled yourselves; made you retract, with shame, your rash, headlong censures of it; and enforced you, by the sight of its births and issues, to confess your folly and ignorance, as Asaph did, Psal. lxxiii. 22. I say, if such considerations as these could but have place with you in your troubles and temptations, they would quickly mould your hearts into a better and more quiet frame.

O that I could but persuade you to resign all to Christ. He is a cunning workman *, as he is called, Prov. viii. 30. and can effect what he pleaseth. It is a good rule, *De operibus Dei non est judicandum, ante quintum actum.* "Let God work out all that he "intends, have but patience till he hath put the last hand to "his work, and then find fault with it, if you can." You have

* It has two significations: An experienced artificer or workman, and a workman excelling in his art, *Glass.*

heard of the patience of Job, "and have seen the end of the "Lord," James v. 11.

Inference 3. If Christ be Lord and king over the providential kingdom, and that, for the good of his people, *let none that are Christ's, henceforth, stand in a slavish fear of creatures.* It is a good note that * Grotius hath upon my text; "It is a "marvellous consolation (saith he) that Christ hath so great an "empire, and that he governs it for the good of his people, "as a head consulting the good of the body." Our head and husband, is Lord-general of all the hosts of heaven and earth; no creature can move hand or tongue without his leave or order: the power they have is given them from above, John xix. 11, 12. The serious consideration of this truth will make the feebleſt spirit cease trembling, and set it a singing; Psal. xlvii. 7. "The Lord is king of all the earth, sing ye praises with un"derstanding:" that is, (as some well paraphrase it) every one that hath understanding of this comfortable truth. Hath he not given you abundant security in many expres promises, that all shall issue well for you that fear him? Rom. viii. 28. "All things "shall work together for good, to them that love God." And Eccl. viii. 12. verily "it shall be well with them that fear God," even with them that *fear before him.* And, suppose he had not, yet the very understanding of our relation to such a king, should, in itself, be sufficient security: for, he is the † universal ‡ supreme, ‖ absolute, § meek, merciful, ** victorious, and *† immortal king.

He sits in glory, at the Father's right hand; and, to make his seat the easier, his enemies are a footstool for him ††. His love to his people is unspeakably tender and fervent, he that touches them, "touches the apple of his eye," Zech. ii. And, it is hardly imaginable, that Jesus Christ will sit still, and suffer his his enemies to thrust out his eyes. Till this be forgotten, the wrath of man is not feared; Isa. li. 12, 13. "He that fears a "man that shall die, forgets the Lord his Maker." He loves you too well to sign any order to your prejudice, and without his order, none can touch you.

Inference 4. If the government of the world be in the hands of Christ, *then our engaging and entitling of Christ to all our*

* *Magna consolatio, quod tantum imperium habet is, qui id exercet ecclesiæ bono, sicut caput consulit corpori.* Grotius.

† Psal. ii. 8. ‡ Prov. viii. 15. § Rev. i. 18. ‖ Matth. xxi. 5. ** Psal. xlv. 4. *† 1 Tim. i. 17.

†† See my Saint indeed.

affairs and buſineſs, is the true and ready way to their ſucceſs and proſperity. If all depend upon his pleaſure, then ſure it is your wiſdom to take him along with you to every action and buſineſs; it is no loſt time that is ſpent in prayer, wherein we aſk his leave, and beg his preſence with us: and, take it for a clear truth, that which is not *prefaced* with *prayer*, will be *followed* with *trouble*. How eaſily can Jeſus Chriſt daſh all your deſigns, when they are at the very birth and article of execution, and break off, in a moment, all the purpoſes of your hearts? It is a proverb among the Papiſts, that *Maſs and meat hinder no man*. The Turks will pray five times a day, how urgent ſoever their buſineſs be. Bluſh you that enterpriſe your affairs without God: I reckon that buſineſs as good as done, to which we have gotten Chriſt's leave, and engaged his preſence to accompany us.

Inference 5. Laſtly, *Eye Chriſt in all the events of providence; ſee his hand in all that befals you, whether it be evil or good.* "The works of the Lord are great, ſought out of all them that "have pleaſure therein," Pſal. cxi. 2.

How much good might we get, by obſervation of the good or evil that befals us throughout our courſe!

1. *In all the evils of trouble and afflictions that befal you, eye Jeſus Chriſt;* and ſet your hearts to the ſtudy of theſe four things in affliction.

(1.) Study *his ſovereignty and dominion*; for he creates and forms them: they riſe not out of the duſt, nor do they befal you caſually; but he raiſes them up, and gives them their commiſſion, Jer. xviii. 11. "Behold, I create evil, and deviſe a de"vice againſt you." He elects the inſtrument of your trouble; he makes the rod as afflictive as he pleaſeth; he orders the continuance and end of your troubles; and they will not ceaſe to be afflictive to you, till Chriſt ſay, Leave off, it is enough. The Centurion wiſely conſidered this, when he told him, Luke vii. 8. "I have ſoldiers under me, and I ſay to one, Go, and he goeth; "to another, Come, and he cometh:" meaning, that as his ſoldiers were at his beck and command, ſo diſeaſes were at Chriſt's beck, to come and go as he ordered them.

(2.) *Study the wiſdom of Chriſt in the contrivance of your troubles.* And his wiſdom ſhines out many ways in them: it is evident in chuſing ſuch *kinds* of trouble for you; this, and not that, becauſe this is more apt to work upon, and purge out the corruption that moſt predominates in you: In the *degrees* of your troubles, ſuffering them to work to ſuch a height, elſe not reach their end; but no higher, leſt they overwhelm you.

(3.) *Study the tenderneſs and compaſſions of Chriſt over his afflicted.* O think if the Devil had but the mixing of my cup, how much more bitter would he make it! There would not be one drop of mercy, no, not of ſparing mercy in it, which is the loweſt of all ſorts of mercy: but here is much mercy mixed with my troubles; there is mercy in this, that it is no worſe. Am I afflicted? "It is of the Lord's mercy I am not conſumed," Lam. iii. 2. It might have been hell as well as this; there is mercy in his ſupports under it. Others have, and I might have been left to ſink and periſh under my burdens. *Mercy*, in deliverance out of it; this might have been everlaſting darkneſs, that ſhould never have had a morning. O the tenderneſs of Chriſt over his afflicted!

(4.) *Study the love of Chriſt to thy ſoul, in affliction.* Did he not love thee, he would not ſanctify a rod to humble or reduce thee, but let thee alone to periſh in thy ſin. Rev. iii. 19. "Whom "I love, I rebuke and chaſten." This is the device of love, to recover thee to thy God, and prevent thy ruin. O what an advantage would it be thus to ſtudy Chriſt, in all your evils that befal you!

2. *Eye and ſtudy Chriſt in all the good you receive from the hand of providence.* Turn both ſides of your mercies, and view them in all their lovely circumſtances.

(1.) *Eye them in their ſuitableneſs;* how conveniently providence hath ordered all things for thee. Thou haſt a narrow heart, and a ſmall eſtate ſuitable to it: Hadſt thou more of the world, it would be like a large ſail to a little boat, which would quickly pull thee under water: thou haſt that which is moſt ſuitable to thee of all conditions.

(2.) *Eye the ſeaſonableneſs of thy mercies, how they are timed to an hour.* Providence brings forth all its fruits in due ſeaſon.

(3.) *Eye the peculiar nature of thy mercies.* Others have common, thou ſpecial ones; others have but a ſingle, thou a double ſweetneſs in thy enjoyments, one natural from the matter of it, another ſpiritual from the way in which, and end for which it comes.

(4.) *Obſerve the order in which providence ſends your mercies.* See how one is linked ſtrangely to another, and is a door to let in many. Sometimes one mercy is introductive to a thouſand.

(5.) And laſtly, *Obſerve the conſtancy of them,* "they are new "every morning," Lam. iii. 23. How aſſiduouſly doth God viſit thy ſoul and body! Think with thy ſelf, if there be but a

ſuſpenſion of the care of Chriſt for one hour, that hour would be thy ruin. Thouſands of evils ſtand round about thee, watching when Chriſt will but remove his eye from thee, that they may ruſh in and devour thee.

Could we thus ſtudy the providence of Chriſt in all the good and evil that befals us in the world, then in every ſtate we ſhould be content, Phil. iv. 11. Then we ſhould never be ſtopt, but furthered in our way by all that falls out; then would our experiences ſwell to great volumes, which we might carry to heaven with us; and then ſhould we anſwer all Chriſt's ends in every ſtate he brings us into. Do this, and ſay, *Thanks be to God for Jeſus Chriſt.*

SERMON XVIII.

Opens the Neceſſity of Chriſt's Humiliation, in order to the Execution of all theſe his bleſſed Offices for us; and particularly of his Humiliation by Incarnation.

PHIL. ii. 8. *And being found in faſhion as a man, he humbled himſelf, and became obedient to death, even the death of the croſs.*

YOU have heard how Chriſt was inveſted with the offices of prophet, prieſt, and king, for the carrying on the bleſſed deſign of our redemption; the execution of theſe offices neceſſarily required that he ſhould be both deeply *abaſed*, and highly *exalted*. He cannot, as our *Prieſt*, offer up himſelf a ſacrifice to God for us, except he be humbled, and humbled to death. He cannot, as a *King*, powerfully apply the virtue of that his ſacrifice, except he be exalted, yea, highly exalted. Had he not ſtooped to the low eſtate of a man, he had not, as a *Prieſt*, had a ſacrifice of his own to offer; as a *Prophet*, he had not been fit to teach us the will of God, ſo as that we ſhould be able to bear it; as a *King*, he had not been a ſu table head to the church: and, had he not been highly exalted, that ſacrifice had not been carried within the vail before the Lord. Thoſe diſcoveries of God could not have been *univerſal, effectual* and *abiding*. The government of Chriſt, could

not have secured, protected, and defended the subjects of his kingdom.

The infinite wisdom prospecting all this, ordered that Christ should first be deeply humbled, then highly exalted: both which states of Christ are presented to us by the apostle in this context.

He that intends to build high, lays the foundation deep and low. Christ must have a distinct glory in heaven, transcending that of angels and men, (for the saints will know him from all others by his glory, as the sun is known from the lesser stars,) And, as he must be exalted infinitely above them, so he must first, in order thereunto, be humbled and abased as much below them: "His form was marred more than any man's, and "his visage more than the sons of men." The ground colours are a deep sable, which afterward are laid on with all the splendor and glory of heaven.

Method requires that we first speak to this state of *Humiliation*.

And, to that purpose, I have read this scripture to you, which presents you the Son under an (almost) total eclipse. He that was beautiful and glorious, Isa. iv. 2. yea, glorious as the only begotten of the Father, John i. 14.; yea, * *the glory*, James ii. 1.; yea, the splendor and "brightness of the Father's "glory," Heb. i. 3. was so vailed, clouded, and debased, that he looked not like himself; a God, no, nor scarce as a man; for, with reference to this humbled state, it is said, Psal. xxii. 6. "I am a worm, and no man;" *q. d.* rather write me *worm*, than *man*: I am become an *abject* among men †, as that word, Isa. liii. 3. signifies. This humiliation of Christ we have here expressed, in the *nature*, *degrees*, and *duration* or continuance of it.

1. The nature of it, ἐταπείνωσεν ἑαυτὸν, he humbled himself. The word imports both a *real* and *voluntary* abasement ‡. *Real*; he did not personate a humbled man, nor act the part of one, in a debased state, but was really, and indeed humbled;

* The Hebrew words ולכביד לעבי in Isa. iv. 2. literally, signify, *for beauty or for glory*. The words Ιησυ Χριστε της δοξης, in James ii. 1. signify, *Jesus Christ, the glory*. απαυγασμα της δοξης, is, *brightness of his glory*.

† The scorn of men, an abject among men.

‡ But he speaks not of a feigned and counterfeit but of a true and real humiliation. *Zanch. in loc.*

and that not only before men, but God. As man, he was humbled really, as God in reſpect of his manifeſtative glory; and, as it was real, ſo alſo *voluntary*: * It is not ſaid he was humbled, but *he humbled himſelf*; he was willing to ſtoop to this low and abject ſtate for us. And, indeed, the voluntarineſs of his humiliation made it moſt acceptable to God, and ſingularly commends the love of Chriſt to us, that he would chuſe to ſtoop to all this ignominy, ſufferings and abaſement for us.

2. The degrees of his humiliation; it was not only ſo low as to become a man, a man under law; but he humbled himſelf to become "obedient to death, even the death of the croſs" Here you ſee the depth of Chriſt's humiliation, both *ſpecified*, it was unto *death*, and *aggravated*, even the death of the croſs; not only to become a man but a dead corps, and that too hanging on a tree, dying the death of a malefactor.

3. The duration, or continuance of this his humiliation: it continued from the firſt moment of his *incarnation*, to the very moment of his *vivification* and quickning in the grave. So the terms of it are fixed here by the apoſtle; from the time he was found in faſhion as a man, that is, from his incarnation, unto his death on the croſs, which alſo comprehends the time of his abode in the grave; ſo long his humiliation laſted. Hence the obſervation is,

Doct. *That the ſtate of Chriſt, from his conception to his reſurrection, was a ſtate of deep abaſement and humiliation.*

We are now entering upon Chriſt's humbled ſtate, which I ſhall caſt under three general heads, *viz.* his humiliation, in his *incarnation*, in his *life*, and in his *death*. My preſent work is to open Chriſt's humiliation, in his incarnation, imported in theſe words, *He was found in faſhion as a man*. By which you are not to conceive that he only aſſumed a body, as an aſſiſting form, to appear tranſiently to us in it, and ſo lay it down again. ‡ It is not ſuch an apparition of Chriſt in the ſhape of a man, that is here intended; but his true and real aſſumption of our nature,

* He was not humbled by another, like the fallen angels who were by God thrown headlong into the infernal pit. *Ibid.*

‡ In theſe few words he confirms the things he had ſaid before of the true nature of man (which he calls *the form of a ſervant*) aſſumed by the Son of God into unity of perſon, by which he was made like to men in all things, ſin excepted. *Zanch.*

which was a special part of his humiliation; as will appear by the following particulars.

1. The *incarnation* of Christ was a most wonderful humiliation of him, inasmuch as thereby he is brought into the rank and order of creatures, who is over all, "God blessed for ever," Rom. ix. 5. This is the astonishing mystery, 1 Tim. iii. 16. that God should be manifest in the flesh; that the eternal God should truly and properly be called the MAN Christ Jesus, 1 Tim. ii. 5. It was a wonder to Solomon, that God would dwell in that stately and magnificent temple at Jerusalem, 2 Chron. vi. 18. "But will "God in very deed dwell with men on earth! Behold the hea-"ven, and heaven of heavens cannot contain thee; how much "less this house which I have built?" But it is a far greater wonder, that God should dwell in a body of flesh, and pitch his tabernacle with us, John i. 14. It would have seemed a rude blasphemy, had not the scriptures plainly revealed it, to have thought, or spoken of the eternal God, as born in time; the world's Creator as a creature; the Ancient of Days, as an infant of days.

The Heathen Chaldeans told the king of Babel, that the "dwelling of Gods is not with flesh," Dan. ii. 11. But now God not only dwells with flesh, but dwells in flesh; yea, was made flesh, and dwelt among us.

For the sun to fall from its sphere, and be degraded into a wandring atom; for an angel to be turned out of heaven, and be converted into a silly fly or worm, had been no such great abasement; for they were but creatures before, and so they would abide still, though in an inferior order or species of creatures. The distance betwixt the highest and lowest species of creatures, is but a finite distance. The angel and the worm dwell not so far asunder. But for the infinite glorious Creator of all things, to become a creature, is a mystery exceeding all human understanding. The distance betwixt God and the highest order of creatures, is an infinite distance. He is said *to humble himself, to behold the things that are done in heaven.* What a humiliation then is it, to behold the things in the lowest world! but to be born into it, and become a man! Great indeed is the mystery of godliness. "Behold, (saith the prophet, Isa. xl. "15, 18.) the nations are as the drop of a bucket, and are coun-"ted as the small dust of the balance; he taketh up the isles "as a very little thing. All nations before him are as nothing "and they are accounted to him less than nothing, and vanity." If, indeed, this great and incomprehensible majesty will himself

ſtoop to the ſtate and condition of a creature, we may eaſily believe, that being once a creature, he would expoſe himſelf to hunger, thirſt, ſhame, ſpitting, death, or any thing but ſin. For that once being man, he ſhould endure any of theſe things, is no ſo wonderful, as that he ſhould become a man. This was the low ſtep, a deep abaſement indeed!

2. It was a marvellous humiliation to the Son of God, not only to become a creature, but an inferior creature, a man, and not an angel. Had he took the angelical nature, though it had been a wonderful abaſement to him, yet he had ſtaid (if I may ſo ſpeak) nearer his own home, and been ſomewhat liker to a God, than now he appeared, when he dwelt with us: for angels are the higheſt, and moſt excellent of all created beings: For their *nature*, they are pure *ſpirits*; for their *wiſdom, intelligences*; for their dignity, they are called *principalities and powers*; for their *habitations*, they are ſtiled the *heavenly hoſt*; and for their *employment*, it is to *behold the face of God in heaven*. The higheſt pitch, both of our holineſs and happineſs, in the coming world, is expreſſed by this, we ſhall be ἰσάγγελοι, "equal to the "angels," Luke xx. 36. As man is nothing to God, ſo he is much inferior to the angels; ſo much below them, that he is not able to bear the ſight of an angel, though in a human ſhape, rendering himſelf as familiarly as may be to him, Judges xiii. 22. When the Pſalmiſt had contemplated the heavens, and viewed the celeſtial bodies, the glorious luminaries, the moon and ſtars which God had made, he cries out, Pſal. viii. 5. "What is man, "that thou art mindful of him, or the ſon of man that thou "viſiteſt him!" Take man at his beſt when he came a perfect and pure piece out of his Maker's hand, in the ſtate of innocency; yet he was inferior to angels. They always bare the image of God, in a more eminent degree than man, as being wholly ſpiritual ſubſtances, and ſo more lively repreſenting God, than man could do, whoſe noble ſoul is immers'd in matter, and cloſed up in fleſh and blood: yet Chriſt chuſeth this inferior order and ſpecies of creatures, and paſſeth by the angelical nature; Heb. ii. 16. "He took not on him the nature of angels, but the ſeed "of Abraham."

3. Moreover, Jeſus Chriſt did not only neglect the angelical, and aſſume the human nature; but he alſo aſſumed the human nature, after ſin had blotted the original glory of it, and withered up the beauty and excellency thereof. For he came not in our nature before the fall, whilſt as yet its glory was freſh in it; but he came, as the apoſtle ſpeaks, Rom. viii. 3. "In the likeneſs of ſinful fleſh," *i. e.* in fleſh that had the

marks, and miserable effects, and consequents of sin upon it. I say not that Christ assumed sinful flesh, or flesh really defiled by sin. That which was born of the Virgin was a holy thing. For by the power of the Highest (whether by the energetical command and ordination of the Holy Ghost, as some; or by his benediction and blessing, I here dispute not) that whereof the body of Christ was to be formed, was so sanctified, that no taint or spot of original pollution remained in it. But yet though it had not intrinsical native uncleanness in it, it had the effects of sin upon it; yea, it was attended with the whole troop of human infirmities, that sin at first let into our common nature, such as, hunger, thirst, weariness, pain, mortality, and all these natural weaknesses and evils that clog our miserable natures, and make them groan from day to day under them.

By reason whereof, though he was not a sinner, yet he looked like one: and they that saw and conversed with him, took him for a sinner; seeing all these effects of sin upon him. In these things he came as near to sin as his holiness could admit. O what a stoop was this! to be made in the likeness of flesh, though the innocent flesh of Adam, had been much; but to be made in the likeness of sinful flesh, the flesh of sinners, rebels; flesh, though not *defiled*, yet miserably *defaced* by sin! O what is this! and who can declare it! And indeed, if he will be a Mediator of reconciliation, it was necessary it should be so. It behoved him to assume the same nature that sinned, to make satisfaction in it. Yea, these sinless infirmities were necessary to be assumed with the nature, forasmuch as his bearing them was a part of his humiliation, and went to make up satisfaction for us. Moreover, by them our High-priest was qualified from his own experience, and filled with tender compassion to us.

But O the admirable condescensions of a Saviour, to take such a nature! to put on such a garment when so very mean and ragged! Did this become the Son of God to wear? O grace unsearchable!

4. And yet more, by this his incarnation he was greatly humbled, inasmuch as this so vailed, clouded, and disguised him, that during the time he lived here he looked not like himself, as God; but as a poor sorry contemptible sinner, in the eyes of the world; they scorned him. *This fellow said*, Mat. xxvi. 61. Hereby "he made himself of no reputation," Phil. ii. 6. It blotted his honour and reputation. By reason hereof he lost all esteem and honour from those that saw him, Mat. xiii. 55. "Is

"not this the carpenter's son?" To see a poor man travelling up and down the country, in hunger, thirst, weariness, attended with a company of poor men; one of his company bearing the bag, and that which was put therein; John xiii. 29. Who that had seen him, would ever have thought this had been the Creator of the world, the Prince of the kings of the earth? "He was despised, and we esteemed him not." Now which of you is there that would not rather chuse to endure much misery as a man, than to be degraded into a contemptible worm, that every body treads upon, and no man regards it? Christ looked so unlike a God in this habit, that he was scarce allowed the name of a man; a *worm* rather than a *man*.

And think with yourselves now, was not this astonishing self-denial? That he, who from eternity, had his Father's smiles and honours; he that from the creation was adored, and worshipped by angels, as their God, must now become a footstool for every miscreant to tread on; and not to have the respects due to a man; sure this was a deep abasement. It was a black cloud that for so many years darkned, and shut up his manifestative glory, that it could not shine out to the world; only some weak rays of the Godhead shone to some few eyes, through the chinks of his humanity: As the clouded sun sometimes opens a little, and casts some faint beams, and is muffled up again. "We saw his glory, as of the only begotten Son:" but the world knew him not, John i. 14. If a prince walk up and down in a disguise, he must expect no more honour than a mean subject. This was the case of our Lord Jesus Christ, this disguise made him contemptible, and an object of scorn.

3. Again, Christ was greatly humbled by his incarnation, inasmuch as thereby he was put at a distance from his Father, and that ineffable joy and pleasure he eternally had with him. Think not, reader, but the Lord Jesus lived at a high and unimitable rate of communion with God while he walked here in the flesh: But yet to live by faith, as Christ here did, is one thing; and to be in the bosom of God, as he was before, is another. To have the ineffable delights of God perpetuated and continued to him, without one moment's interruption from eternity, is one thing; and to have his soul sometimes filled with the joy of the Lord, and then all overcast with clouds of wrath again; to cry, and God not hear, as he complains, Psal. xxxii. 2. nay, to be reduced to such a low ebb of spiritual comforts, as to be forced to cry out so bitterly, as he did, Psal. xxii. 1. "My God, my God, why "hast thou forsaken me?" This was a thing Christ was very unacquainted with, till he was found in habit as a man.

6. And laſtly, it was a great ſtoop and condeſcenſion of Chriſt if he would become a man, to take his nature from ſuch obſcure parents, and chuſe ſuch a low and contemptible ſtate in this world as he did. He will be born, but not of the blood of nobles, but of a poor woman in Iſrael, eſpouſed to a carpenter: yea, and that too, under all the diſadvantages imaginable; not in his mother's houſe, but an inn; yea, in the ſtable too. He ſuited all to that abaſed ſtate he was deſigned for; and came among us under all the humbling circumſtances imaginable: "You know the grace of our Lord Jeſus Chriſt," (ſaith the apoſtle) "how that tho' he was rich, yet for our ſakes he be-"came poor," 2 Cor. viii. 9. And thus I have ſhewn you ſome few particulars of Chriſt's humiliation in his incarnation. Next we ſhall infer ſome things from it that are practical.

Inference 1. *Hence we gather the fulneſs and compleatneſs of Chriſt's ſatisfaction, as the ſweet firſt fruits of his incarnation.* Did man offend and violate the law of God? behold, God himſelf is become man to repair that breach, and ſatisfy for the wrong done. The higheſt honour that ever the law of God received, was to have ſuch a perſon as the man Chriſt Jeſus is, to ſtand before its bar, and make reparation to it. This is more than if it had poured out all our blood, and built up its honour upon the ruins of the whole creation.

It is not ſo much to ſee all the ſtars in heaven overcaſt, as to ſee one ſun eclipſed. The greater Chriſt was, the greater was his humiliation; and the greater his humiliation was, the more full and compleat was his ſatisfaction; and the more compleatneſs there is in Chriſt's ſatisfaction, the more perfect and ſteady is the believer's conſolation. If he had not ſtoopt ſo low, our joy and comfort could not be exalted ſo high. The depth of the foundation is the ſtrength of the ſuperſtructure.

Inference 2. *Did Chriſt for our ſakes ſtoop from the majeſty, glory and dignity he was poſſeſſed of in heaven, to the mean and contemptible ſtate of a man? What a pattern of ſelf-denial is here preſented to Chriſtians?* What objection againſt, or excuſe to ſhift off this duty, can remain, after ſuch an example as is here propounded? Brethren, let me tell you, the *pagan* world was never acquainted with ſuch an argument as this, to preſs them to ſelf-denial. Did Chriſt ſtoop, and cannot you ſtoop? did Chriſt ſtoop ſo much, and cannot you ſtoop in the leaſt? Was he content to become any thing, a worm, a reproach, a curſe; and cannot you digeſt any abaſements? Do the leaſt ſlights and neglects rankle your hearts, and poiſon them with diſcontent, malice and revenge? O how unlike Chriſt are you!

Hear; and bluſh in hearing, what your Lord ſaith in John xiii. 14. "If I then, your Lord and Maſter, waſh your feet; ye "ought alſo to waſh one another's feet." "The example "obliges not, (as * a learned man well obſerves) to the ſame "individual act, but it obliges us to follow the reaſon of the "example;" that is, after Chriſt's example, we muſt be ready to perform the loweſt and meaneſt offices of love and ſervice to one another. And indeed to this it obliges moſt forcibly; for it is as if a maſter ſeeing a proud ſturdy ſervant, that grudges at the work he is employed about, as if it were too mean and baſe, ſhould come and take it out of his hand; and when he has done it, ſhould ſay, doth your Lord and Maſter think it not beneath him to do it? and is it beneath you? I remember it is an excellent ſaying that † Bernard hath upon the nativity of Chriſt; ſaith he, "What more deteſtable, what more unworthy, "or what deſerves ſeverer puniſhment, than for a poor man to "magnify himſelf, after he hath ſeen the great and high God, "ſo humbled, as to become a little child? It is intolerable "impudence for a worm to ſwell with pride, after it hath ſeen "majeſty emptying itſelf; to ſee one ſo infinitely above us, to "ſtoop ſo far beneath us." O how convincing and ſhaming ſhould it be! Ah how oppoſite ſhould pride and ſtoutneſs be to the ſpirit of a Chriſtian! I am ſure nothing is more ſo to the ſpirit of Chriſt. Your Saviour was lowly, meek, ſelf denying, and of a moſt condeſcending ſpirit; he looked not at his own things, but yours, Phil. ii. 4. And doth it become you to be proud, ſelfiſh, and ſtout? I remember Jerom, in his epiſtle to Pamachius, a godly young nobleman, adviſed him to be eyes to the blind, feet to the lame; yea, ſaith he, if need be, I would not have you refuſe to cut wood, and draw water for the ſaints: And what, ſaith he, is this to buffeting and ſpitting upon, to crowning with thorns, ſcourging and dying! Chriſt did undergo all this, and that for the ungodly.

Inference 3. *Did Chriſt ſtoop ſo low as to become a man to ſave us? Then thoſe that periſh under the Goſpel, muſt needs periſh without apology.* What would you have Chriſt do more to ſave

* *Obligas nos ad rationem exempli, magis quam ad individuum actum.* Chamier. Tom. 3. l. 19. c. 7.

† *Quid magis indignum, quid deteſtandum amplius, quid gravius puniendum, quam ut videns Deum parvulum factum, homo ſe magnificet? Intolerabilis eſt impudentia, ut ubi ſeſe exinanivit majeſtas, vermiculus inflatur, et intumeſcat.* Bern. Serm. 1. de nativ.

you? Lo, he hath laid aside the robes of majesty and glory, put on your own garments of flesh, came down from his throne, and brought salvation home to your own doors. Surely, the lower Christ stooped to save us, the lower we shall sink under wrath that neglect so great salvation. The Lord Jesus is brought low, but the unbeliever will lay him yet lower, even under his feet; he will tread the Son of God under foot, Heb. x. 28. For such (as the apostle there speaks) is reserved something worse than dying without mercy. What pleas and excuses others will make at the judgment-seat, I know not; but once, it is evident, you will be speechless. And, as † one well observes, the vilest sinners among the Gentiles, nay, the Devils themselves, will have more to say for themselves than you.

I must be plain with you; I beseech you consider, how Jews, Pagans, and Devils will rise up in judgment against you. The Jew may say, I had a legal yoke upon me, which neither I nor my Fathers were able to bear; Christ invited me only into the garden of nuts, where I might sooner break my teeth with the hard shells of ceremonies, than get the kernel of gospel-promises.—In the best of our sacrifices, the smoak filled our temple; smoak only to provoke us to weep for a clearer manifestation.—We had but the old edition of the covenant of grace, in a character very darkly intelligible: You have the last edition, with a commentary of our *rejection*, and the world's *reception*, and the Spirit's *effusion*. You had all that heart could wish. I perish eternally, may the poor Pagan say, without all possibility of reconciliation, and have only sinned against the covenant of works; having never heard of a gospel covenant, nor of reconciliation by a Mediator. O had I but heard one sermon! had Christ but once broke in upon my soul, to convince me of my undone condition, and to have shewn a righteousness to me! But wo is me! I never had so much as one offer of Christ. But so have I, must you say that refuse the gospel: I have, or might have heard thousands of sermons; I could scarce escape hearing one or other shewing me the danger of my sin, and my necessity of Christ. But notwithstanding all I heard, I wilfully resolved I would have nothing to do with him. I could not endure to hear strictness pressed upon me: It was all the hell I had upon earth, that I could not sin in quiet. Nay, may the Devil himself say, it is true, I was ever since my fall maliciously set against God. But alas! as soon I had sinned,

† *Vide* Morning exercise at St. Giles's in the Fields, p. 256.

God threw me out of heaven, and told me he would never have mercy upon me: and tho' I lived in the time of all manner of gracious diſpenſations, I ſaw ſacrifices offered, and Chriſt in the fleſh, and the goſpel preached; yet how could all this chuſe but enrage me the more, to have God, as it were, ſay, Look here, Satan, I have provided a remedy for ſin, but none for thine! This ſet me upon revenge againſt God, as far as I could reach him. But alas! alas! had God entered into any covenant with me at all; had God put me on any terms, tho' never ſo hard, for the obtaining of mercy; had Chriſt been but once offered to me, What do you think would I not have done? *&c.*

O poor ſinners! Your damnation is juſt, if you refuſe grace brought home by Jeſus Chriſt himſelf to your very doors. The Lord grant this may not be thy caſe who readeſt theſe lines.

Inference 4. Moreover; hence it follows, that *none doth, or can love like Chriſt: His love to man is matchleſs.* The freeneſs, ſtrength, antiquity, and immutability of it, puts a luſtre on it beyond all examples. Surely it was a ſtrong love indeed, that made him lay aſide his glory, to be found in faſhion as a man, to become any thing, though never ſo much below himſelf, for our ſalvation. We read of Jonathan's love to David, which paſſed the love of women; of Jacob's love to Rachel, who for her ſake endured the heat of ſummer, and cold of winter; of David's love to Abſalom; of the primitive Chriſtians love to one another, who could die one for another: but neither had they that to deny which Chriſt had, nor had he thoſe inducements from the object of his love that they had. His love, like himſelf, is wonderful.

Inference 5. Did the Lord Jeſus ſo deeply abaſe and humble himſelf for us? *What an engagement hath he thereby put on us, to exalt and honour him, who for our ſakes was ſo abuſed?* It was a good ſaying of * Bernard, "By how much the viler he was "made for me, by ſo much the dearer he ſhall be to me." And O that all, to whom Chriſt is dear, would ſtudy to exalt and honour him, theſe four ways.

1. *By frequent and delightful ſpeaking of him, and for him.* When Paul had once mentioned his name, he knows not how to part with it, but repeats it no leſs than ten times in the compaſs of ten verſes, in 1 Cor. i. It was Lambert's motto, "None "but Chriſt, none but Chriſt." It is ſaid of Johannes Milius, that after his converſion, he was ſeldom or never obſerved to

‡ *Quanto pro me vilior, tanto mihi charior.* Bern.

mention the name of Jesus, but his eyes would drop; so dear was Christ to him. Mr. Fox never denied any beggar that asked an alms in Christ's name, or for Jesus sake. Julius Palmet, when all concluded he was dead, being turned as black as a coal in the fire, at last moved his scorched lips, and was heard to say, *Sweet Jesus*, and fell asleep. Plutarch ‖ tells us, that when Titus Flaminius had freed the poor Grecians from the bondage with which they had been long ground by their oppressors, and the herald was to proclaim in their audience the articles of peace, he had concluded for them, they so pressed upon him, (not being half of them able to hear), that he was in great danger to have lost his life in the press; at last, reading them a second time, when they came to understand distinctly how their case stood, they shouted for joy, crying, Σωτηρ, Σωτηρ, "a Saviour, "a Saviour," that they made the very heavens ring again with their acclamations, and the very birds fell down astonished. And all that night the poor Grecians, with instruments of music, and songs of praise, danced and sang about his tent, extolling him as a god that had delivered them. But surely you have more reason to be exalting the author of your salvation, who, at a dearer rate, hath freed you from a more dreadful bondage. O ye that have escaped the eternal wrath of God, by the humiliation of the Son of God, extol your great Redeemer, and for ever celebrate his praises!

2. *By acting your faith on him, for whatsoever lies in the promises yet unaccomplished.* In this you see the great and most difficult promise fulfilled, Gen. iii. 15. "The seed of the woman shall "break the serpent's head;" which contained this mercy of Christ's incarnation for us in it: I say, you see this fulfilled! and seeing that which was most improbable and difficult is come to pass, even Christ come in the flesh, methinks our unbelief should be removed for ever, and all other promises the more easily believed. It seemed much more improbable and impossible to reason, that God should become a man, and stoop to the condition of a creature, than being a man, to perform all that good which his incarnation and death procured. Unbelief usually argues from one of these two grounds, Can God do this? or, Will God do that? It is questioning either his *power* or his *will*; but after this, let it cease for ever to cavil against either. His power to save should never be questioned by any that know what sufferings and infinite burdens he supported in our nature:

‖ *Plutarch in vita Titi Flaminii.*

and ſurely his willingneſs to ſave ſhould never be put to a queſtion, by any that conſider how low he was content to ſtoop for our ſakes.

3. *By drawing nigh to God with delight,* "through the veil of "Chriſt's fleſh," Heb. x. 19. God hath made this fleſh of Chriſt a veil betwixt the brightneſs of his glory and us: it ſerves to rebate the unſupportable glory, and alſo to give admiſſion to it, as the veil did in the temple. Through this body of fleſh, which Chriſt aſſumed, are all *decurſus et recurſus gratiarum,* "outlets of grace from God to us, and through it, alſo, muſt "be all our returns to God again." It is made the great medium of our communion with God.

4. *By applying yourſelves to him, under all temptations, wants and troubles, of what kind ſoever, as to one that is tenderly ſenſible of your caſe, and moſt willing and ready to relieve you.* O remember, this was one of the inducements that perſuaded and invited him to take your nature, that he might be furniſhed abundantly with tender compaſſion for you, from the ſenſe he ſhould have of your infirmities in his own body *. Heb. ii. 17. "Wherefore in all things it behoved him to be made like "unto his brethren, that he might be a merciful and faithful "High-prieſt, in things pertaining to God, to make reconcili-"ation for the ſins of the people." You know by this argument the Lord preſſed the Iſraelities to be kind to ſtrangers; for, (ſaith he), "you know the heart of a ſtranger," Exod. xxii. 9. Chriſt, by being in our nature, knows experimentally what our wants, fears, temptations, and diſtreſſes are, and ſo is able to have compaſſion. O let your hearts work upon this admirable condeſcenſion of Chriſt, till they be filled with it, and your lips ſay, *Thanks be to God for Jeſus Chriſt.*

* *Haud ignara mali, miſeris ſuccurrere diſco.* Virg.
Like you, an alien in a land unknown,
I learn to pity woes, ſo like mine own. *Dryden.*

SERMON XIX.

Treats of CHRIST's Humiliation in his Life.

PHIL. ii. 8. *And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross.*

THIS scripture hath been once already under consideration, and, indeed, can never be enough considered: It holds forth the humbled state of the Lord Jesus, during the time of his abode on earth. The sum of it was delivered you before in this point;

Doct. *That the state of Christ, from his conception to his resurrection, was a state of deep abasement and humiliation.*

The humiliation of Christ was propoſed to you under these three general heads or branches; of his humiliation in his *incarnation;* his humiliation in his *life:* and his humiliation in his *death.* How he was humbled by incarnation, hath been opened above in the 18*th sermon.* How he was humbled in his life, is the design of this sermon: yet expect not that I should give you here an exact history of the life of Christ. The scriptures speak but little of the private part of his life, and it is not my design to dilate upon all the memorable passages that the evangelists (those faithful narrators of the life of Christ) have preserved for us; but only to observe and improve those more observable particulars in his life, wherein especially he was humbled: and such are these that follow.

First, The Lord Jesus was humbled in his very infancy, by his circumcision according to the law. For being of the stock of Israel, he was to undergo the ceremonies, and submit to the ordinances belonging to that people, and thereby to put an end to them; for so it became him to fulfil all righteousness. Luke ii. 21. "And when eight days were accomplished for the "circumcising of the child, his name was called Jesus." Hereby the Son of God was greatly humbled, especially in these two respects.

1. In that hereby he obliged himself to keep the whole law *, though he was the Law-maker; Gal. v. 3. "For I testify again "to every man that is circumcised, that he is a debtor to do the "whole law." The apostle's meaning is, he is a debtor in regard of duty, because he that thinks himself bound to keep one part of the ceremonial law, doth thereby bind himself to keep it all; for where all the parts are inseparably united, (as they are in the law of God) we pull all upon us, by engaging or meddling with any one. And he that is a debtor in *duty* to keep the whole law, quickly becomes a debtor in regard of *penalty*, not being able to keep any part of it. Christ therefore coming as our surety, to pay both those debts, the debt of duty, and the debt of penalty to the law; he, by his circumcision, obliges himself to pay the whole debt of duty, by fulfilling all righteousness: and though his obedience to it was so exact and perfect, that he contracted no debt of penalty for any transgression of his own; yet he obliges himself to pay that debt of penalty which we had contracted, by suffering all the pains due to transgressors. This was that intolerable yoke that none were able to bear but Christ, Acts xv. 10. And it was no small abasure of Christ to bind himself to the law, as a subject made under it: For he was the Law-giver, above all law: and herein that sovereignty of a God (one of the choice flowers in the crown of heaven) was obscured and veiled by his subjection.

2. Hereby he was represented to the world not only as a *subject*, but also as a *sinner*: for though he was pure and holy, yet this ordinance passing upon him, seemed to imply as if corruption had indeed been in him, which must be cut off by mortification. For this was the mystery principally intended by circumcision †: it served to mind and admonish Abraham, and his seed, of the natural guiltiness, uncleanness, and corruption of their hearts and nature. So Jer. iv. 4. "Circumcise "yourselves unto the Lord, and take away the foreskins of your "hearts, ye men of Judah;" *i. e.* the sinfulness and corruptions of them. Hence the rebellious and unmortified are called "stiff-"necked and uncircumcised in heart," as it is Acts vii. 51. And

* Christ was circumcised and presented, (Luke ii. 22.), because he became subject, not only to the eternal and moral law, but also to the ceremonial and every other divine law. *Amef. Meditat.* 101.

† Such ceremonial observations were so many acknowledgements of sin; therefore Christ, who was made sin for us, conformed to them very suitably. *Amef. Med.* p. 101.

as it ſerved to convince of natural uncleanneſs, ſo it ſignified and and ſealed "the putting off the body of the ſins of the fleſh," as the apoſtle phraſeth it, Col. ii. 11. Now, this being the end of God in the inſtitution of this ordinance for Abraham and his ordinary ſeed, Chriſt, in his infancy, by ſubmitting to it, did not only veil his ſovereignty by ſubjection, but was alſo repreſented as a ſinner to the world, though moſt holy and pure in himſelf.

Secondly, Chriſt was humbled by perſecution, and that in the very morning of his life: he was baniſhed almoſt as ſoon as born. Matth. ii. 13. "Flee into Egypt (ſaith the angel to Joſeph) and "be thou there until I bring thee word, for Herod will ſeek "the young child to deſtroy him." Ungrateful Herod! was this entertainment for a Saviour? what, raiſe a country againſt him, as if a *deſtroyer*, rather than a Saviour, had landed upon the coaſt? what, deny him the protection of thoſe laws, under which he was born, and that before he had broken the leaſt punctilio of them? The child of a beggar may claim the benefit and protection of law, as his birth-right; and muſt the Son of God be denied it! But herein Herod fulfilled the ſcriptures, whilſt venting his own luſts; for ſo it was foretold, Jer. xxxi. 15. And this early perſecution was not obſcurely hinted in the title of the 22d Pſalm, that pſalm which looks rather like a hiſtory of the New, than a prophecy of the Old Teſtament; for as it contains a moſt exact deſcription of Chriſt's ſufferings, ſo it is fitted with a moſt ſuitable title, *To the chief muſician upon Aijeleth Shahar*, which ſignifies the Hind of the morning, or that *deer*, which the hunter rouzes betimes in the morning, and ſingles out to hunt down that day; and ſo they did by him, as the 16th verſe will tell you; for, (ſaith he), "Dogs have compaſſed me, "the aſſembly of the wicked have encloſed me." Upon which Muſculus ſweetly and ingeniouſly deſcants: "‡ O what ſweet "veniſon," (ſaith he), "is the fleſh of Chriſt! abundantly "ſweeter to the believing ſoul, than that which the nobles of "this world eſteem moſt delicate: and leſt it ſhould want the "higheſt and richeſt ſavour to a delicate palate, Chriſt, our hart,

‡ *O vere cervinam Chriſti carnem, animæ fideli longe ſapidiorem ea, quam hujus mundi nobiles in deliciis habent. Ac ne quid ſapori ac guſtui delicato deeſſet, non ſimpliciter occiſa eſt noſtra cerva, ſed antea bene agitata: quemadmodum ſolent magnates, venando et agitando, antequam capiant et occidant, carnem cervinam ſuaviorem, molliorem, ac delicatiorem reddere.* Muſc. in loc.

" was not only killed but hunted to the purpoſe before he was " killed; even as great men uſe, by hunting and chaſing, before " they cut the throat of the deer, to render its fleſh more ſweet, " tender, and delicate:" Thus was Chriſt hunted betimes out of the country he was born in. And, no doubt, but where ſuch dogs ſcent and wind the Spirit of Chriſt in any, they would purſue them alſo to deſtruction, did not a gracious Providence rate them off. But to return, how great a humiliation is this to the Son of God, not only to become an infant, but in his infancy, to be hurried up and down, and driven out of his own land as a vagabond!

Thirdly, Our Lord Jeſus Chriſt was yet more humbled in his life, by that *poverty* and outward meanneſs which all along attended his condition: he lived poor and low all his days, ſo ſpeaks the apoſtle, 2 Cor. viii. 9. " Though he was rich, yet " for our ſakes he became poor;" ſo poor, that he was never owner of a houſe to dwell in, but lived all his days in other mens houſes, or lay in the open air. His outward condition was more neglected and deſtitute than that of the birds of the air, or beaſts of the earth; ſo he told that ſcribe, who profeſſed ſuch readineſs and reſolution to follow him, but was ſoon cooled, when Chriſt told him, Matth. viii. 20. " The foxes " have holes, and the birds of the air have neſts; but the Son " of man hath not where to lay his head." It was a common ſaying among the Jews, *when the Meſſiah comes, he will not find a place to ſit down in* *. Sometimes he feeds upon barley-bread and broiled fiſh; and ſometimes he was hungry, and had nothing to eat, Mark xi. 12. As for money, he was much a ſtranger to it; when the tribute-money was demanded of him, he and Peter were not ſo well furniſhed to make half a crown betwixt them to pay it †, but muſt work a miracle for it, Mat. xvii. ult. He came not to be miniſtred unto, but to miniſter, Mat. xx. 28. not to amaſs *earthly* treaſures, but to beſtow *heavenly* ones. His great and heavenly ſoul neglected and deſpiſed thoſe things, that too many of his own too much admire and proſecute. He ſpent not a careful thought about thoſe things

* This paſſage is manifeſtly taken from among theſe which the Jews, even then, carried about as traditions of the fathers, concerning the coming of the Meſſiah; and is applied accordingly: ſuch was the ſaying of the Gemariſts, that when he came, there would not be a place for him to ſit down, or to reſt his body on. *Heinſius on this paſſage.*

† The word Στατηρ, which in Matth. xvii. 27. is rendered *a piece of money*, contained two drachmas, and was in value 2 *s.* 6 *d.*

that eat up thouſands and ten thouſands of our thoughts. Indeed he came to be humbled, and to teach men by his example the vanity of this world, and pour contempt upon the enſnaring glory of it; and therefore went before us in a ‡ choſen and voluntary poverty: yet he lived not a mendicant life neither; but was ſometimes fed by ordinary, and ſometimes by miraculous and extraordinary ways. He had wherewith to ſupport that precious body of his, till the time was came to offer it up to God; but would not indulge and pamper that fleſh, which he purpoſely aſſumed to be humbled in.

Fourthly, Our dear Jeſus was yet further humbled in his life, by the horrid temptations wherewith Satan aſſaulted him, than which nothing could be more grievous to his holy heart ‖. The Evangeliſt gives us an account of this in Luke iv. from the firſt to the fourteen verſe: in which context you find how the bold and envious ſpirit meets the Captain of our ſalvation in the field, comes up with him in the wilderneſs, when he was ſolitary, and had not a ſecond with him, ver. 1. there he keeps him faſting forty days and forty nights, to prepare him to cloſe with his temptation: all this while Satan was pointing and edging that temptation, with which at laſt he reſolves to try the breaſt of Chriſt by a home thruſt, verſe 2. By this time he ſuppoſes Chriſt was hungry (as indeed he was) and now he thought it was time to make his aſſault, which he doth in a very ſuitable temptation at firſt, and with *variety* of temptations, trying ſeveral weapons upon him afterwards. But when he had made a thruſt at him with that firſt weapon, in which he eſpecially truſted "command that theſe ſtones may be made bread," ver. 3. and ſaw how Chriſt had put it by, ver. 4. then he changes poſtures, and aſſaults him with temptations to blaſphemy, even "to fall down and worſhip the Devil." But when he ſaw he could faſten nothing on him, that he was as pure fountain water in a chriſtal phial, how much ſoever agitated and ſhaken, no dregs, or filthy ſediment would riſe, but he remained pure ſtill: I ſay, ſeeing this, he makes a politic retreat, quits the field for a ſeaſon, ver. 13. yet leaves it *cum animo revertendi*, with a reſo-

‡ Chriſt's poverty was not in conſequence of any ſingular vow, or like that of a mendicant. *Ameſ. Med. p.* 104.

‖ It is the fulleſt and moſt ordinary ſeaſon for Satan to tempt, when he ſees men hungering and thirſting after temporal things; as the fowler prepares his net eſpecially in the winter ſeaſon, when the birds have nothing to eat. *Stapletonis prompt. p.* 418.

lution to return to him again. And thus was our bleſſed Lord Jeſus humbled by the temptations of Satan: and what can you imagine more burdenſome to him that was brought up from eternity with God, delighting in the holy Father, to be now ſhut into a wilderneſs with a Devil, there to be baited ſo many days, and have his ears *filled*, though not *defiled*, with horrid blaſphemy; *quantum mutatus ab illo?* O how was the caſe altered with Chriſt! from what, to what was he now come? A chaſte woman would account it no common miſery to be dogged up and down, and ſolicited by ſome vile ruffian, though there were no danger of defilement.

A man would account it no ſmall unhappineſs to be ſhut up five or ſix weeks together with the Devil, though appearing in a human ſhape, and to hear no language but that of hell ſpoken all that time; and the more holy the man is, the more would he be afflicted to hear ſuch blaſphemies malignantly ſpat upon the holy and reverend name of God; much more to be ſolicited by the Devil to join with him in it: This I ſay would be accounted no ſmall miſery for a man to undergo. How great a humiliation then muſt it be to the great God, to be humbled to this! to ſee a ſlave of his houſe, ſetting upon himſelf the Lord! His jailor coming to take him priſoner, if he can! A baſe apoſtate ſpirit, daring to attempt ſuch things as theſe upon him! Surely this was a deep abaſement to the Son of God.

Fifthly, Our bleſſed Lord Jeſus was yet more humbled in his life than all this, and that by his own *Sympathy* with others, under all the burdens that made them groan. For he, much more than Paul, could ſay, *who is afflicted, and I burn not?* He lived all his time as it were in an hoſpital among the ſick and wounded. And ſo tender was his heart, that every groan for ſin, or under the effects of ſin, pierced him ſo, that it was truly ſaid, "himſelf bare our ſickneſſes, and took our infirmities," Mat. viii. 16. 17. It was ſpoken upon the occaſion of ſome poor creatures that were poſſeſſed by the Devil, and brought to him to be diſpoſſeſſed. It is ſaid of him, John xi. 33. "That when "he ſaw Mary weeping, and the Jews alſo weeping which came "with her, he groaned in the Spirit, and was troubled." And ver. 35. *Jeſus wept:* yea, his heart flowed with pity for them that had not one drop of pity for themſelves. Witneſs his tears ſpent upon Jeruſalem, Luke xix. 41, 42. He foreſaw the miſery that was coming, though they never foreſaw, nor feared it. O how it pierced him to think of the calamities hanging over that great city! Yea, he mourned for them that could not

mourn for their own ſins. Therefore it is ſaid Mark iii. 5. "He was grieved for the hardneſs of the peoples hearts." So that the commendation of a good phyſician, that he doth as it were die with every patient, was moſt applicable to our tender-hearted phyſician. This was one of thoſe things that made him "a man of ſorrows, and acquainted with griefs." For the more holy any is, the more he is grieved and afflicted for the ſins of others; and the more tender any man is, the more he is pierced with beholding the miſeries that lie upon others. And it is ſure, never any heart more holy, or more ſenſible tender and compaſſionate than Chriſt's.

Sixthly, Laſtly, That which yet helped to humble him lower, was the ungrateful, and moſt baſe and unworthy entertainment the world gave him. He was not received or treated like a Saviour, but as the vileſt of men. One would think that he who came from heaven, "to give his life a ranſom for many," Mat. xx. 28. He that was, "not ſent to condemn the world, "but that the world through him might be ſaved," John iii. 17. He that came "to diſſolve the works of the Devil," 1 John iii. 8. knock off the chains, "open the priſon-doors, "proclaim liberty to the captives," Iſa. lxi. 1. I ſay, when ſuch a Saviour arrived, O with what acclamations of joy, and demonſtrations of thankfulneſs, ſhould he have been received? One would have thought they ſhould even kiſs the ground he trod upon: but inſtead of this, he was hated, John xv. 18. He was deſpiſed by them, Mat. xiii. 55. So reproached, that he became "the reproach of men," as who ſhould ſay, a corner for every one to ſpit in; a butt for every baſe tongue to ſhoot at, Pſal. xxii. 6. Accuſed of working his miracles by the power of the Devil, Mat. xii. 24. He was trod upon as a worm, Pſal. xxii. 6. They buffetted him, Mat. xxvi. 67. ſmote him on the head, Mat. xxvii. 30. arrayed him as a fool, ver. 20. ſpat in his face, ver. 30. deſpiſed him as the baſeſt of men, "this fellow "ſaid," Mat. xxvi. 61. One of his own followers ſold him, another forſware him, and all forſook him in his greateſt troubles. All this was a great abaſement to the Son of God, who was not thus treated for a day, or in one place, but all his days, and in all places. "He endured the contradiction of ſinners a-"gainſt himſelf." In theſe particulars I have pointed out to you ſomething of the humble life Chriſt lived in the world. From all theſe particulars ſome uſeful inferences will be noted.

Inference 1. From the firſt degree of Chriſt's humiliation, in ſubmitting to be circumciſed, and thereby obliging himſelf

to fulfil the whole law, it followed, *that juſtice itſelf may ſet both hand and ſeal to the acquittances and diſcharges of believers.* Chriſt hereby obliged himſelf to be the law's pay-maſter, to pay its utmoſt demand; to bear that yoke of obedience that never any before him could bear. And as his circumciſion obliged him to keep the whole law; ſo he was moſt preciſe and punctual in the obſervation of it *: ſo exact, that the ſharp eye of divine juſtice cannot eſpy the the leaſt flaw in it; but acknowledges full payment, and ſtands ready to ſign the believer a full acquittance. Rom. iii. 25. "That God may be juſt, and the juſti-"fier of him that believes in Jeſus." Had not Chriſt been thus obliged, we had never been diſcharged. Had not his obedience been an intire, compleat and perfect thing, our juſtification could not have been ſo. He that hath a precious treaſure, will be loath to adventure it in a leaky veſſel: wo to the holieſt man on earth, if the ſafety of his precious ſoul were to be adventured on the bottom of the beſt duty that ever he performed. But Chriſt's obedience and righteouſneſs is firm and ſound; a bottom that we may ſafely adventure all in.

Inference 2. From the early flight of Chriſt into Egypt, we infer, *That the greateſt innocency and piety cannot exempt from perſecution and injury. Who more innocent than Chriſt?* And who more perſecuted? The world is the world ſtill. "I have "given them thy word, and the world hath hated them," John xvii. 14. The world lies in wait as a thief for them that carry this treaſure; they who are empty of it may ſing before him, he never ſtops them: but perſecution follows piety, as the ſhadow doth the body. 2 Tim. iii. 12. "All that will live godly in "Chriſt Jeſus, muſt ſuffer perſecution." Whoſoever reſolves to live holily, muſt never expect to live quietly. It is godlineſs, and godlineſs *in Chriſt Jeſus*, i. e. ſuch as is derived from Chriſt, true godlineſs; and it is true godlineſs as it is manifeſted in practice. All that will live godly, that will exert holineſs in their lives, which convinces and galls the conſciences of the ungodly. It is this enrages, for there is an enmity and antipathy betwixt them: and this enmity runs in a blood; and it is tranſmitted with it from generation to generation, Gal. iv. 29. "As then, "he that was born after the fleſh, perſecuted him that was born "after the Spirit; even ſo it is now." Mark, ſo it *was*, and

* Juſtification is one individual perfect act, of which all, who are intereſted in it, partake equally. *Woleb.*

ſo ſtill it *is*. "* Cain's club is ſtill carried up and down redde "with the blood of Abel," ſaid Bucholtzer; but thus it mu be, to conform us unto Chriſt: and O that your *ſpirits*, as we as your *conditions*, may better harmonize with Chriſt. He ſuf fered meekly, quietly, and ſelf-denyingly; be ye like him. Le it not be ſaid of you, as it is of the hypocrite, whoſe luſts ar only *hid*, but not *mortified* by his duties, that he is like a *flin* which ſeems cold; but if you ſtrike him, he is all fiery. T do well, and ſuffer ill, is Chriſt-like.

Inference 3. From the third particular of Chriſt's humiliatio I infer, *that ſuch as are full of grace and holineſs, may be d ſtitute and empty of creature-comforts*. What an overflowin fulneſs of grace was there in Chriſt? and yet to what a low eb did his outward comforts ſometimes fall? and as it fared wit him, ſo with many others now in glory with him, whilſt the were in the way to that glory; 1 Cor. iv. 11. "Even to thi "preſent hour, we both hunger, and thirſt, and are naked, an "buffetted, and have no certain dwelling place." Their *ſou* were richly cloathed with robes of righteouſneſs, their *bodi* naked or meanly clad. Their *ſouls fed high*, even on hidde manna, their *bodies hungry*. Let us be content (ſaith Luther with our hard fare; for do we not feaſt with angels upon th bread of life? Remember when wants pinch hard, that the fix no marks of God's hatred upon you. He hath dealt n worſe with you than he did with his own Son. Nay, which c you is not better accomodated than Chriſt was? If you b hungry or thriſty, you have ſome refreſhments; you have bec to lie on; the Son of man had not were to lay his head; th heir of all things had ſometimes nothing to eat. And remembe you are going to a plentiful country, where all your wants wi be ſupplied; "poor in the world, rich in faith, and heirs c "the kingdom which God hath promiſed," James ii. 5. Th meanneſs of your *preſent*, will add to the luſtre of your *futu* condition.

Inference 4. From the fourth particular of Chriſt's humili tion in his life, by Satan's temptations, we infer, *That thoſe i whom Satan hath no intereſt, may have moſt trouble from him i this world*, John xiv. 30. "The Prince of this world cometh "and hath nothing in me." Where he knows he cannot be *conqueror*, he will not ceaſe to be a *troubler*. This bold an daring ſpirit adventures upon Chriſt himſelf; for doubtleſs h

* *Multi adhuc ſunt, qui clavem ſanguine Abelis rubentem cir cumferunt.* Bucholtz.

was filled with envy at the ſight of him, and would do what he could, though to no purpoſe, to obſtruct the bleſſed deſign in his hand. And it was the wiſdom and love of Chriſt to admit him to come as near him as might be, and try all his darts upon him; that by this experience he might be filled with pity to ſuccour them that are tempted. And as he ſet on Chriſt, ſo much more will he adventure upon us; and but too oft comes off a conqueror. Sometimes he ſhoots the fiery darts of blaſphemous injections. Theſe fall as flaſhes of lightning on the dry thatch, which inſtantly ſets all in a combuſtion. And juſt ſo it is attended with an after thunder-clap of inward horror, that ſhivers the very heart, and ſtrikes all into confuſion within.

Divers rules are preſcribed in this caſe to relieve poor diſtreſſed ones. One adviſeth to think ſeriouſly on that which is darted ſuddenly, and to do by your hearts as men uſed to do with young horſes, that are apt to ſtart and boggle at every thing in the way; we bring them cloſe to the things they fright at, make them look on them, and ſmell to them, that time and better acquaintance with ſuch things, may teach them not to ſtart. Others adviſe to diverſions of the thoughts, as much as may be, to think quite another way. Theſe rules are contrary to one another, and I think ſignify but little to the relief of a poor ſoul ſo diſtreſſed.

The beſt rule, doubtleſs, is that of the apoſtle Eph. vi. 16. "Above all, taking the ſhield of faith, wherewith ye ſhall be "able to quench all the fiery darts of the wicked." Act your faith, my friends, upon your tempted Saviour, who paſſed through temptations before you: and particularly exerciſe faith on three thing in Chriſt's temptations.

1. Believingly conſider, how great variety of temptations were tried upon Chriſt; and of what a horrid blaſphemous nature that was, *fall down and worſhip me.*

2. Believingly conſider, that Chriſt came off a perfect conqueror in the day of his trial, beat Satan out of the field. For he ſaw what he attempted on Chriſt was as impoſſible as to batter the body of the ſun with ſnow-balls.

3. Laſtly, Believe that the benefits of thoſe his victories and conqueſts are for you; and that for your ſakes he permitted the tempter to come ſo near him: as you find, Heb. ii. 18.

Object. Heb. iv. 15. If you ſay, true, Chriſt was tempted as well as I; but there is a vaſt difference betwixt his temptations and mine: for the prince of this world came, and found nothing in him, John xiv. 13. He was not internally *defiled*, tho'

externally *aſſaulted*; but I am defiled by them as well as troubled.

Sol. This is a different caſe. True, it is ſo, and muſt be ſo, or elſe it had ſignified nothing to your relief. For had Chriſt been internally defiled, he had not been a fit Mediator for you; nor could you have had any benefit, either by his temptations, or ſufferings for you. But he being tempted, and yet ſtill eſcaping the defilement of ſin, hath not only ſatisfied for the ſins you commit when tempted, but alſo got an experimental ſenſe of the miſery of your condition, which is in him (though now in glory) as a ſpring of pity and tender compaſſion to you. Remember, poor tempted Chriſtian, "the God of peace ſhall "ſhortly tread Satan under thy feet," Rom. xvi. 20. Thou ſhalt ſet thy foot on the neck of that enemy: and as ſoon as both thy feet are over the threſhold of glory, thou ſhalt caſt back a ſmiling look, and ſay, now, Satan, do thy worſt; now I am there where thou canſt not come. Mean while, till thou be out of his reach, let me adviſe thee to go to Jeſus Chriſt, and open the matter to him; tell him how that baſe ſpirit falls upon thee, yea, ſets upon thee, even in his preſence: intreat him to rebuke and command him off: beg him to conſider thy caſe, and ſay, Lord, doſt thou remember how thy own heart was once grieved, though not defiled, by his aſſaults? I have grief and guilt together upon me. Ah Lord; I expect pity and help from thee; thou knoweſt the heart of a ſtranger, the heart of a poor and tempted one. This is ſingular relief in this caſe. O try it!

Inference 5. Was Chriſt yet more humbled, by his own ſympathy with others in their diſtreſſes? Hence we learn, that a compaſſionate ſpirit, towards ſuch as labour under burdens of ſin, or affliction, is Chriſt-like, and truly excellent: this was the Spirit of Chriſt: O be like him! Put on as the elect of God, bowels of mercy, Col. iii. 12. "Weep with them that weep, "and rejoice with them that rejoice," Rom. xii. 15. It was Cain that ſaid, "am I my brother's keeper?" Bleſſed Paul was of a contrary temper, 2 Cor. xi. 29. "Who is weak, and I am "not weak? Who is offended, and I burn not?" Three things promote ſympathy in Chriſtians, one is the Lord's pity for them; he doth as it were ſuffer with them; "in all their afflictions he "was afflicted †;" Iſa. lxiii. 9. Another is, the relation we ſu-

† In all the afflictions, loſſes, and troubles that befal believers, Chriſt ſaith, Half mine; yea, he not only bears half, but all the burden,

ſtain to God's afflicted people: they are members with us in one body, and the members ſhould have the ſame care of one another, 1 Cor. xii. 25. The laſt is, we know not how ſoon ourſelves may need from others, what others now need from us. "Reſtore "him with the ſpirit of meekneſs, conſidering thyſelf, leſt thou "alſo be tempted," Gal. vi. 1.

Inference 6. Did the world help on humiliation of Chriſt by their baſe and vile uſage of him? Learn hence, *that the judgment the world gives of perſons, and their worth, is little to be regarded.* Surely it diſpenſes its ſmiles and honours very preposterouſly and unduly. In this reſpect, among others, the ſaints are ſtiled perſons, "of whom the world is not worthy," Heb. xi. 38. *i. e.* it doth not deſerve to have ſuch choice ſpirits as theſe are, left in it, ſince it knows not how to uſe or treat them. It was the complaint of * Salvian, above eleven hundred years ago; "if any of the nobility (ſaith he) do but begin to turn "to God, preſently he loſeth the honour of nobility! O in "how little honour is Chriſt among Chriſtian people, when "religion ſhall make a man ignoble!" So that (as he adds) "many are compelled to be evil, leſt they ſhould be eſteem-"ed vile." And indeed, if the world gives us any help to diſcover the true worth and excellency of men by, it is by the rule of contraries, for the moſt part. Where it fixes its marks of hatred, we may uſually find that which invites our reſpect and love. It ſhould trouble us the leſs to be under the ſlights and diſreſpects of a blind world. "I could be even proud upon it," (ſaith † Luther) "that I ſee I have an ill name from the world." "And ‡ Jerom bleſſed God that counted him worth to be hated "of the world." Labour to ſtand right in the judgment of God, and trouble not thyſelf for the raſh and headlong cenſures of men. Let wicked men, ſaith one, cut the throat of my credit, and do as they like beſt with it; when the wind of their calumnies hath blown away my good name from me in the way to

burden, and more than all; for he bears us and our burdens too. O that more of his Spirit dwelt in his people. We are, or have been, or may be what he is.

* *Si quis ex nobilitate converti ad Deum cœperit, ſtatim honorem nobilitatis amittit. O quantulus in Chriſtiano populo honor Chriſti eſt ubi religio ignobilitatem facit!* Salv. lib. 4. de Gub. Dei.

† *Superbus fio, quod video nomen peſſimum mihi creſcere; gaudeo rebellis dici.* Luth.

‡ *Gratias ago Deo meo, quod dignus ſum, quem mundus oderit.* Hieron.

heaven, I know Christ will take my name out of the mire, and wash it, and restore it to me again.

Inference 7. From the whole of Christ's humiliation in his life, learn you to pass through all the troubles of your life with a contented composed spirit, as Christ your forerunner did. He was *persecuted*, and bare it meekly; *poor*, and never murmured; *tempted*, and never yielded to the temptation; *reviled*, and reviled not again. When ye therefore pass through any of these trials, look to Jesus, and consider him. See how he that passed through those things before you, managed himself in like circumstances; yea, not only beat the way by his pattern, and example for you, but hath in every one of those conditions left a blessing behind him, for them that follow his steps.

Thanks be to God for Jesus Christ.

SERMON XX.

Opens CHRIST's Humiliation unto Death, in his first preparative Act for it.

JOHN xvii. 11. *And now I am no more in the world, but these are in the world; and I come to thee: Holy Father, keep through thine own name, those whom thou hast given me; that they may be one, as we are.*

WE now come to the last and lowest step of Christ's humiliation, which was in his submitting to death, even the death of the cross. Out of this death of Christ, the life of our souls springs up; and in this blood of the cross, all our mercies swim to us. The blood of Christ runs deep to some eyes: the judicious believer sees multitudes, multitudes of inestimable blessings in it. By this crimson fountain I resolve to sit down; and concerning the death of Christ, I shall take distinctly into consideration the *preparations* made for it: the *nature* and quality of it; the *deportment* and carriage of dying Jesus; the *funeral solemnities* with which he was buried; and lastly, the *blessed designs and glorious ends* of his death.

The preparatives for his death were six. Three on his own part, and three more by his enemies. The preparations made by himself for it, were the solemn recommendation of his friends

to his Father; the inſtitution of a commemorative ſign, to perpetuate and refreſh the memory of his death in the hearts of his people, till he come again. And his *pouring out his ſoul to God, by prayer in the garden;* which was the poſture he choſe to be found in, when they ſhould apprehend him.

This ſcripture contains the firſt preparative of Chriſt for death, whereby he ſets his houſe in order, prays for his people, and bleſſes them before he dies. The love of Chriſt was ever tender and ſtrong to his people; but the greateſt manifeſtations of it was at parting. And this he manifeſted two ways eſpecially; *viz.* in leaving ſingular ſupports, and grounds of comfort with them in his laſt heavenly ſermon, in Chap. xiv. xv. xvi. and in pouring out his ſoul moſt affectionately to the Father for them in this heavenly prayer, Chap. xvii. In this prayer he gives them a *ſpecimen*, or ſample, of that his glorious interceſſion-work, which he was juſt then going to perform in heaven for them. Here his heart overflowed, for he was now leaving them, and going to the Father. The laſt words of a dying man are remarkable, how much more a dying Saviour? I ſhall not launch out into that bleſſed ocean of precious matter contained in this chapter, but take immediately into conſideration the words that I read, wherein I find a weighty petition, ſtrongly followed and ſet home with many mighty arguments.

1. We have here *Chriſt's petition*, or requeſt in behalf of his people, not only thoſe on the place, but all others that then did, or afterwards ſhould believe on him. And the ſum of what he here requeſts for them is, that his Father would keep them through his name. Where you have both the *mercy*, and the *means* of attaining it. The *mercy* is to be *kept*. Keeping implies danger. And there is a double danger obviated in this requeſt; danger in reſpect of ſin, and danger in reſpect of ruin and deſtruction. To both theſe the people of God lie open in this world.

The *means* of their preſervation from both is the *name*, *i. e.* the power of God. This name of the Lord is that "ſtrong tower "to which the righteous fly, and are ſafe," Prov. xviii. 10. Alas! It is not your own ſtrength or wiſdom that keeps you, but ye are kept by the mighty power of God. This protecting power of God, doth not, however, exclude our care and diligence, but implies it; therefore it is added, "Ye are kept by the mighty "power of God, through faith, to ſalvation," 1 Pet. i. 5. God keeps his people, and yet they are to keep themſelves in the love

of God, Jude. 21. to keep their hearts with all diligence, Prov. iv. 23. This is the ſum of the petition.

2. The arguments with which he urgeth and preſſes on this requeſt, are drawn partly from *his own condition*, "I am no more "in the world;" *i. e.* I am going to die; within a very few hours I ſhall be ſeparated from them, in regard of my corporeal preſence. Partly from *their condition*; "but theſe are in the world;" *i. e.* I muſt leave them in the midſt of danger: and partly from *the joint intereſt his Father and himſelf had in them*; "Keep "thoſe that thou haſt given me:" With ſeveral other moſt prevalent pleas, which, in their proper places, ſhall be anon produced, and diſplayed, to illuſtrate and confirm this precious truth which this ſcripture affords us.

Doct. *That the fatherly care, and tender love of our Lord Jeſus Chriſt, was eminently diſcovered in that pleading prayer he poured out for his people at his parting with them.*

It pertained to the prieſt and father of the family to bleſs the reſt, eſpecially when he was to be ſeparated from them by death. This was a rite in Iſrael. When good Jacob was grown old, and the time was come that he ſhould be gathered to his fathers, then "he bleſſed Joſeph, Ephraim, and Manaſſeh, ſaying, God, "before whom my fathers Abraham and Iſaac did walk, the "God which fed me all my life long unto this day, the angel "which redeemed me from all evil, bleſs the lads," Gen. xlviii. 15, 16. This was * a prophetical and patriarchal bleſſing: not that Jacob could bleſs as God bleſſes; he could ſpeak the words of bleſſing, but he knew the effect, the real bleſſing itſelf, depended upon God. And though he bleſſed *authoritatively*, yet not *poteſtatively*; *i. e.* he could, as the mouth of God, pronounce bleſſings, but could not confer them †. Thus he bleſſed his children, as his father Iſaac had alſo bleſſed him be-

* Jacob deſired to bleſs his ſons, not with a common, but with a prophetic and patriarchal bleſſing; for he knew that he only could ſpeak the words, but the effect depended on another; therefore he ſought the bleſſing from him, with whom ſpeaking and doing are one and the ſame thing, *i. e.* God himſelf. *Ainſworth in loc.*

† Bleſſing is either poteſtative, which is to confer temporal bleſſings by a mere act of the will; or authoritative, which is, by virtue of one's office, to pray for, and to pronounce temporal or eternal bleſſings to be conferred by God. *Pareus.*

fore he died, Gen. xxviii. 3. and all these blessings were delivered prayer-wise.

Now when Jesus Christ comes to die, he will bless his children also, and therein will discover how much dear, and tender love he had for them: "Having loved his own, which were "in the world, he loved them to the end," John xiii. 1. The last act of Christ in this world, was an act of blessing, Luke xxiv. 50, 51.

To prepare this point for use, I will here open, *First*, The mercies which Christ requested of the Father for them. *Secondly*, The arguments used by him to obtain these mercies. *Thirdly*, Why he thus pleaded for them when he was to die. *Fourthly*, and lastly, How all this gives full evidence of Christ's tender care, and love to his people.

First, We will enquire what those mercies and special favours were, which Christ begged for his people, when he was to die. And, we find, among others, these five special mercies desired for them, in this context.

1. The mercy of preservation, both from sin and danger: so in the text; "Keep, through thine own name, those whom "thou hast given me:" Which is explained, verse 15. "I pray "not that thou shouldst take them out of the world, but that "thou shouldst keep them from the evil." We, in ours, and the saints that are gone, in their respective generations, have reaped the fruit of this prayer. How else comes it to pass, that our souls are preserved amidst such a world of temptations, and these assisted and advantaged by our own corruptions? How is it else, that our persons are not ruined and destroyed amidst such multitudes of potent, and malicious enemies, that are set on fire of hell? Surely, the preservation of the burning bush, of the three children amidst the flames; of Daniel in the Den of lions; are not greater wonders, than these our eyes do daily behold. As the fire would have certainly consumed, and the lions, without doubt, have rended and devoured, had not God, by the interposition of his own hand, stopped and hindered the effect; so would the sin that is in us, and the malice that is in others, quickly ruin our souls and bodies, were it not that the same hand guards and keeps us every moment. To that hand, into which this prayer of Christ delivered your souls and bodies, do you owe all your mercies and salvations, both temporal and spiritual.

2. Another mercy he prays for, is *the blessing of union among themselves*. This he joins immediately with the first mercy of preservation, and prays for it in the same breath, verse 11. "That they may be one, as we are." And well might he join

them together in one breath; for this union is not only a choice mercy in itself, but a special means of that preservation he had prayed for before: their union one with another, is a special means to preserve them all.

3. A third desirable mercy that Christ earnestly prayed for, was, that his "joy might be fulfilled in them," ver. 13. He would provide for their joy, even when the hour of his greatest sorrow was at hand; yea, he would not only obtain joy for them, but a full joy: "That my joy might be fulfilled in them." It is as if he had said, O my Father, I am to leave these dear ones in a world of troubles and perplexities; I know their hearts will be subject to frequent despondencies; O let me obtain the cordials of divine joy for them before I go: I would not only have them live, but live joyfully; provide for their fainting hours reviving cordials.

4. And as a continued spring to maintain all the forementioned mercies, he prays "they all may be sanctified through the "word of truth," ver. 17. *i. e.* more abundantly sanctified than yet they were, by a deeper radication of gracious habits and principles in their heart. This is a singular mercy in itself, to have holiness spreading itself over and through their souls, as the light of the morning. Nothing is in itself more desirable. And it is also a singular help to their perseverance, union, and spiritual joy, which he had prayed for before, and are all advanced by their increasing sanctification.

5. And lastly, as the complement and perfection of all desirable mercies, he prays, "that they may be with him, where "he is, to behold his glory," ver. 24. This is the best and ultimate privilege they are capable of. The end of his coming down from heaven, and returning thither again, all runs into this, to bring many sons and daughters unto glory. You see Christ asks no trifles, no small things for his people; no mercies, but the best that both worlds afford, will suffice him on their behalf.

Secondly, Let us see how he follows his requests, and with what arguments he pleads with the Father for these things: and, among others, I shall single out six choice ones, which are urged in this text, or the immediate context.

The first argument is drawn from the joint interest, that both himself, and his Father, have in their persons, for whom he prays, "All mine are thine, and thine are mine," ver. 10. As if he should say, Father, behold, and consider the persons I pray for, they are not aliens, but Christians: yea, they are thy children as well as mine; the very same on whom thou hast set

thy eternal love, and in that love haſt given them to me; ſo that they are both thine, and mine; great is our intereſt in them, and intereſt draws care and tenderneſs. Every one cares for his own, provides for, and ſecures his own. Propriety, (even amongſt creatures) is fundamental to our labour, care, and watchfulneſs; they would not ſo much prize life, health, eſtates, or children, if they were not their own. Lord, theſe are thine own by many ties and titles: O therefore keep, comfort, ſanctify, and ſave them, for they are thine. What a mighty plea is this? Surely, Chriſtians, your interceſſor is ſkilful in his work, your advocate wants no eloquence or ability to plead for you.

The ſecond argument, and that a powerful one, treads, as I may ſay, upon the very heel of the former, in the next words, "And I am glorified in them:" *q. d.* my glory and honour are infinitely dear to thee; I know thy heart is entirely upon the exalting and glorifying of thy Son. Now, what glory have I in the world, but what comes from my people? Others neither can, nor will glorify me; nay, I am daily blaſphemed and diſhonoured by them: theſe are they from whom my active glory and praiſe in the world muſt riſe. 'Tis true, both thou and I have glory from other creatures *objectively*; the works that we have made, and impreſt our power, wiſdom, and goodneſs upon, do ſo glorify us: and honour we have from our very enemies *accidentally*; their very wrath ſhall praiſe us: but for active and voluntary praiſe, whence comes this but from the people that were formed for that very purpoſe? Should theſe then miſcarry and periſh, where ſhall my manifeſtative and active glory be? and from whom ſhall I expect it? So that here his propriety and glory are pleaded with the Father, to prevail for thoſe mercies; and they are both great, and valuable things with God. What dearer, what nearer to the heart of God?

Arg. 3. And yet, to make all faſt and ſure, he adds, in the beginning of this, verſe 11. a third argument, in theſe words, "And now I am no more in the world." Where we muſt conſider the ſenſe of it, as a propoſition, and the force of it, as an argument. This propoſition, "I am no more in the world," is not to be taken ſimply and univerſally, as if, in no ſenſe, Chriſt ſhould be any more in this world: but only *reſpectively*, as to his corporal preſence; this was, in a little time, to be removed from his people, which had been a ſweet ſpring of comfort to them, in all their troubles. But now it might have been ſaid to the penſive diſciples, as the ſons of the prophets ſaid to Eliſha, a little before Elijah's tranſlation, "Know ye not that your ma-

"ſter ſhall be taken from your heads to day?" This comfortable enjoyment muſt be taken from them; this is the ſenſe. And here lies the argument; Father, conſider the ſadneſs and trouble I ſhall leave my poor children under. Whilſt I was with them, I was a ſweet relief to their ſouls, whatever troubles they met with: in all doubts, fears, and dangers, they could repair to me; in all their ſtraits and wants I ſtill ſupplied them: they had my counſels to direct them, my reproofs to reduce them, my comforts to ſupport them; yea, the very ſight of me was an unſpeakable joy, and refreſhment to their ſouls: but now the hour is come, and I muſt be gone. All the comfort, and benefit they had, from my preſence amongſt them, is cut off: and, except thou do make up all this to them another way, what will become of theſe children, when their Father is gone? What will be the caſe of the poor ſheep, and tender lambs, when the ſhepherd is ſmitten? Therefore, O my Father, look thou after them, ſee to them, for they are thine as well as mine: I am glorified in them, and now leaving them, and removing out of this world from them.

Arg. 4. And yet, to move and engage the Father's care and love for them, he ſubjoins another great conſideration, in the very next words, drawn from the danger he leaves them in: "But theſe are in the world." The world is a ſinful, infecting, and unquiet place; *it lies in wickedneſs:* And a hard thing it will be for ſuch poor, weak, imperfect creatures to eſcape the pollutions of it; or, if they do, yet the troubles, perſecutions, and ſtrong oppoſitions of it they cannot eſcape. Seeing therefore I muſt leave thine own dear children, as well as mine, and thoſe from whom the glory is to riſe, in the midſt of a ſinful troubleſome, dangerous world, where they can neither move backward nor forward, without danger of ſin or ruin: O, ſince the caſe ſtands ſo, look after them, provide for them, and take ſpecial care for them all. Conſider who they are, and where I leave them. They are thy children, to be left in a ſtrange country; thy ſoldiers, in the enemies quarters; thy ſheep, in the midſt of wolves; thy precious treaſure, among thieves.

Arg. 5. And yet he hath not done, for he reſolves to ſtrive hard for the mercies he had aſked, and will not come off with a denial; and therefore adds another argument in the next words, *And I come to thee.* As his leaving them was an argument, ſo his coming to the Father is a mighty argument alſo. There is much in theſe words, *I come to thee.* [*I,*] thy beloved Son, in which thy ſoul delighteth; I, to whom thou never deniedſt any thing. 'Tis not a ſtranger, but a ſon; not an a-

dopted, but thine only begotten Son. 'Tis I that [*come.*] I am now coming to thee apace, my Father. I come, to thee swimming through a bloody ocean. I come, treading every ſtep of my way to thee in blood, and unſpeakable ſufferings; and all this for the ſake of thoſe dear ones I now pray for; yea the deſign and end of my coming to thee, is for them. I am coming to heaven in the capacity of an advocate, to plead with thee for them. And I come to [*Thee*] *my Father, and their Father; my God, and their God,* Now then, ſince I, that am ſo dear, come through ſuch bitter pangs, to thee, ſo dear, ſo tender-hearted a Father; and all this on their ſcore and account: Since I do but now, as it were, begin, or give them a little taſte of that intercеſſion work, which I ſhall live for ever to perform for them in heaven; Father, hear, Father, grant what I requeſt. O give a comfortable earneſt of thoſe good things which I am coming to thee for, and which I know thou wilt not deny me.

Arg. 6. And, to cloſe up all, he tells the Father how careful he had been to obſerve, and perform that truſt which was committed to him; "While I was with them in the world, I kept "them in thy name; thoſe that thou gaveſt me, I have kept, "and none of them is loſt, but the Son of perdition," verſe 12.

And thus lies the argument: Thou committed'ſt to me a certain number of eleƈt ſouls, to be redeemed by me; I undertook the truſt, and ſaid, if any of theſe be loſt, at my hand let them be required, I will anſwer for them every one to thee. In purſuance to which truſt, I am now here on the earth, in a body of fleſh. I have been faithful to a point. I have redeemed them (for he ſpeaks of that as finiſhed and done, which was now ready to be done) I have kept alſo, and confirmed them hitherto: and now, Father, I commit them to thy care. Lo, here they are, not one is loſt, but the Son of perdition, who was never given. With how great care have I been careful for them! O let them not fail now; let not one of them periſh.

Thus you ſee what a nervous, argumentative, pleading prayer Chriſt poured out to the Father for them at parting.

Thirdly, The next enquiry is, why he thus prayed, and pleaded with God for them, when he was to die?

And certainly it was, not becauſe the Father was unwilling to grant the mercies he deſired for them; No, they came not with difficulty, nor were they wreſted by mere importunity, out of the hand of an unwilling and backward perſon. For, he tells us, John vi. 27. "The Father himſelf loveth you," *i. e.* he is propenſe enough of his own accord to do you good. But the reaſons of this exceeding importunity, are,

1. He foreſaw a great trial then at hand; yea, and all the after-trials of his people, as well as that. He knew how much they would be ſifted, and put to, in that hour, and power of darkneſs, that was coming. He knew their faith would be ſhaken, and greatly ſtaggered by the approaching difficulties, when they ſhould ſee their Shepherd ſmitten, and themſelves ſcattered, the Son of man delivered into the hands of ſinners, and the Lord of life hang dead upon the tree, yea, ſealed up in the grave. He foreſaw what ſtraits his poor people would fall into, betwixt a buſy devil, and a bad heart; therefore he prays and pleads with ſuch importunity and ardency for them, that they might not miſcarry.

2. He was now entering upon his interceſſion-work in heaven, and he was deſirous in this prayer to give us a ſpecimen, or ſample, of that part of his work, before he left us; that by this we might underſtand what he would do for us, when he ſhould be out of ſight. For this being his laſt prayer on earth, it ſhews us what affections and diſpoſitions he carried hence with him, and ſatisfies us, that he who was ſo earneſt with God on our behalf, ſuch a mighty pleader here, will not forget us, or neglect our concerns in the other world. Yet, reader, I would have thee always remember, that the interceſſion of Chriſt in heaven is carried much higher than this; it is performed in a way more ſuitable to that ſtate of honour to which he is now exalted. Here he uſed proſtrations of body, cries and tears in his prayers: there, his interceſſion is carried in a more majeſtic way, and with more ſtate, becoming an exalted Jeſus. But yet in this he hath left us a ſpecial aſſiſtance, to diſcover much of the frame, temper, and working of his heart now in heaven towards us.

3. And laſtly, he would leave this as a ſtanding monument of his father-like care, and love to his people, to the end of the world. And for this it is conceived Chriſt delivered this prayer ſo publicly, not withdrawing from the diſciples to be private with God, as he did in the garden; but he delivers it in their preſence, "Theſe things which I ſpeak in the world," verſe 13. This λαλῶ ἐν τῷ κόσμῳ, with the circumſtances of place, [*in the world*], doth plainly ſpeak it to be a public prayer. And not only was it publicly delivered, but it was alſo, by a ſingular providence, recorded at large by John, though omitted by the other evangeliſts; that ſo it might ſtand to all generations, for a teſtimony of Chriſt's tender care and love to his people.

Fourthly, If you aſk, how this gives evidence of Chriſt's ten-

der care and love to his people? which is the laſt enquiry; I anſwer, in few words, for the thing is plain and obvious; it appears in theſe two particulars.

1. His love and care was manifeſted in the choice of mercies for them. He doth not pray for health, honour, long life, riches, *&c.* but for their preſervation from ſin, ſpiritual joy in God, ſanctification, and eternal glory. No mercies but the very beſt in God's treaſure will content him. He was reſolved to get all the beſt mercies for his people; the reſt he is content ſhould be diſpenſed promiſcuouſly by Providence: but theſe he will ſettle as an heritage upon his children. O ſee the love of Chriſt! look over all your ſpiritual inheritance in Chriſt, compare it with the richeſt, faireſt, ſweeteſt inheritance on earth; and ſee what poor things theſe are to yours. O the care of a dear father! O the love of a tender Saviour!

2. Beſides, what an evidence of his tenderneſs to you, and great care for you, was this, that he ſhould ſo intently, and ſo affectionately mind, and plead your concerns with God, at ſuch a time as this was, even when a world of ſorrow encompaſſed him on every ſide; a cup of wrath mixed, and ready to be delivered into his hand: at that very time when the clouds of wrath grew black, a ſtorm coming, and ſuch as he never felt before; when one would have thought, all his care, thoughts, and diligence, ſhould have been employed on his own account, to mind his own ſufferings? No, he doth as it were forget his own ſorrows, to mind our peace and comfort. O love unſpeakable.

Corollary 1. If this be ſo, that Chriſt ſo eminently diſcovered his care and love for his people, in this his parting hour; then hence we conclude, *The perſeverance of the ſaints is unqueſtionable* *. Do you hear how he pleads! how he begs! how he fills his mouth with arguments! how he chuſeth his words, and ſets them in order, how he winds up his ſpirit to the very higheſt pitch of zeal and fervency? and can you doubt of ſucceſs? Can ſuch a Father deny the importunity, and ſtrong reaſonings and pleadings of ſuch a Son? O, it can never be! he cannot deny him: Chriſt hath the art and ſkill of prevailing with God: he hath (as in this appears) the tongue of the learned. If the heart or hand of God were hard to be opened, yet this would open them; but when the Father himſelf loves us, and is in-

* By this, that obſervation is croſſed; *Nemo diu tutus, periculo proximus:* None can be long ſafe, that dwells near to danger: for hereby they are ſafe in the midſt of danger.

clined to do us good, who can doubt of Christ's success? "That "which is in motion, is the more easily moved *." The cause Christ manageth in heaven for us is just and righteous. The manner in which he pleads is powerful, and therefore the success of his suit is unquestionable.

The apostle professeth, 2 Cor. i. 3., "We can do nothing "against the truth." He means it in regard of the bent of his heart †; he could not move against truth and righteousness. And if a holy man cannot, much less will a holy God. If Christ undertake to plead the cause of his people with the Father, and use his oratory with him, there is no doubt of his prevailing. Every word in this prayer is a chosen shaft, drawn to the head by a strong and skilful hand; you need not question but it goes home to the white, and hits the mark aimed at. Doth he pray, "Father, keep, through thine own name, those thou hast given "me?" Sure they shall be kept, if all the power in heaven can keep them. O think on this, when dangers surround your souls or bodies, when fears and doubts are multiplied within; when thou art ready to say in thy haste, All men are liars, I shall one day perish by the hand of sin or Satan; think on that encouragement Christ gave to Peter, Luke xxii. 31. "I have "prayed for thee."

Corollary 2. Again, hence we learn, *that argumentative prayers are excellent prayers.* The strength of every thing is in its joints; there lies much of the strength of prayer also: how strongly jointed, how nervous and argumentative was this prayer of Christ? Some there are indeed, that think we need not argue and plead in prayer with God, but only present the matter of our prayers to him, and let Christ alone (whose office it is) to plead with the Father; as if Christ did not present our pleas and arguments, as well as simple desires to God; as if the choicest part of our prayers must be kept back, because Christ presents our prayers to God. No, no Christ's pleading is one thing, ours another: "‡ His and ours are not opposed, but "subordinate;" his pleading doth not destroy, but makes ours successful. God calls us to plead with him, Isa. i. 18. "Come "now let us reason together," "God (as one ‖ observes) rea-"soneth with us by his word and providences outwardly, and "by the motions of his Spirit inwardly: but we reason with

* *Quicquid est in motu, facile movetur.*

† We can do that, which we can do justly.

‡ *Subordinata non pugnant.* ‖ Mr. Corbet, of Prayer.

" him by framing (through the help of his Spirit) certain holy " arguments, grounded upon allowed principles, drawn from " his nature, name, word, or works." And it is condemned as a very ſinful defect in profeſſors, that they did not plead the church's cauſe with God; Jer. xxx. 13. " There is none to " plead thy cauſe, that thou mayeſt be bound up." What was Jacob's wreſtling with the angel, but his holy pleading and importunity with God? And how well it pleaſed God, let the event ſpeak, Gen. xxxii. 24. Hoſ. xii. 4. " As a prince he " prevailed, and had power with God." On which inſtance, a Worthy * thus gloſſeth: " Let God frown, ſmite or wound, " Jacob is at a point, a bleſſing he came for, and a bleſſing he " will have; " I will not let thee go, (ſaith he) unleſs thou " bleſs me." His limbs, his life might go, but there is no go- " ing for Chriſt without a pawn, without a bleſſing." This is the man, now what is his ſpeed? The Lord admires him, and honours him to all generations. " What is thy name?" ſaith he; *q. d.* I never met with ſuch a man, titles of honour are not worthy of thee: thou ſhall be called, not *Jacob* a ſhepherd with men, but *Jacob* a prince with God. Nazianzen ſaid of his ſiſter Gorgonia, That ſhe was modeſtly impudent with God; there was no putting her off with a denial. The Lord, on this account, hath honoured his ſaints with the title of, His *recorders* †, men fit to plead with him, as that word [*mazkir*] ſignifies: Iſa. lxii. 6. " Ye that make mention of the Lord, keep not " ſilence, give him no reſt." It notes the office of him that recorded all the memorable matters of the king, and uſed to ſuggeſt ſeaſonable *items* and *memorandums* of things to be done.

By theſe holy pleadings, " the King is held in his galleries," as it is Cant. vii. 5. I know we are not heard, either for our much ſpeaking, or our excellent ſpeaking; it is Chriſt's pleading in heaven, that makes our pleading on earth available: but yet ſurely, when the Spirit of the Lord ſhall ſuggeſt proper arguments in prayer, and help the humble ſuppliant to preſs them home believingly and affectionately; ‡ when he helps us to weep and plead, to groan and plead, God is greatly delighted in ſuch prayers. " Thou ſaidſt, I will ſurely do thee good," ſaid Jacob, Gen. xxxii. 12. It is thine own free promiſe; I did not go

* Dr. Harris, in his ſermon on Luke xviii. 6, 7, 8.

† מַזְכִּירִים *Rememorantes, vel, qui reminiſci facit res Domini.* Mont.

‡ The heart cries to God more by groans than by words, and more by tears than by ſpeaking. *Aug. Mr. R. A. vind.*

on mine own head, but thou bidſt me go, and encouragedſt me with this promiſe. O this is pleaſing to God, when by the ſpirit of adoption we can come to God, crying, *Abba Father*; Father, hear, forgive, pity, and help me. Am I not thy child, thy ſon, or daughter? To whom may a child be bold to go, with whom may a child have hope to ſpeed, if not with his father? Father, hear me. The fathers of our fleſh are full of bowels, and pity their children, and know how to give good things to them, when they aſk them: When they aſk bread or cloaths, will they deny them? And is not the Father of ſpirits more full of bowels, more full of pity? Father, hear me. This is that kind of prayer, which is melody in the ears of God.

Corollary 3. *What an excellent pattern is here, for all that have the charge and government of others committed to them, whether magiſtrates, miniſters, or parents, to teach them how to acquit themſelves towards their relations, when they come to die?*

Look upon dying Jeſus, ſee how his care and love to his people flamed out, when the time of his departure was at hand. Surely, as we are bound to remember our relations every day, and to lay up a ſtock of prayers for them in the time of our health, ſo it becomes us to imitate Chriſt in our earneſtneſs with God for them, when we die. Tho' we die, our prayers die not with us: they out-live us, and thoſe we leave behind us in the world, may reap the benefit of them, when we are turned to duſt.

For my own part, I muſt profeſs before the world, that I have a high value for this mercy, and do from the bottom of my heart, bleſs the Lord, who gave me a religious and tender father *, who often poured out his ſoul to God for me: he was one that was inwardly acquainted with God; and being full of bowels to his children, often carried them before the Lord, prayed and pleaded with God for them, wept and made ſupplications for them. This ſtock of prayers and bleſſings left by him before the Lord, I cannot but eſteem above the faireſt inheritance on earth. O it is no ſmall mercy to have thouſands of fervent prayers lying before the Lord, filed up in heaven for us. And O that we would all be faithful to this duty! ſurely our love, eſpecially to the ſouls of our relations, ſhould not grow cold when our breath doth. O that we would remember this duty in our lives, and if God give opportunity and ability,

* Mr. Richard Flavel, a faithful and laborious preacher of the goſpel, at Haſeler in Warwickſhire, and afterwards in Willerſay in Glouceſterſhire, now with God.

fully discharge it when we die; considering, as Christ did, we shall be no more, but they are in this world, in the midst of a defiled, tempting, troublesome world: it is the last office of love that ever we shall do for them. After a little while we shall be no longer sensible how it is with them; for (as the church speaks Isa. lxiii. 16. "Abraham is ignorant of us, and "Israel acknowledgeth us not") what temptations and troubles may befal them, we do not know. O imitate Christ your pattern.

Corollary 4. To conclude; *Hence ye may see, what a high esteem and precious value Christ hath of believers:* this was the treasure which he could not quit, he could not die till he had secured it in a safe hand: "I come unto thee, holy Father, keep "through thine own name those whom thou hast given me."

Surely believers are dear to Jesus Christ; and good reason, for he hath paid dear for them: let his dying language, this last farewel, speak for him, how he prized them. "The Lord's por-"tion is his people, Jacob is the lot of his inheritance," Deut. xxxii. 9. "They are a peculiar treasure to him, above all the "people of the earth," Exod. xix. 5. What is much upon our hearts when we die, is dear to us indeed. O how precious, how dear should Jesus Christ be to us! Were we first and last upon his heart; did he mind us, did he pray for us, did he so wrestle with God about us, when the sorrows of death compassed him about? How much are we engaged, not only to love him, and esteem him, whilst we live, but to be in pangs of love for him, when we feel the pangs of death upon us! to be eying him, when our eye-strings break! To have hot affections for Christ, when our hands and feet grow cold! The very last whisper of our departing souls should be this,

Blessed be God for Jesus Christ.

SERMON XXI.

Opens the second preparative Act of CHRIST for his own Death.

1 COR. xi. 23, 24, 25. —*The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

CHRIST had no sooner recommended his dear charge to the Father, but (the time of his death hasting on) he institutes his last supper, to be the lasting memorial of his death, in all the churches, until his second coming; therein graciously providing for the comfort of his people, when he should be removed out of their sight. And this was the *second preparative Act* of Christ, in order to his death: he will set his house in order, and then die.

This his second act manifests no less love than the former; It is like the plucking off the ring from his finger, when ready to lay his neck upon the block, and delivering it to his dearest friends, to keep that as a memorial of him: "Take this, &c. "in remembrance of me."

In the words read, are four things noted by the apostle, about this last and lovely act of Christ, *viz.* the Author, Time, Institution, and End of this holy, solemn ordinance.

1. The author of it *, *The Lord Jesus:* It is an effect of his lordly power, and royal authority; Mat. xxviii. 18. "And "Jesus came, and spake unto them, saying, All power is given "unto me in heaven and earth: Go ye therefore. The govern-"ment is upon his shoulder." Isa. ix. 6. He shall bear the glory, Zech. vi. 13. Who but he that came out of the bosom of the Father, and is acquainted with all the counsels that are there, knows what will be acceptable to God? And who but he can give creatures, by his blessing, their sacramental efficacy and virtue? Bread and wine are naturally fit to refresh and

* The authority of him who gives the precept, is the reason of the precept.

nouriſh our bodies; but what fitneſs have they to nouriſh ſouls? Surely none, but what they receive from the bleſſing of Chriſt that inſtitutes them.

2. The *Time* when the Lord Jeſus appointed this ordinance "In the ſame night in which he was betrayed:" it could not be ſooner, becauſe the paſſover muſt firſt be celebrated; nor later, for that night he was apprehended. It is therefore *emphatically* expreſſed ἐν τῇ νυκτὶ, *in that ſame night*, that night for ever to be remembred. He gives, that night, a cordial draught to his diſciples before the conflict: he ſettles, that night, an ordinance in the church, for the confirmation and conſolation of his people, in all generations, to the end of the world. By inſtituting it that night, he gives abundant evidence of his care for his people, in ſpending ſo much of that little, very little, time he had left, on their account.

3. *The Inſtitution itſelf;* in which we have the memorative ſignificative, inſtructive ſigns, and they are bread and wine; and the glorious myſteries repreſented and ſhadowed forth by them, *viz.* Jeſus Chriſt crucified; the proper New Teſtament nouriſhment of believers. Bread and wine are choice creatures, and do excellently ſhadow forth the fleſh and blood of crucified Jeſus; and that both, in their natural uſefulneſs, and manner of preparation. Their uſefulneſs is very great; bread is a creature neceſſary to uphold and maintain our natural life; therefore it is called *the ſtaff of bread*, Iſa. iii. 1. becauſe as a feeble man depends and leans upon his ſtaff, ſo doth our feeble ſpirits upon bread. Wine was made to chear the heart of man, Judg. xi. 13. They are both uſeful and excellent creatures; their preparations, to become ſo uſeful to us, are alſo remarkable. The corn muſt be ground in the mill, the grapes torn and ſqueezed to pieces in the wine-preſs, before we can either have bread or wine. And when all this is done, they muſt be received into the body, or they nouriſh not. So that theſe were very fit creatures to be ſet apart for this uſe and end.

If any object, It is true, they are good creatures, but not precious enough to be the ſigns of ſuch profound and glorious myſteries: It was worth the creating a new creature, to be the ſign of the new covenant.

Let him that thus objects, aſk himſelf, whether nothing be precious without pomp? The preciouſneſs of theſe elements is not ſo much from their own natures, as their uſe and end; and that makes them precious indeed. A *Load-ſtone* at ſea is much more excellent than a *Diamond*, becauſe more uſeful. A penny-worth of wax applied to the label of a deed, and ſealed,

may in a minute have it's value raiſed to thouſands of pounds. Theſe creatures receive their value and eſtimation on a like account. Nor ſhould it at all remain a wonder to thee, why Chriſt ſhould repreſent himſelf by ſuch mean and common things, when thou haſt well conſidered that the excellency of the picture, is it's ſimilitude and conformity to the original; and that Chriſt was in a low, ſad, and very abaſed ſtate, when this picture of him was drawn; he was then *a man of ſorrows*. Theſe then, as lively ſigns, ſhadow forth a crucified Jeſus, repreſent him to us in his red garments. This precious ordinance may much more than Paul, ſay to us, "I always bear about in "my body, the dying of the Lord Jeſus:" That is the thing it ſignifies.

4. Laſtly, Take notice of the uſe, deſign, and end of this inſtitution. Εις την εμην αναμνησιν, *in remembrance*, or for a memorial of me. O there is much in this: Chriſt knew how apt our baſe hearts would be to loſe him, amidſt ſuch a throng of ſenſible objects as we here converſe with; and how much that forgetfulneſs of him, and of his ſufferings, would turn to our prejudice and loſs; therefore doth he appoint a ſign to be remembred by: "As oft as you do this, ye ſhew forth the Lord's death "till he come." Hence we obſerve, ſuitable to the deſign of this diſcourſe,

Doct. *That the ſacramental memorial Chriſt left with his people, is a ſpecial mark of his care and love for them* *.

What! To order his picture (as it were) to be drawn when he was dying, to be left with his ſpouſe! To rend his own fleſh, and ſet abroach his own blood to be meat and drink for our ſouls! O what manner of love was this! It is true, his picture in the ſacrament is full of ſcars and wounds; but theſe are honourable ſcars, and highly grace and commend it to his ſpouſe, for whoſe dear ſake he here received them,

"They are marks of love and honour †." And he would be ſo drawn, or rather he ſo drew himſelf, that as oft as his people looked upon that portraiture of him, they might remember, and be deeply affected with thoſe things he here endured for their ſakes. Theſe are the wounds my dear huſband Jeſus re-

* Our Lord, while in life, for commemorating his death, ordered the celebrating of a repreſentation of his ſacrifice. *Aug.*

† *Hæc ſunt inſignia laudis.*

ceived for me. These are the marks of that love which passes the love of creatures. O see the love of a Saviour! This is that heavenly *Pelican* that feeds his young with his own blood. We have read of pitiful and tender women that have eaten the flesh of their own children, Lam. iv. 10. But where is that women recorded, that gave her own flesh and blood to be meat and drink to her children? Surely the spouse may say of the love of Christ, what David in his lamentations, said of the love of Jonathan, "Thy love to me was wonderful, passing the love of "women." But to prepare the point to be meat indeed, and drink indeed to thy soul, I shall discuss briefly these three things, and hasten to the application.

First, What it is to remember the Lord Jesus in the sacrament.

Secondly, What aptitude there is in that ordinance, so to bring him to our remembrance.

Thirdly, How the care and love of Christ is discovered by leaving such a memorial of himself with us.

‡ Remembrance, properly, is the return of the mind to an object, about which it hath been formerly conversant: and it may so return to a thing, it hath conversed with before, two ways; *speculatively* and *transiently*; or *affectingly*, and *permanently*. A *speculative remembrance*, is only to call to mind the history of such a person, and his sufferings; that Christ was once put to death in the flesh. An *affectionate remembrance*, is when we so call Christ and his death to our minds, as to feel the powerful impressions thereof upon our hearts. Thus, Mat. xxvi. 75. "Peter remembered the word of the Lord, and "went out, and wept bitterly." His very heart was melted with that remembrance; his bowels were pained, he could not hold, but went out and wept abundantly. Thus Joseph, when he saw his brother Benjamin, whose sight refreshed the memory of former days and endearments, was greatly affected, Gen. xliii. 29, 30. "And he lift up his eyes, and saw his brother "Benjamin, his mother's son; and said, Is this your younger "brother, of whom ye spake to me? and he said, God be gra-"cious to thee my son. And Joseph made haste, for his bow-"els did yern upon his brother, and he sought where to weep; "and he entred into his chamber, and wept there." Such a

‡ Memory is a power of renewing and recollecting these ideas, which formerly were impressed; but afterwards, vanished, it is called by one name, Remembrance. *Keckerman. Synt. Phys. l. 4. c. 6. p.* [mihi] 536.

remembrance of Chriſt is that which is here intended. This is indeed a gracious remembrance of Chriſt; the former hath nothing of grace in it. The time ſhall come when Judas that betrayed him, and the Jews that pierced him, ſhall hiſtorically remember what was done; Rev. i. 7. "Behold he cometh with "clouds, and every eye ſhall ſee him; and they alſo which "pierced him; and all kindreds of the earth ſhall wail becauſe "of him." Then, I ſay, Judas ſhall remember; This is he whom I perfidiouſly betrayed. Pilate ſhall remember; This is he whom I ſentenced to be hanged on the tree, though I was convinced of his innocency. Then the *ſoldiers* ſhall remember; This is that face we ſpit upon, that head we crowned with thorns: Lo, this is he whoſe ſide we pierced, whoſe hands and feet we once nailed to the croſs. But this remembrance will be their torment, not their benefit. It is not therefore a bare hiſtorical, ſpeculative, but a gracious, affectionate, impreſſive remembrance of Chriſt, that is here intended: and ſuch a remembrance of Chriſt ſuppoſes and includes,

1. The ſaving knowledge of him. We cannot be ſaid to remember what we never knew; nor to remember, ſavingly, what we never knew ſavingly. There have been many previous, ſweet, and gracious tranſactions, dealings, and intimacies betwixt Chriſt and his people, from the time of their firſt happy acquaintance with him: much of that ſweetneſs they have had in former conſiderations of him, and hours of communion with him, is loſt and gone; for nothing is more volatile, hazardous, and inconſtant, than our ſpiritual comforts: but now at the Lord's table, there our old acquaintance is renewed, and the remembrance of his goodneſs and love refreſhed and revived: "We will remember thy love more than wine; the upright love "thee," Cant. i. 4.

2. Such a remembrance of Chriſt includes faith in it. Without diſcerning Chriſt at a ſacrament, there is no remembrance of him; and, without faith, no diſcerning Chriſt there. But when the precious eye of faith hath ſpied Chriſt, under that vail, it preſently calls up the affections, ſaying, "Come ſee the Lord." Theſe are the wounds he received from me. This is he that loved me, and gave himſelf for me. This is his fleſh, and that his blood; *ſic oculus, ſic ille manus*, &c. ſo his arms were ſtretched out upon the croſs to embrace me: ſo his bleſſed head hung down to kiſs me. Awake my love, rouze up my hope, flame out my deſires; Come forth, O all ye powers and affections of my ſoul; come, ſee the Lord. No ſooner doth Chriſt by his

Spirit call to the believer but faith hears; and diſcerning the voice, turns about, like Mary, ſaying, Rabboni, my Lord, my Maſter.

3. This remembrance of Chriſt includes ſuitable impreſſions made upon the affections, by ſuch a ſight and remembrance of him: and therein lies the nature of that precious thing which we call communion with God. Various repreſentations of Chriſt are made at his table. Sometimes the ſoul there calls to mind the infinite *wiſdom*, that ſo contrived and laid the glorious and myſterious deſign and project of redemption: the effect of this is *wonder* and *admiration*. O the manifold wiſdom of God! Eph. iii. 10. O the depths, the heights, the length, the breadth of this wiſdom! I can as eaſily ſpan the heavens, as take the juſt dimenſions of it. Sometimes a repreſentation of the *ſeverity* of God is made to the ſoul at that ordinance. O how inflexible and ſevere is the juſtice of God! What no abatements! no ſparing mercy; no, not to his own Son? This begets a double impreſſion on the heart.

(1.) Juſt and deep indignation againſt ſin *. Ah curſed ſin! It was thou uſedſt my dear Lord ſo; for thy ſake he underwent all this. If thy vileneſs had not been ſo great, his ſufferings had not been ſo many. Curſed ſin! thou was the knife that ſtabbed him: thou the ſword that pierced him. Ah what revenge it works! I remember that it is ſtoried of one of the kings of France, that hearing the biſhop (as I remember it was Remigius) read the hiſtory of Chriſt's trial and execution, and hearing how barbarouſly they had uſed him, he was moved, with ſo tragical and pathetical a hiſtory, to great indignation againſt Pilate, the Jews, and the rude and bloody ſoldiers, and could not contain himſelf, but cried out, as the biſhop was reading, "O that I had been there with my Frenchmen, I "would have cut all their throats who ſo barbarouſly uſed my "Saviour."

To allude to this: when the believer conſiders and remembers, that ſin put Chriſt to all that ſhame and ignominy, and that he was wounded for our tranſgreſſions, he is filled with hatred of ſin, and cries out, O ſin, I will revenge the blood of Chriſt upon thee! thou ſhalt never live a quiet hour in my heart. And,

(2.) It produces an humble adoration of the goodneſs and mercy of God, to exact ſatisfaction for our ſins, by ſuch bloody

* Great is the bitterneſs of ſin, which cauſed ſo much bitterneſs of ſuffering. *Aug.*

ſtripes, from our ſurety. Lord, if this wrath had ſeized on me, as it did on Chriſt, what had been my condition then! If *theſe things were done in the green tree, what had been the caſe of the dry tree?*

Sometimes repreſentations †, (and not common ones), are made of the love of Chriſt, who aſſumed a body and ſoul, on purpoſe to bear the wrath of God for our ſins. And when that ſurpaſſing love breaks out in its glory upon the ſoul, how is the ſoul tranſported and raviſhed with it! crying out, what manner of love is this! here is a love large enough to go round the heavens, and the heaven of heavens! Who ever loved after this rate, to lay down his life for enemies! O love inutterable and unconceivable! How glorious is my love in his red garments! Sometimes the fruits of his death are there glorioufly diſplayed; even his ſatisfaction for ſin, and the purchaſe his blood made of the eternal inheritance: And this begets thankfulneſs and confidence in the ſoul. Chriſt is dead, and his death hath ſatisfied for my ſin. Chriſt is dead, therefore my ſoul ſhall never die. Who ſhall ſeparate me from the love of God? Theſe are the fruits, and this is the nature of that remembrance of Chriſt here ſpoken of.

Secondly, What aptitude or conducency is there in this ordinance, to bring Chriſt ſo to remembrance?

Much every way ‡; for it is a ſign, by him appointed to that end, and hath (as divines well obſerve) a threefold uſe and conſideration, *viz.* as it is *memorative, ſignificative*, and *inſtructive*.

1. As it is *memorative*, and ſo it hath the nature and uſe of a pledge or token of love, left by a dying to a dear ſurviving friend. And ſo the ſacrament, as was ſaid before, is like a ring pluckt off from Chriſt's finger, or a bracelet from his arm; or rather his picture from his breaſt, delivered to us with ſuch words as theſe; "As oft as you look on this, remember me: "let this help to keep me alive in your remembrance when I "am gone, and out of your ſight." It induces to it alſo,

2. As it is a *ſignificative* ſign, moſt aptly ſignifying both his bitter ſufferings for us, and our ſtrict and intimate union with him; both which have an excellent uſefulneſs to move the heart,

† When you look to the Lord, do you think yourſelf converſant among mortals, and not rather tranſported, as it were, inſtantly into heaven. *Chryſoſt. hom. l.* 3.

‡ As oft as this ſupper is celebrated, ſo oft Chriſt, as it were, dies [in the view of faith]; and we ſee him hanging on the croſs. *Aug. in Pſal.* xxi.

and its deepeſt affections, at the remembrance of it. The breaking of the bread, and ſhedding forth the wine, ſignify the former; our eating, drinking, and incorporating them, is a lively ſignification of the other.

3. Moreover, this ordinance hath an excellent uſe and advantage for this affectionate remembrance of Chriſt, as it is an *inſtructive* ſign. And it many ways inſtructs us, and enlightens our mind, particularly in theſe truths, which are very affecting things.

1. That Chriſt is the bread on which our ſouls live, proper meat and drink for believers, the moſt excellent New-Teſtament-food. It is ſaid, Pſal. lxxviii. 25., "Man did eat angels "food:" he means the manna that fell from heaven, which was ſo excellent, that if angels, who are the nobleſt creatures, did live upon material food, they would chuſe this above all to feed on. And yet this was but a type and weak ſhadow of Chriſt, on whom believers feed. Chriſt makes a royal feaſt of his own fleſh and blood, Iſa. xxv. 6., all our delicates are in him.

2. It inſtructs us that the New Teſtament is now in its full force, and no ſubſtantial alteration can be made in it, ſince the teſtator is dead, and by his death hath ratified it. So that all the excellent promiſes and bleſſings of it are now fully confirmed to the believing ſoul, Heb. ix. 16, 17. All theſe, and many more choice truths, are we inſtructed in by this ſign: And all theſe ways it remembers us of Chriſt, and helps powerfully to raiſe, warm, and effect our hearts with that remembrance of him.

Thirdly, The laſt enquiry is, How Chriſt hath, hereby, left ſuch a ſpecial mark of his care for, and love to his people. And that will evidently appear, if you conſider theſe five particulars.

1. This is a ſpecial mark of the care and love of Chriſt, in as much as hereby he hath made abundant proviſion for the confirmation and eſtabliſhment of the faith of his people, to the end of the world. For this being an evident proof that the New Teſtament is in its full force, (Matth. xxvi. 28. "This is "the cup of the New Teſtament in my blood") it tends as much to our ſatisfaction, as the legal execution of a deed, by which we hold and enjoy our eſtate. So that when he ſaith, *Take, eat*, it is as much as if God ſhould ſtand before you at the table with Chriſt, and all the promiſes in his hand; and ſay, *I deliver this to thee as my deed.* What think you, doth this promote and confirm the faith of a believer? if it doth not, what doth?

2. This is a ſpecial mark of Chriſt's care and as by this he hath made like abundant proviſion f ment of the joy and comfort of his people. Be this ordinance, as Mary was at the ſepulchre, *w* *great joy*, Matth. xxviii. 8. Come, reader, ſpeak the one; ſuch thou be one that heartily loveſt Jeſus Chriſt, and haſt days, poſſibly years mourning and lamenting becauſe vidence and cloudineſs of thine intereſt in him; who ha him ſorrowing, in this ordinance, and in that, in one dies and another: if at laſt Chriſt ſhould take off that maſk, thithy di- covering (as one calls it) from his face, and be known of nly in- breaking of bread: ſuppoſe he ſhould, by his Spirit, whiſper have in thine ear as thou ſitteſt at his table, *Doſt thou indeed ſo pros of eſteem, and value me? Will nothing but Chriſt and his love c tent and ſatisfy thee? then, as ſweet, lovely, and deſirable as* an *am, know that I am thine; take thine own Chriſt into the arms of thy faith this day:* Would not this create in thy ſoul, a joy tranſcendant to all the joys and pleaſures in this world? What thinkeſt thou of it?

3. Here is a ſignal mark of Chriſt's care and love; in as much as this is one of the higheſt, and beſt helps for the mortificati- on of the corruption of his people. Nothing tends more to the killing of ſin, than this doth. Chriſt's blood, as it is food to faith, ſo it is poiſon to our luſts. O what a pill is wrapt up in that bread! what an excellent potion is in that cup to purge the ſoul? One calls that table, an altar, on which our corrup- tions are ſacrificed and ſlain before the Lord. For how can they that there ſee what Chriſt ſuffered for ſin, live any longer therein?

4. Moreover his care and love appear in providing an ordi- nance ſo excellently adapted, to excite and blow up his peo- ple's love into a lively flame. When Joſeph made himſelf known to his brethren, "I am Joſeph your brother, whom ye "ſold, be not grieved;" O! what ſhower of tears and dear af- fections was there? how did they fall upon each others necks! ſo that the Egyptians wondered at the matter. How doth the ſoul (if I may ſo ſpeak) paſſionately love Jeſus Chriſt at ſuch a time? O what a Chriſt is my Chriſt! "The faireſt among ten "thouſand." What hath he done, what hath he ſuffered for me! what great things hath my Jeſus given, and what great things hath he forgiven me! A world, a thouſand worlds cannot ſhew ſuch another. Here the ſoul is melted down by love at his feet; it is pained with love.

5. To conclude; Chriſt's care and love are further manifeſt-

ted to his [illegible]e, in this ordinance, as it is one of the ſtrongeſt bonds of [illegible] betwixt them that can be: 1 Cor. x. 17. "We "[illegible], are one bread, and one body; for we are all "[illegible] of that one bread." And though, through our [illegible] it falls out, that what was intended for a *bond of u-*[illegible]s a *bond of contention;* yet, in as much as by this it [illegible]ow dearly Chriſt loved them; for as much alſo as [illegible] are ſealed up to the ſame inheritance, their dividing [illegible]ions here ſlain, their love to Chriſt, and conſequently [illegible] other, here improved; it is certainly one of the ſtrong-[illegible]s in the world, to wrap up gracious hearts in a bundle of

[illegible]nd thus I have diſpatched the doctrinal part of this point. [illegible]e improvement of it is in the following inferences.

Inference 1. Did Chriſt leave this ordinance with his church [illegible]o preſerve his remembrance among his people? *Then ſurely Chriſt foreſaw, that, notwithſtanding what he is, hath done, ſuffered, and promiſed yet to do for his people, they will for all this be ſtill apt to forget him.*

A man would think that ſuch a Chriſt ſhould never be one whole hour together out of his people's thoughts and affections: that wherever they go, they ſhould carry him up and down with them, in their thoughts, deſires, and delights: that they ſhould let their thoughts work towards Chriſt as the longing thoughts of her that is with child do work after that ſhe longs for: that they ſhould lie down with Chriſt in their thoughts at night, and when they awake be ſtill with him: that their very dreams in the night ſhould be ſweet viſions of Chriſt, and all their words ſavour of Chriſt.

But O the baſeneſs of theſe hearts! Here we live and converſe in a world of ſenſible objects, which, like a company of thieves, rob us of our Chriſt, and lay the dead child in his room. Wo is me, that it ſhould be ſo with me, who am ſo obliged to love him! Though he be in the higheſt glory in heaven, he doth not forget us; he hath graven us upon the palms of his hands; we are continually before him. He thinks on us, when we forget him. The whole honour and glory paid him in heaven by the angels, cannot divert his thoughts one moment from us; but every trifle that meets us in the way, is enough to divert our thoughts from him. Why do we not abhor and loath ourſelves for this? What! Is it a pain, a burden, to carry Chriſt in our thoughts about the world? As much a burden, if thy heart be ſpiritual, as a bird is burdened by carrying his own wings.

Will ſuch thoughts intrude unſeaſonably, and thruſt greater things than Chriſt out of our minds? For ſhame, Chriſtian, for ſhame, let not thy heart play the wanton, and gad from Chriſt after every vanity. In heaven nothing elſe takes up the thoughts of ſaints to eternity; and yet there is no tiring, no ſatiety. O learn to live nearer that heavenly life. Never leave praying and ſtriving, till thou canſt ſay as it is, Pſal. lxiii. 5. "My ſoul "ſhall be ſatisfied as with marrow and fatneſs, and my mouth "ſhall praiſe thee with joyful lips; whilſt I remember thee on "my bed, and meditate on thee in the night-watches."

Inference 2. Hence alſo we infer, that *Sacrament ſeaſons are heart-melting ſeaſons;* becauſe therein the moſt affecting and heart-melting recognitions and repreſentations of Chriſt are made. As the *Goſpel* offers him to the *ear*, in the moſt ſweet affecting ſounds of grace; ſo the *ſacrament* to the *eye*, in the moſt pleaſing viſions that are on this ſide heaven.

There, hearts that will not yield a tear under other ordinances, can pour out floods: Zech. xii. 10. "They ſhall look "upon me whom they have pierced, and mourn." Yet I dare not affirm, that every one whoſe heart is broken by the believing ſight of Chriſt there, can evidence that it is ſo by a dropping eye. No, we may ſay of tears, as it is ſaid of love, Cant. viii. 7. If ſome Chriſtians would give all the treaſures of their houſe for them, they cannot be purchaſed: Yet they are truly humbled for ſin, and ſeriouſly affected with the grace of Chriſt. For the ſupport of ſuch, I would diſtinguiſh, and have them to do ſo alſo, betwixt what is *eſſential* to ſpiritual ſorrow, and what is *contingent*. Deep diſpleaſure with thyſelf for ſin, hearty reſolutions and deſires of the complete mortification of it, this is eſſential to all ſpiritual ſorrow; but tears are accidental, and in ſome conſtitutions rarely found. If thou haſt the former, trouble not thyſelf for want of the latter, tho' it is a mercy when they kindly and undiſſembledly flow from a heart truly broken.

And ſurely, to ſee who it is that thy ſins have pierced, how great, how glorious, how wonderful a perſon that was, that was ſo humbled, abaſed, and brought to the duſt, for ſuch a wretched thing as thou art, cannot but tenderly affect the conſidering ſoul. If it was for a lamentation in the captivity, "that princes were "hanged up by the hands, and the faces of the elders not re-"verenced," Lam. v. 12. And if at the death of Abner, David could lament, and ſay, "a prince, and a great man is fallen in "Iſrael this day," 2 Sam. iii. 38. If he could pathetically lament the death of Saul and Jonathan, ſaying, "Daughters of

" Iſrael, weep over Saul, who cloathed you in ſcarlet; the " beauty of Iſrael is ſlain upon the high places!" Ah! how much more ſhould it affect us, to ſee the beauty of heaven fallen, the prince of life hang dead upon a tree! O let the place where you aſſemble to ſee this ſight of your crucified Jeſus, be a Bokin, a place of lamentation.

Inference 3. Moreover hence it is evident, *that the believing and affectionate remembrance of Chriſt, is of ſingular advantage at all times to the people of God.* For it is the immediate end of one of the greateſt ordinances that ever Chriſt appointed to the church.

To have frequent recognitions of Chriſt, will appear to be ſingularly efficacious and uſeful to believers, if you conſider,

1. If at any time the heart be dead and hard, this is the likeſt means in the world to diſſolve, melt, and quicken it. Look hither hard heart; hard indeed if this hammer will not break it. Behold the blood of Jeſus.

2. Art thou eaſily overcome by temptations to ſin? This is the moſt powerful reſtraint in the world from ſin: Rom. vi. 2. " How ſhall we that are dead to ſin, live any longer therein?" We are crucified with Chriſt, what have we to do with ſin? Have ſuch a thought as this, when thy heart is yielding to temptation. How can I do this, and crucify the Son of God afreſh! Hath he not ſuffered enough already on earth, ſhall I yet make him groan as it were for me in heaven! Look as David poured the water, brought from the well of Bethlehem, on the ground, though he was athirſt, for he ſaid, it is the blood of the men; *i. e.* they eminently hazarded their lives to fetch it; much more ſhould a chriſtian pour out upon the ground, yea, deſpiſe and trample under foot, the greateſt profit or pleaſure of ſin; ſaying, Nay, I will have nothing to do with it, I will on no terms touch it, for it is the blood of Chriſt: it coſt blood, infinite, precious blood to expiate it. If there were a knife in your houſe that had been thruſt to the heart of your Father, you would not take pleaſure to ſee that knife, much leſs to uſe it.

3. Are you afraid your ſins are not pardoned, but ſtill ſtand upon account before the Lord? What more relieving, what more ſatisfying, than to ſee the cup in the New Teſtament in the blood of Chriſt, which is " ſhed for many for the remiſſion of ſins? " Who ſhall lay any thing to the charge of God's elect? It is " Chriſt that died."

4. Are you ſtaggered at your ſufferings, and hard things you muſt endure for Chriſt in this world? Doth the fleſh ſhrink back

from these things, and cry, spare thyself? What is there in the world more likely to steel and fortify thy spirit with resolution and courage, than such a sight as this? Did Christ face the wrath of men, and the wrath of God too? Did he stand as a pillar of brass, with unbroken patience, and stedfast resolution, under such troubles as never met in the like height upon any mere creature, till death beat the last breath out of his nostrils? And shall I shrink for a trifle? Ah, he did not serve me so! I will arm myself with the like mind, 1 Pet. iv. 2.

5. Is thy faith staggered at the promises? canst thou not rest upon a promise? Here is what will help thee against hope to believe in hope, giving glory to God. For this is God's seal added to his covenant, which ratifies and binds fast all that God hath spoken.

6. Dost thou idle away precious time vainly, and live unusefully to Christ in thy generation? What more apt both to convince and cure thee, than such remembrance of Christ as this? O when thou considerest thou art not thine own, thy time, thy talents are not thine own, but Christ's; when thou shalt see thou art bought with a price (a great price indeed) and so art strictly obliged to glorify God, with thy soul and body, which are his, 2 Cor. v. 14. This will powerfully awake a dull, sluggish, and lazy spirit. In a word, what grace is there, this remembrance of Christ cannot quicken? What sin cannot it mortify? What duty cannot it animate? O it is of singular use in all cases to the people of God!

Inference 4. Lastly we infer; *Though all other things do, yet Christ neither doth, nor can grow stale.* Here is an ordinance to preserve his remembrance fresh to the end of the world. The blood of Christ doth never dry up. The beauty of this rose of Sharon is never lost or withered. He is the same yesterday, to-day, and for ever. As his body in the grave saw no corruption, so neither can his love, or any of his excellencies. When the saints shall have fed their eyes upon him in heaven, thousands and millions of years, he shall be as fresh, beautiful, and orient as at the beginning. Other beauties have their prime, and their fading time; but Christ abides eternally. Our delight in creatures is often most at first acquaintance; when we come nearer to them, and see more of them, the edge of our delight is abated: but the longer you know Christ, and the nearer you come to him, still the more do you see of his glory. Every farther prospect of Christ entertains the mind with a fresh de-

light. He is as it were a new Christ every day, and yet the same Christ still.

Blessed be God for Jesus Christ.

SERMON XXII.

Opens the third preparative Act of CHRIST for his own Death.

LUKE xxii. 41, 42, 43, 44. *And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

THE hour is now almost come, even that hour of sorrow, which Christ had so often spoken of. Yet a little, a very little while, and the Son of man is betrayed into the hands of sinners. He hath affectionately recommended his children to his Father. He hath set his house in order, and ordained a memorial of his death to be left with his people, as you have heard. There is but one thing more to do, and then the tragedy begins. He recommended us, he must also recommend himself by prayer to the Father; and when that is done, he is ready, let Judas with the black-guard come when they will.

This last act of Christ's preparation for his own death, is contained in this scripture: wherein we have an account, 1. Of his prayer. 2. Of the agony attending it. 3. His relief in that agony, by an angel that came and comforted him.

1. The prayer of Christ; in a praying posture he will be found when the enemy comes; he will be taken upon his knees: he was pleading hard with God in prayer, for strength to carry him through this heavy trial, when they came to take him. And this prayer was a very remarkable prayer, both for the *solitariness* of it, he withdrew about a stone's cast, ver. 41. from his dearest intimates, no ear but his Father's shall hear what he had now to say: and for the *vehemency* and importunity of it: these were those κραυγαι, Heb. v. 7. strong cries that he poured out to God in the days of his flesh. And for the *humility* expressed in it; he fell upon the ground, he rolled him-

ſelf is it were in the duſt, at his Father's feet. And in divers other reſpects it was a very remarkable prayer, as you will hear anon.

2. This ſcripture gives you alſo an account of the agony of Chriſt, as well as of his prayer, and that a moſt ſtrange one; ſuch as in all reſpects never was known before in nature. It was a ſweat as it had been blood, which [as] is neither an hyperbole, as ſome would make it; nor yet a ſimilitude of blood, as others fancy, but a real bloody ſweat. For ſo [as] is ſometimes taken for the very thing itſelf, as John i. 14. And as a * worthy divine of our own well notes, that if the Holy Ghoſt had only intended it for a ſimilitude or reſemblance, he would rather have expreſſed it, *as it were drops of water*, than *as it were drops of blood*, for ſweat more reſembles water than blood.

3. You have here his relief in this his agony, and that by an angel diſpatched poſt from heaven to comfort him. The Lord of angels now needed the comfort of an angel. It was time to have a little refreſhment when his face and body too ſtood as full of drops of blood, as the drops of dew are upon the graſs. Hence we note,

Doct. *That our Lord Jeſus Chriſt was praying to his Father in an extraordinary agony, when they came to apprehend him in the garden.*

To open and prepare this laſt act of preparation on Chriſt's part for our uſe, I ſhall at this time ſpeak to theſe particulars. *Firſt*, The *place* where he prayed. *Secondly*, The *time* when he prayed. *Thirdly*, The *matter* of his prayer. And *laſtly*, The *manner* how he prayed.

Firſt, For the circumſtance of *place* †, where was this laſt and remarkable prayer poured out to God? It was in the garden; St. Matthew tells us it was called Gethſemane, which ſignifies (as Pareus on the place obſerves) "the valley of fatneſs, *viz.* "of olives, which grew in that valley or garden moſt plentifully." This garden lay very near to the city of Jeruſalem. The city had twelve gates, five of which were on the eaſt ſide of it, among which the moſt remarkable were the *fountain gate*, ſo called of the fountain Siloe. Through this gate Chriſt rode

* Mr. Ambroſe, looking to Jeſus.

† *In locum Gethſemane, Gr.* χωριον; *reddunt villam, vel prædium dictum Gethſemane, Heb.* גית שמנים, *quod ſonat vallem pinguium, nempe olearum, quæ nimirum iſtic uberius proveniebant.* Par.

into the city in triumph, when he came from Bethany. The other was the *sheep-gate*, so called from the multitude of sheep driven in at it for the sacrifice, for it stood close by the temple; and close by this gate was the garden called Gethsemane, where they apprehended Christ, and led him through this gate, as a sheep to the slaughter. Betwixt this garden and the city, ran the brook Cedron, which rose from a hill upon the south, and ran upon the east part of the city, between Jerusalem and the mount of olives: and over this brook Christ passed into the garden, John xviii. 1. To which the Psalmist alludes in Psal. cx. 7. "He shall drink of "the brook in the way, therefore shall he lift up the head." For this brook running through the valley of Jehosaphat, that fertile soil, together with the filth of the city, which it washed away, gave the waters a black tincture, and so fitly resembled those grievous sufferings of Christ, in which he tasted both the wrath of God and men.

Now, Christ went not into this garden to hide, or shelter himself from his enemies. No, that was not his end; for if so, it had been the most improper place he could have chosen, it being the accustomed place where he was wont to pray, and a place well known to Judas, who was now coming to seek him, as you may see, John xviii. 2. "And Judas, which betrayed "him, knew the place, for Jesus oft-times resorted thither with "his disciples. So that he repairs thither, not to shun, but to meet, the enemy; to offer himself as a prey to the wolves, which there found him, and laid hold upon him. He also resorted thither for an hour or two of privacy before they came, that he might there freely pour out his soul to God. So much for the circumstances of place where he prayed.

Secondly, We shall consider the *time* when he entred into this garden to pray‡: and it was in the shutting in of the evening: for it was after the passover and the supper were ended. Then (as Matthew hath it, Chap. xxvi. 36.) Jesus went over the brook into the garden, betwixt the hours of nine and ten in the evening, as it is conjectured; and so he had betwixt two and three hours time to pour out his soul to God. For it was about midnight that Judas and the soldiers came and apprehended him there. So that it being immediately before his apprehension, it shews us in what frame and posture Christ desired to be found: and by it he left us an excellent pattern, what we ought

‡ At that time, *viz.* at the approach of the evening, after the celebration of the passover and Eucharist, having given thanks, they sang a hymn. *Par. in locum.*

to do, when eminent dangers are near us, even at the door. It becomes a ſoldier to die fighting, "and a miniſter to die preach-" ing ‖," and a Chriſtian to die praying. If they come, they find Chriſt upon his knees, wreſtling mightily with God by prayer. He never ſpent one moment of the time of this life idly; but theſe were the laſt moments he had to live in the world, and here you may ſee how they were filled up and employed.

Thirdly, Next let us conſider the *matter* of his prayer, or the things about which he poured out his ſoul to God in the garden, that evening. And ver. 42. informs us what that was: he prayed, ſaying, "Father, if thou be willing, remove this cup "from me; nevertheleſs, not my will, but thine be done." Theſe words are involved in many difficulties, as Chriſt himſelf was when he uttered them. By the *cup*, underſtand that portion of ſorrows, then to be diſtributed to him by his Father. Great afflictions and bitter trials are frequently expreſſed, in ſcripture, under the metaphor of a cup. So, that dreadful ſtorm of wrath upon the wicked in Pſal. xi. 6. "Upon the wicked he "ſhall rain ſnares, fire, and brimſtone, and a horrible tempeſt; "this ſhall be the portion of their cup," *i. e.* the puniſhment allotted to them by God for their wickedneſs. And an exceeding great miſery, by a large or deep cup. So Ezek. xxiii. 32, 33. "Thou ſhalt drink of thy ſiſters cup deep and large: thou "ſhalt be laughed to ſcorn, and had in deriſion; it containeth "much. Thou ſhalt be filled with drunkenneſs and ſorrow, "with the cup of aſtoniſhment and deſolation, with the cup of "thy ſiſter Samaria." And when an affliction is compounded of many bitter ingredients, ſtinging and aggravating conſiderations and circumſtances, then it is ſaid to be mixed. "In the "hand of the Lord there is a cup, and the wine is red," (noting a bloody trial) "it is full of mixture, and he poureth out "the ſame, but the dregs thereof all the wicked of the earth "ſhall wring them out, and drink them:" *i. e.* they ſhall have the worſt part of the judgment for their ſhare. Thus, afflictions and calamities are expreſſed by the metaphor of a cup; great calamities by a deep and large cup; afflictions compounded of many aggravating circumſtances, by a mixed cup. And from the effect it hath on thoſe that muſt drink it, is called a cup of trembling, Iſa. lvii. 17. "Thou haſt drunken at the hand of "the Lord, the cup of his fury, the dregs of the cup of trem-"bling." Such a cup now was Chriſt's cup; a cup of wrath; a large and deep cup, that contained more wrath than ever was

‖ *Oportet theologum concionantem mori.*

drunk by any creature, even the wrath of an infinite God. A mixed cup, mixed with God's wrath and man's in the extremity. And all the bitter aggravating circumſtances that ever could be imagined; great conſternation and amazement; this was the portion of his cup.

By the *paſſing of the cup* from him, underſtand his exemption from ſuffering that dreadful and horrid wrath of God, which he foreſaw to be now at hand. For as the coming of the cup to a man, doth, in ſcripture-phraſe, note his bearing and ſuffering of evil, as you find it, Lam. iv. 21. "Rejoice and be glad, O daugh-" ter of Edom, that dwelleſt in the land of Uz; the cup alſo " ſhall paſs through unto thee; thou ſhalt be drunken, and " make thyſelf naked;" which is an ironical reproof of the Idumeans, the deadly enemies of the Jews, who wickedly inſulted over them, when the cup was at their mouths: as if the Lord had ſaid, you have laughed and jeered at my people, when my hand was on them; you rejoiced to ſee their calamities: well, make yourſelves merry ſtill if you can, the cup ſhall paſs through unto thee; thy turn is coming, then laugh if thou canſt. So, on the contrary, the paſſing away of the cup, notes freedom from, or our eſcaping of thoſe miſeries. And ſo Chriſt's meaning, in this conditional requeſt, is, Father, if it be thy will, excuſe me from this dreadful wrath; my ſoul is amazed at it. Is there no way to ſhun it? Cannot I be excuſed? Or if it be poſſible, ſpare me. This is the meaning of it. But then here is the difficulty, how Chriſt, who knew God had from everlaſting determined he ſhould drink it, who had compacted and agreed with him in the covenant of redemption ſo to do, who came (as himſelf acknowledges) for that end into the world, John xviii. 37. who foreſaw this hour all along, and profeſſed when he ſpake of this bloody baptiſm with which he was to be baptized, that he was "ſtraitned till it was accompliſhed," Luke xii. 50. How (I ſay) to reconcile all this with ſuch a petition, that now when the cup was delivered to him, it might paſs, or he excuſed from ſuffering; this is the knot, this is the difficulty.

What! did he now repent of his engagement? Was all he ſaid before but a flouriſh, before he ſaw the enemy? Doth he now begin to wiſh to be diſengaged, and that he had never undertaken ſuch a work? Is that the meaning of it? No, no, Chriſt never repented of his engagement to the Father, never was willing to let the burden lie on us, rather than on himſelf; there was not ſuch a thought in his holy and faithful heart;

but the reſolution of this doubt depends upon another diſtinction, which will clear his meaning in it.

1ſt. You muſt diſtinguiſh of prayers. Some are *abſolute* and peremptory; and ſo to have prayed that the cup might paſs, would have been chargeable with ſuch abſurdities, as were but now mentioned: others are *conditional* and ſubmiſſive prayers, "If it may be, if the Lord pleaſe." And ſuch was this, if thou be willing; if not, I will drink it. But you will ſay, Chriſt knew what was the mind of God in that caſe; he knew what tranſactions had of old been betwixt his Father and him; and therefore though he did not pray abſolutely, yet it is ſtrange he would pray conditionally it might paſs. Therefore in the

2d, Place, you muſt diſtinguiſh of the *natures* according to which Chriſt acted. He acted ſometimes as God, and ſometimes as man. Here he acted according to his human nature; ſimply expreſſing and manifeſting in this requeſt the reluctancy it had at ſuch ſufferings: wherein he ſhewed himſelf a true man, in ſhunning that which is deſtructive to his nature.

As Chriſt had two diſtinct natures, ſo two diſtinct wills. And (as one well obſerves) in the life of Chriſt, there was an intermixture of power and weakneſs, of the divine glory, and human frailty. At his birth a ſtar ſhone, but he was laid in a manger. The Devil tempted him in the wilderneſs, but there angels miniſtred to him. As man he was deceived in the fig-tree, but as God he blaſted it. He was caught by the ſoldiers in the garden, but firſt made them fall back. So here, as man he feared and ſhunned death; but as God-man he willingly ſubmitted to it.

"It was (as * Deodatus well expreſſes it) a purely natural de-
"ſire, mere man, by which for a ſhort moment he apprehended
"and ſhunned death and torments; but quickly recalled himſelf
"to obedience, by a deliberate will, to ſubmit himſelf to God.
"And beſides that, this deſire was but conditional, under the
"will of God, accepted by Chriſt; but from the contemplati-
"on of which he was a while diverted by the extremity of hor-
"rors: therefore there was no ſin in it, but only a ſhort con-
"flict of nature, preſently overcome by reaſon, and a firm
"will; or a ſmall ſuſpenſion, quickly overcome by a moſt
"ſtrong reſolution. Finally, this ſacred deliberation in Jeſus
"was not made ſimply, or in an inſtant, but with a ſhort time,

* *Deodati Annot.* on Mat. xxvi. 39.

" and with a counterpoiſe, which is the natural property of the " ſoul in its motions, and voluntary actions."

In a word, as there was nothing of ſin in it, it being a pure and ſinleſs affection of nature; ſo there was much good in it, and that both as it was a part of his ſatisfaction for our ſin, to ſuffer inwardly ſuch fears, tremblings, and conſternations: and as it was a clear evidence, that he was in all things made like unto his brethren, except ſin. And laſtly, as it ſerves notably to expreſs the grievouſneſs and extremity of Chriſt's ſufferings, whoſe very proſpect and appearance, at ſome diſtance, was ſo dreadful to him.

If the learned reader deſire to ſee what is further ſaid on this point, let him read what the judicious and learned Parker, in his excellent book *de deſcenſu* †, hath collected upon that caſe.

Fourthly, Let us conſider the *manner* how he prayed, and that was,

1. *Solitarily*. He doth not here pray in the audience of his diſciples, as he had done before, but went at a diſtance from them. He had now private buſineſs to tranſact with God. He left ſome of them at the entring into the garden; and for Peter, James, and John, that went farther with him than the reſt, he bids them remain there, while he went and prayed ‡. He did not deſire them to pray with him, or for him; no, he muſt tread the wine-preſs alone. Nor will he have them with him, poſſibly leſt it ſhould diſcourage them to ſee and hear how he groaned, ſweat, trembled, and cried, as one in an agony, to his Father.

Reader, there are times and caſes, when a Chriſtian would not be willing, the deareſt and moſt intimate friend, he hath in the world, ſhould be privy to what paſſes betwixt him and his God.

2. It was an *humble* prayer, that is evident by the poſtures into which he caſt himſelf: ſometimes kneeling, and ſometimes proſtrate upon his face. He creeps in the very duſt, lower he cannot fall; and his heart was as low as his body. He is meek and lowly indeed.

3. It was a *reiterated* prayer he prays, and then returns to the diſciples, as a man in extremity turns every way for comfort: ſo Chriſt prays, " Father, let this cup paſs," but in that the Father hears him not; though as to ſupport he was heard. Being denied deliverance by his Father, he goes and bemoans

† *Parker de deſcenſu, lib.* 3. *p.* 192, &c.

‡ He ſeeks relief to grief, by prayer in which, that he might be more at liberty, he retires a little.

himself to his pensive friends, and complains bitterly to them, "my soul is exceeding sorrowful even unto death." He would ease himself a little, by opening his condition to them; but alas, they rather increase than ease his burden. For he finds them asleep, which occasioned that gentle reprehension from him, Mat. xxvi. 40. "What, could you not watch with me one hour?" What, not *watch* with *me?* Who may expect it from you more than I? Could you not *watch?* I am going to *die* for you, and *cannot you watch* with me? What! cannot you watch with me *one hour?* Alas! what if I had required great matters from you? What! not an *hour*, and that the parting hour too! Christ finds no ease from them, and back again he goes to that sad place, which he had stained and purpled with a bloody sweat, and prays to the same purpose again. O how he returns upon God over and over, as if he resolved to take no denial! But however, considering it must be so, he sweetly falls in with his Father's will, *Thy will be done.*

4. And lastly, It was a prayer accompanied with a strange and wonderful agony: so saith ver. 44. "and being in an agony, he "prayed more earnestly; and his sweat was as it were great "drops of blood falling down to the ground." Now he was red indeed in his apparel, as one that trod the wine-press. "It was "not a faint thin dew, but a clotted sweat ‖, θρόμβοι αἱματος," Clodders of blood falling upon the ground. It is disputed whether this sweat was natural or preter-natural. That some in extremity have sweat a kind of bloody thin dew, is affirmed. I remember * Thuanus gives us two instances that come nearest to this, of any thing I ever observed or heard of. "The one "was a captain, who by a cowardly and unworthy fear of death "was so overwhelmed with anguish, that a kind of bloody dew "or sweat stood on all his body. † The other is of a young "man condemned for a small matter to die by Sixtus V, who "poured out tears of blood from his eyes, and sweat blood from "his whole body."

These are rare and strange instances, and the truth of them depends upon the credit of the relator; but certainly for Christ, whose body had the most excellent crasis and temperament, to

‖ *Non fuit sudor diaphoreticus, sed crassus et grumosus.*

* *Dux quidem indigno mortis motu adeo concussus in animo fuit, ut sanguineum sudorem toto corpore fudit.* Thuan. lib. 11.

† *Juvenis ob levem causam, a Sixto V. ad mortem damnatus, præ doloris vehementia, lacrymas cruentas fudisse, et sanguinem pro sudore e toto corpore mittere visus est.* Thuan. lib. 80.

sweat clotted blood, or globes of blood, as some render it; and that in a cold night, when others needed a fire within doors to keep them warm, John xviii. 18. I say, for him to sweat such streams through his garments, falling to the ground on which he lay, must be concluded a preternatural thing. And indeed, is was not wonderful that such a preternatural sweat should stream from all parts of his body, if you do but consider what an extraordinary load pressed his soul at that time, even such as no mere man felt, or was able to stand under, even the wrath of a great and terrible God, in the extremity of it. "Who (saith "the prophet Nahum, chap. i. 6.) "can stand before his indig-"nation? And who can abide in the fierceness of his anger? "His fury is poured out like fire, and the rocks are thrown "down by him."

The effects of this wrath, as it fell at this time upon the soul of Christ in the garden, are largely and very emphatically expressed by the several Evangelists who wrote this tragedy. Matthew tells us, his soul was "exceeding sorrowful, even unto "death," Matth. xxvi. 38. "The word * signifies beset with "grief round about." And it is well expressed by that phrase of the Psalmist, "The sorrows of death compassed me about, the "pains of hell got hold upon me." Mark varies the expression, and gives it us in another word no less significant and full, Mark xiv. 33. "He began to be sore amazed and very heavy," † "Sore "amazed, it imports so high a degree of consternation and a-"mazement, as when the hair of the head stands up through "fear." Luke hath another expression for it in the text; he was γενόμενος ἐν ἀγωνίᾳ, *in an agony*. An agony is the labouring and striving of nature in extremity. And John gives it us in another expression, John xii. 27. "Now is my soul troubled." The original word is a very full word. And it is conceived the Latins derive that word which signifies hell, from this, by which Christ's troubles are here expressed ‡. This was the load which oppressed his soul, and so straitned it with fear and grief, that his eyes could not vent or ease it sufficiently by tears; but the innumerable pores of his body are set open, to give vent by letting out streams of blood. And yet all this while, no hand of man was upon him. This was but a prelude, as it were, to the conflict that was at hand. This bloody sweat in which he prayed, was

* Περίλυπος, *undequaque tristis*. Beza.

† Ἐκθαμβεῖσθαι, *medici vocant horripilationem*: καὶ ἀδημονεῖν, *gravissime angebatur*. Beza.

‡ Τάρταρος, *unde Tartarus, quia terret omnia*.

but as the giving or ſweating of the ſtones before a great rain. Now he ſtood, as it were, arraigned at God's bar, and had to do immediately with him. And you know "it is a fearful "thing to fall into the hands of the living God." The uſes of this follow in this order.

Inference 1. Did Chriſt pour out his ſoul to God ſo ardently in the garden, when the hour of his trouble was at hand? Hence we infer, *That prayer is a ſingular preparative for, and relief under, the greateſt troubles.*

It is ſweet, when troubles find us in the way of our duty. The beſt poſture we can wreſtle with afflictions in, is to engage them upon our knees. The Naturaliſt tells us, if a lion find a man proſtrate, he will do him no harm. Chriſt haſtened to the garden to pray, when Judas and the ſoldiers were haſtening thither to apprehend him. O! when we are nigh to danger, it is good for us to draw nigh to our God. Then ſhould we be urging that ſeaſonable requeſt to God, Pſal. xxii. 11. "Be "not far from me, for trouble is near; for there is none to "help." Wo be to him, whom death or trouble finds afar off from God. And as prayer is the beſt preparative for troubles, ſo the choiceſt relief under them. Griefs are eaſed by groans. The heart is cooled and diſburdened by ſpiritual evaporations. You know it is ſome relief if a man can pour out his complaint into the boſom of a faithful friend, though he can but pity him: how much more to pour out our complaints into the boſom of a faithful God, who can both pity and help us! Luther was wont to call prayers the leeches of his cares and ſorrows; they ſuck out the bad blood. It is the title of Pſal. cii. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* It is no ſmall eaſe to open our hearts to God. When we are as full of grief, as Elihu was of matter, let us ſay as he did, Job xxxii. 19. "Be-"hold, Lord, my heart is as wine which hath no vent, it is "ready to burſt as new bottles. I will ſpeak that I may be re-"freſhed."

To go to God when thou art full of ſorrow, when thy heart is ready to burſt within thee, as it was with Chriſt in this day of his trouble; and ſay, Father, thus and thus the caſe ſtands with thy poor child; and ſo and ſo it is with me; I will not go up and down complaining from one creature to another, it is to no purpoſe to do ſo; nor yet will I leave my complaint upon myſelf: but I will tell thee, Father, how the caſe ſtands with me; for to whom ſhould children make their moan, but to their Father? Lord, I am oppreſſed, undertake for me. What thinkeſt

thou, reader, of this? Is it relieving to a ſad ſoul? Yes, yes; if thou be a Chriſtian that haſt had any experience this way, thou wilt ſay there is nothing like it; thou wilt bleſs God for appointing ſuch an ordinance as prayer, and ſay, Bleſſed be God for prayer: I know not what I ſhould have done, nor how in all the world I ſhould have waded through the troubles I have paſſed, if it had not been for the help of prayer.

Inference 2. Did Chriſt withdraw from the diſciples to ſeek God by prayer? Thence it follows, *That the company of the beſt men is not always ſeaſonable.* Peter, James, and John, were three excellent men, and yet Chriſt ſaith to them, Tarry ye here, while I go and pray yonder. The ſociety of men is beautiful in its ſeaſon, and no better than a burden out of ſeaſon. I have read of a good man, that when his ſtated time for cloſet-prayer was come, he would ſay to the company that were with him, whatever they were, *Friends, I muſt beg your excuſe for a while, there is a friend waits to ſpeak with me.* The company of a good man is good, but it ceaſes to be ſo, when it hinders the enjoyment of better company. One hour with God is to be preferred to a thouſand days enjoyment of the beſt men on earth. If thy deareſt friends in the world intrude unſeaſonably betwixt thee and thy God, it is neither rude nor unmannerly to bid them give place to better company; I mean, to withdraw from them, as Chriſt did from the diſciples, to enjoy an hour with God alone. In public and private duties we may admit of the company of others to join with us; and if they be ſuch as fear God, the more the better: but in ſecret duties, Chriſt and thee muſt whiſper it over betwixt yourſelves; and then the company of the wife of thy boſom, or thy friend, that is as thine own ſoul, would not be welcome. "When thou prayeſt, enter into thy cloſet; and when thou haſt ſhut thy door, pray to thy Father which is in ſecret," Mat. vi. 6. It is as much as if Chriſt had ſaid, See all clear; be ſure to retire in as great privacy as may be; let no ear but God's hear what thou haſt to ſay to him. This is at once a good note of ſincerity, and a great help to ſpiritual liberty and freedom with God.

Inference 3. Did Chriſt go to God thrice upon the ſame account? Thence learn, *That Chriſtians ſhould not be diſcouraged, though they have ſought God once and again, and no anſwer of peace comes.* Chriſt was not heard the firſt time, and he goes a ſecond; he was not anſwered the ſecond, he goes the third and laſt time, yet was not anſwered in the thing he deſired, *viz.* that the cup might paſs from him; and yet he hath no hard thoughts of God, but reſolves his will into his Father's. If God deny you

in the things you aſk, he deals no otherwiſe with you than he did with Chriſt. "O my God (ſaith he) I cry in the day-time, "but thou heareſt not; and in the night, and am not ſilent." Yet he juſtifies God, "but thou art holy," Pſal. xxii. 2. Chriſt was not heard in the thing he deſired, and yet heard in that he feared, Heb. v. 7. The cup did not paſs as he deſired, but God upheld him, and enabled him to drink it. He was heard as to *ſupport*, he was not heard as to *exemption* from ſuffering: his will was expreſſed conditionally; and therefore though he had not the thing he ſo deſired, yet his will was not croſſed by the denial. But now, when we have a ſuit depending before the throne of grace, and cry to God once and again, and no anſwer comes; how do our hands hang down, and our ſpirits wax feeble!

Then we complain with the church, Lam. iii. 8. "When I "cry and ſhout, he ſhutteth out my prayers; thou covereſt "thyſelf with a cloud, that our prayers cannot paſs through." Then, with Jonah, we conclude "we are caſt out of his ſight." Alas! we judge by ſenſe according to what we ſee and feel; and cannot live by faith on God, when he ſeems to hide himſelf, put us off, and refuſe our requeſts. It calls for an Abraham's faith, to "believe againſt hope, giving glory to God." If we cry, and no anſwer comes preſently, our carnal reaſon draws a headlong haſty concluſion. Sure I muſt expect no anſwer: God is angry with my prayers: The ſeed of prayer hath lain ſo long under the clods, and it appears not; ſurely it is loſt, I ſhall hear no more of it.

Our prayers may be heard, tho' their anſwer be for the preſent ſuſpended. As David acknowledged, when he coolly conſidered the matter, Pſal. xxxi. 22. "I ſaid in my haſte, I am "cut off from before thine eyes; nevertheleſs thou heardeſt the "voice of my ſupplication, when I cried unto thee." No, no, chriſtian; a prayer ſent up in faith, according to the will of God, cannot be loſt, tho' it be delayed. We may ſay of it as David ſaid of Saul's ſword, and Jonathan's bow, that they never returned empty.

Inference 4. Was Chriſt ſo earneſt in prayer, that he prayed himſelf into a very agony? *Let the people of God bluſh to think how unlike their ſpirits are to Chriſt, as to their prayer-frames.*

O what lively, ſenſible, quick, deep, and tender apprehenſions and ſenſe of thoſe things about which he prayed, had Chriſt? Though he ſaw his very blood ſtarting out from his hands, and his clothes dyed in it; yet being in an agony, he

prayed the more earneſtly. I do not ſay Chriſt is imitable in this; no, but his fervour in prayer is a pattern for us, and ſerves severely to rebuke the lazineſs, dulneſs, torpor, formality, and ſtupidity, that is in our prayers. How often do we bring the ſacrifice of the dead before the Lord? how often do our lips move, and our hearts ſtand ſtill! O how unlike Chriſt are we! his prayers were pleading prayers, full of mighty arguments and fervent affections. O that his people were in this more like him!

Inference 5. Was Chriſt in ſuch an agony before any hand of man was upon him, merely from the apprehenſions of the wrath of God, with which he now conteſted? "Then ſurely it "is a dreadful thing to fall into the hands of the living God; for "our God is a conſuming fire."

Ah, what is divine wrath? that Chriſt ſtaggered when the cup came to him. Could not he bear, and doſt thou think to bear it? Did Chriſt ſweat clots of blood at it, and doſt thou make light of it? Poor wretch, if it ſtaggered him, it will confound thee. If it made him groan, it will make thee howl, and that eternally. Come, ſinner, come; doſt thou make light of the threatnings of the wrath of God againſt ſin? Doſt thou think there is no ſuch matter in it, as theſe zealous preachers make of it? Come look here upon my text, which ſhews thee the face of the Son of God ſtanding as full purple drops under the ſenſe and apprehenſion of it, as the drops of dew that hang upon the graſs. Hark how he cries, "Father if it be poſſible, let this cup "paſs." O any thing of puniſhment rather than this. Hear what he tells the diſciples; "My ſoul, (ſaith he,) is ſorrowful even to "death: amazed very heavy." Fools make a mock at ſin, and the threatnings that lie againſt it.

Inference 6. Did Chriſt meet death with ſuch a heavy heart? *Let the hearts of Chriſtians be the lighter for this, when they come to die.* The bitterneſs of death was all ſqueezed into Chriſt's cup. He was made to drink up the very dregs of it, that ſo our death might be the ſweeter to us. Alas! there is nothing now left in death that is frightful or troubleſome, beſide the pain of diſſolution, that natural evil of it. I remember it is ſtoried of one of the martyrs, that being obſerved to be exceeding jocund and merry when he came to the ſtake, one aſked him, What was the reaſon his heart was ſo light, when death, (and that in ſuch a terrible form too) was before him? O ſaid he, my heart is ſo light at my death, becauſe Chriſt's was ſo heavy at his death.

Inference 7. To conclude, what cauſe have all the ſaints to love

their dear Lord Jeſus with an abounding love? Chriſtian, open the eyes of thy faith, and fix them upon Chriſt, in the poſture he lay in the garden, drenched in his own blood; and ſee whether he be not lovely in theſe his dyed garments. He that ſuffered for us more than any creature could or did, may well challenge more love than all the creatures in the world. O what hath he ſuffered, and ſuffered upon thy account! it was thy pride, earthlineſs, ſenſuality, unbelief, hardneſs of heart, that laid on more weight in that day that he ſweat blood.

SERMON XXIII.

Diſcovers the firſt Preparation for CHRIST's Death, on his Enemies Part, by the Treaſon of *Judas*.

MATTH. xxvi. 47, 48, 49. *And while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts and elders of the people. Now he that betrayed him gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt. And forthwith he came to Jeſus, and ſaid, Hail maſter; and kiſſed him.*

THE former ſermons give you an account how Chriſt improved every moment of his time, with buſy diligence, to make himſelf ready for his death. He hath commended his charge to the Father, inſtituted the bleſſed memorial of his death, poured out his ſoul to God in the garden, with reſpect to the grievous ſufferings he ſhould undergo; and now he is ready, and waits for the coming of the enemies, being firſt in the field.

And think you that they were idle on their parts? No, no, their malice made them reſtleſs. They had agreed with Judas to betray him. Under his conduct, a band of ſoldiers was ſent to apprehend him. The hour, ſo long expected, is come. For "while he yet ſpake," ſaith the text, "lo Judas, one of the "twelve, came, and with him a great multitude, with ſwords "and ſtaves."

Theſe words contain the firſt preparative act, on their part, for the death of Chriſt, even to betray him, and that by one of his own diſciples. Now they execute what they had plotted,

ver. 14, 15. And in this paragraph you have an account, 1. Of the traitor, who he was. 2. Of the treaſon, what he did. 3. Of the manner of its execution, how it was contrived and effected. Laſtly, Of the time, when they put this helliſh plot in execution.

1. We have here a deſcription of the traitor: and it is remarkable how carefully the ſeveral evangeliſts have deſcribed him, both by his name, ſirname, and office, "Judas, Judas Iſcariot, Judas Iſcariot one of the twelve;" that he might not be miſtaken for Jude or Judas the apoſtle. God is tender of the names and reputations of his upright-hearted ſervants. His office, "one of the twelve," is added to aggravate the fact, and to ſhew how that prophecy was accompliſhed in him, Pſal. xli. 9. "Yea, mine own familiar friend, in whom I truſted, which "did eat of my bread, hath lift up his heel againſt me." Lo, this was the traitor, and this was his name and office.

2. You have a deſcription of the treaſon, or an account what this man did. He led an armed multitude to the place where Chriſt was, gave them a ſignal to diſcover him, and encouraged them to lay hands on him, and hold him faſt. This was that helliſh deſign, which the devil put into his heart, working upon that principle, or luſt of covetouſneſs, which was predominant there. What will not a carnal heart attempt, if the devil ſuit a temptation to the predominant luſt, and God withhold reſtraining grace!

3. You have here the way and manner in which this helliſh plot was executed. It was managed both with *force* and with *fraud*. He comes with a multitude, armed with ſwords and ſtaves, in caſe he ſhould meet with any reſiſtance. And he comes to him with a kiſs, which was their ſignal, leſt they ſhould miſtake the man. For they aimed neither at ſmall nor great, ſave only, at the King of Iſrael, the King of glory *. Here was much ado, you ſee, to take a harmleſs Lamb, that did not once ſtart from them, but freely offered himſelf to them.

4. And laſtly, When this treaſonable deſign was executed upon Chriſt. And it was executed upon him while he ſtood among his diſciples, exhorting them to prayer and watchfulneſs, dropping heavenly and moſt ſeaſonable counſels upon them. "While he yet ſpake, lo Judas, and with him a multitude, came

* What need was there of arms againſt one who was unarmed? who, if he had pleaſed to exert his power, could not be overcome by any arms. To what purpoſe was a ſign? to prevent miſtaking the perſon, becauſe it was night. *D. Pareus in loc.*

" with ſwords and ſtaves." Surely, it is no better than a Judas's trick, to diſturb and afflict the ſervants of God in the diſcharge of their duties. This was the traitor and his treaſon; thus it was executed, and at this time. Hence we obſerve,

Doct. *That it was the lot of our Lord Jeſus Chriſt, to be betrayed into the hands of his mortal enemies, by the aſſiſtance of a falſe and diſſembling friend.*

Look, as Joſeph was betrayed and ſold by his brethren; David by Achitophel, his old friend; Sampſon by Dalilah, that lay in his boſom; ſo Chriſt by Judas, one of the twelve; a man, his friend, his familiar, that had been ſo long converſant with him: he that by profeſſion had lifted up his hand to Chriſt, now by treaſon lifts up his heel againſt him; he bids the ſoldiers bind thoſe bleſſed hands, that not long before had waſhed the traitor's feet.

In the point before us, we will,

Firſt, Conſider Judas, according to that eminent ſtation and place he had under Chriſt.

Secondly, We will conſider his treaſon, according to the ſeveral aggravations of it.

Thirdly, We will enquire into the cauſe or motives that put him upon ſuch a dreadful, helliſh deſign as this was.

Fourthly, and laſtly, We will view the iſſue, and ſee the event of this treaſon, both as to Chriſt and as to himſelf. And then apply it.

Firſt, As for the perſon that did this, he was very eminent by reaſon of that dignity Chriſt had raiſed him to. For,

1. He was *one of the twelve*; one retained not in a more general, and common, but in the neareſt, and moſt intimate and honourable relation and ſervice to Jeſus Chriſt. There were in Chriſt's time ſeveral ſorts and ranks of perſons that had relation to him. There were *ſecret diſciples*; men that believed, but kept their ſtations, and abode with their relations in their callings. There were ſeventy alſo who Chriſt ſent forth: but none of theſe were ſo much with Chriſt or ſo eminent in reſpect of their place, as the twelve; they were Chriſt's family, day and night converſant with him: it was the higheſt dignity that was conferred upon any: and of this number was Judas. The ancients have much extolled the apoſtolical dignity. Some ſtiled theſe twelve *pedes Chriſti*, the feet of Chriſt; becauſe they, as it were, carried Chriſt up and down the world.

Others, *oculi Dei*, the very eyes of God; they were his watchmen, that took care for the concernments of his name and gospel in the world. Others, *mammae ecclesiae*, the breasts of the church; they fed and nourished the children of God by their doctrine. Now, to be one of this number, one of the twelve, what a dignity was this.

2. Yea, he being one of the twelve, was daily conversant with Christ: often joined with him in prayer, often sat at his feet, hearing the gracious words that came out of his mouth. It was one of Austin's three wishes, that he had seen Christ in the flesh: Judas not only saw him but dwelt with him, travelled with him, and eat and drank with him. And during the whole time of his abode with him, all Christ's carriages towards him were very obliging and winning; yea, such was the condescension of Christ to this wretched man, that he washed his feet, and that but a little before he betrayed him.

3. He was a man of unsuspected integrity among the apostles. When Christ told them, One of you shall betray me; none thought on him, but every one rather suspected himself; Lord, is it I? saith one, and so said they all; but none pointed at Judas, saying, Thou art he.

4. To conclude, in some respect, he was preferred to the rest. For he had not only a joint commission with them to preach the gospel to others, (though, poor unhappy wretch, himself became a cast-away), but he had a peculiar office, he bare the bag, *i. e.* he was Almoner, or the steward of the family, to take care to provide for the necessary accommodations of Christ and them. Now who could ever have suspected, that such a man as this should have sold the blood of Christ for a little money? that ever he should have proved a perfidious traitor to his Lord, who had called him, honoured him, and carried himself so tenderly towards him? And yet so it was; "Lo Judas, one of the twelve, "came, and with him a multitude:" O whither will not a busy devil and a bad heart carry a man!

Secondly, But what did this man do? and what are the just aggravations of his fact? Why, he most basely and unworthily sold and delivered Christ into his enemies hands, to be butchered and destroyed; and all this for thirty pieces of silver.

Blush, O heavens, and be astonished, O Earth, at this! In this fact, most black and horrid aggravations appear.

1. Judas had seen the majesty of a God on him whom he betrayed. He had seen the miracles that Christ wrought, which none but Christ could do. He knew that by the finger of God he had raised the dead, cast out devils, healed the sick. He

could not chuſe but obſerve and ſee the rays and awful beams of divine majeſty ſhining in his very face, in his doctrine, and in his life; to betray a man, to ſell the blood of the pooreſt innocent in the world, is horrid; but to ſell the blood of God, O what is this! Here is a wickedneſs that no epithet can match! Yea,

2. This wickedneſs he committed after perſonal warnings and premonitions given him by Chriſt. He had often told them in general, that one of them ſhould betray him, Mark xiv. 20. He alſo denounced a dreadful woe upon him that ſhould do it, ver. 21. "The Son of man goeth indeed, as it is written of him; "but wo to that man by whom the Son of man is betrayed; "good had it been for that man if he had never been born." This was ſpoken in Judas's preſence. And one would have thought ſo dreadful a doom as Chriſt paſſed upon the man that ſhould attempt this, ſhould have affrighted him far enough from the thoughts of ſuch a wickedneſs. Nay, Chriſt comes nearer to him than this, and told him he was the man: For when Judas (who was the laſt that put the queſtion to Chriſt) aſked him, "Maſter, is it I?" Chriſt's anſwer imports as much as a plain affirmation, "Thou haſt ſaid," Mat. xxvi. 25. Moreover.

3. He doth it not out of a blind zeal againſt Chriſt, as many of his other enemies did; of whom it is ſaid, 1 Cor. ii. 8. "That "had they known him, they would not have crucified the Lord "of glory:" but he did it for money, to make his market of Chriſt. He ſold Chriſt as a man would ſell an ox, or a ſheep to the butcher for profit. He was fully of the mind of the pope, whoſe motto was, "*The ſmell or ſavour of gain is ſweet, let "it ariſe out of what it will." If he can get any thing by Chriſt's blood, it ſhall be a vendible commodity with him. "What will ye give me, (ſaith he), and I will betray him?" Matth. xxvi. 15.

4. He ſells him, and he ſells him at a low rate too; which ſhewed how vile an eſteem he had of Chriſt. He is content to part with him for thirty pieces of ſilver. If theſe pieces, or ſhekels, were the ſhekels of the ſanctuary, they amounted but to three pounds fifteen ſhillings †. But it is ſuppoſed they were the common ſhekels, which were moſtly uſed in buying and ſelling; and then his price, that he put upon the Saviour of the world, was but one pound ſeventeen ſhillings and ſixpence. A goodly price (as the prophet calls it) that he was valued at!

* *Suavis odor lucri ex re qualibet.*

† Godw. Antiq. lib. 6. p. 205.

Zech. xi. 12, 13. I confeſs, it is a wonder, he aſked no more; knowing how much they longed for his blood; and that they offered no more for him: but how then ſhould the ſcriptures have been fulfilled? O what a ſale was this! to ſell that blood, which all the gold and ſilver in the world is not worth one drop of, for a trifle! ſtill the wickedneſs of the fact riſes higher and higher.

5. He left Chriſt in moſt heavenly and excellent employment, when he went to make this ſoul-undoing bargain. For if he went away from the table, as ſome think, then he left Chriſt inſtituting and adminiſtring thoſe heavenly ſigns of his body and blood: there he ſaw, or might have ſeen, the bloody work he was going about, acted as in a figure before him. If he ſat out that ordinance, as others ſuppoſe he did, then he left Chriſt ſinging an heavenly hymn, and preparing to go where Judas was preparing to meet him. When the Lord Jeſus was in the moſt ſerious and heavenly exerciſe, the wretch ſlinked away from him into the city, or elſe went under pretence to buy ſome neceſſaries ‡. But his deſign was not to buy, but to ſell, whatever his pretences were. Nay,

6. What he did, was not done by the perſuaſions of any. The high prieſt ſent not for him, and, without doubt, was ſurpriſed when he came to him on ſuch an errand. For it could never enter into any of their hearts, that any of his own diſciples could ever be drawn into a confederacy againſt him. No, he went as a volunteer, offering himſelf to this work: which ſtill heightens the ſin, and makes it out of meaſure ſinful.

7. The manner in which he executes his treaſonable deſign adds further malignity to the fact. He comes to Chriſt with fawning words and carriages, "Hail, Maſter, and kiſſed him." Here is honey in the tongue, and poiſon in the heart. Here is hatred hid under lying lips. This was the man, and this was his fact. Let us enquire,

Thirdly, The cauſe and motives of this wickedneſs, how he came to attempt and perpetrate ſuch a villany. Maldonate the Jeſuit criminates the Proteſtant divines, for affirming that God had a hand in ordering and over-ruling this fact ‖. But we ſay,

‡ Without doubt he went from Bethany, where the Lord then was, and either withdrew privately, or under pretence of buying neceſſaries. *Pareus.*

‖ In, ſo far as it was προδοσις, *i. e.* a betraying, it was the deed of Judas, tempted by Satan; in ſo far as it was παραδοσις, *i. e.* a delivering

that Satan and his own luſt was the impulſive cauſe of it: that God, as it was a wicked treaſon, permitted it; and as it was a delivering Chriſt to death, was not only the permitter, but the wiſe and holy director and orderer of it, and by the wiſdom of his providence over-ruled it, to the great good and advantage of the church; in reſpect of which happy iſſue, Judas's treaſon is called *foelix ſcelus*, "a happy wickedneſs." Satan inſpired the motion, Luke xxiii. 3, 4. "Then entered Satan into Judas "ſirnamed Iſcariot, and he went his way," *&c.* his own luſts, like dry tinder, kindled preſently: his heart was covetous; there was prediſpoſed matter enough for the devil to work on, ſo that it was but touch and take. Ver. 25. They covenanted to give him money, and he promiſed, *&c.*

The holy God diſpoſed and ordered all this to the ſingular benefit and good of his people: Acts iv. 28. they did whatſoever "his hand and counſel had before determined to be done." And by this determinate counſel of God, he was taken and ſlain, Acts ii. 23. Yet this no ways excuſes the wickedneſs of the inſtruments: for what they did, was done from the power of their own luſts, moſt wickedly; what he did, was done in the unſearchable depth of his own wiſdom, moſt holy. God knows how to ſerve his own ends by the very ſins of men, and yet have no communion at all in the ſin he ſo over-rules. If a man let a dog out of his hand in purſuit of a hare, the dog hunts merely for a prey; but he that let him go, uſes the ſagacity and nimbleneſs of the dog to ſerve his own ends by it. Judas minded nothing but his own advantage to get money: God permitted that luſt to work, but over-ruled the iſſue to his own eternal glory, and the ſalvation of our ſouls.

Fourthly and laſtly, But what was the end and iſſue of this fact? As to Chriſt, it was his death; for the hour being come, he doth not meditate an eſcape, nor put forth the power of his Godhead to deliver himſelf out of their hands. Indeed he ſhewed what he could do, when he made them go back and ſtagger with a word. He could have obtained more than *twelve legions of angels* to have been his life-guard; one of whom had been ſufficient to have coped with all the Roman legions: but how then ſhould the ſcriptures have been fulfilled, or our ſalva-

delivering up, it was the effect of God's ſecret purpoſe, relating to the redemption of the church. Surely God was not a careleſs permitter of that whole work, but a moſt wiſe orderer and director of it. *Pareus.*

tion accomplished? No, he resists not, but Judas, delivering him into their hands at that time, was his death.

And what got he as a reward of his wickedness? It ended in the ruin both of his soul and body. For immediately a death-pang of despair seized his conscience; which was so intolerable, that he ran to the haltar for a remedy; and so falling headlong he burst asunder, and all his bowels gushed out, Acts i. 18. And now he that had no bowels for Christ, hath none for himself. As for his soul, it went to its *own place*, ver. 25. even the place appointed for the son of perdition, as Christ calls him, John xvii. 12. His name retains an odious stench to this day, and shall to all generations: it is a by-word, a proverb of reproach. This was his end; we will next improve it.

Corollary 1. Hence in the first place we learn, *That the greatest professors had need to be jealous of their own hearts, and look well to the grounds and principles of their professions.* One of the ancients would have had this epitaph engraven upon Judas's tomb-stone, εις εμε τις οραων ευσεβης εστω, *i. e.* "Let every one that "beholds me, learn to be godly indeed, to be sincere in his "profession, and love Christ more unfeignedly than I did." O professors, look to your foundation, and build not upon the sand, as this poor creature did. That is sound advice, indeed, which the apostle gives, 1 Cor. x. 12. "Let him that thinks he stand-"eth, take heed lest he fall." O beware of a loose foundation *. If you begin your profession as Judas did, no wonder if it shall end as his did.

1. Beware therefore that you hold not the truth in unrighteousness: Judas did so; he knew much, but lived not up to what he knew, for he was still of a worldly spirit in the height of his profession. His knowledge never had any saving influence upon his heart. He preached to others, but he himself was a cast away. He had much light, but still walked in darkness. He had no knowledge to do himself good.

2. Beware you live not in a course of secret sin. Judas did so, and that was his ruin. He made a profession indeed, and carried it smoothly, but he was a thief, John xii. 6. He made no conscience of committing the sin, so he could but cover and hide it from men. This helped on his ruin, and so it will thine, reader, if thou be guilty herein. A secret way of sinning, under a covert of profession, will either break out at last to the observation of men, or else slide thee down insensibly to hell, and

* *Debile fundamentum fallit opus.*

leave there only this comfort, that no body ſhall know thou art there.

3. Beware of hypocritical pretences of religion to accommodate ſelf-ends. Judas was a man that had notable ſkill this way. He had a mind to fill his own purſe, by the ſale of that coſtly ointment which Mary beſtowed upon our Saviour's feet. And what a neat cover had he fitted for it, to do his buſineſs clearly; Why, ſaith he, "This might have been ſold for three hundred "pence, and given to the poor." Here was charity to the poor, or rather poor charity; for this was only a blind to his baſe ſelf-ends. O Chriſtian, be plain-hearted, take heed of craft and cunning in matters of religion: This ſpoiled Judas.

4. Beware of ſelf-confidence. Judas was a very confident man of himſelf. "Laſt of all, Judas ſaid, Maſter, is it I?" Mat. xxvi. 25. But he that was *laſt* in the *ſuſpicion* was *firſt* in the *tranſgreſſion*. "He that truſteth in his own heart, is a fool," ſaith Solomon, Prov. xxviii. 26. Such a fool was this great profeſſor. It will be your wiſdom to keep a jealous eye upon your own hearts, and ſtill ſuſpect their faireſt pretences.

5. If you will not do as Judas did, nor come to ſuch an end as he did, take heed you live not unprofitably under the means of grace. Judas had the beſt means of grace that ever man enjoyed. He heard Chriſt himſelf preach, he joined often with him in prayer, but he was never the better for it all; it was but as the watering of a dead ſtick, which will never make it grow, but rot it the ſooner. Never was there a rotten branch ſo richly watered as he was. O it is a ſad ſin, and a ſad ſign too, when men and women live under the goſpel from year to year, and are never the better. I warn you to beware of theſe evils, all ye that profeſs religion. Let theſe footſteps by which Judas went down to his own place, terrify you from following him in them.

Corollary 2. Learn hence alſo, *That eminent knowledge and profeſſion puts a ſpecial and eminent aggravation upon ſin* †. *Judas Iſcariot, one of the twelve.* Poor wretch! better had it been for him, if he had never been numbered with them, nor enlightned with ſo much knowledge as he was endowed with: for this rent his conſcience to pieces, when he reflected on what he had done, and preſently run into the gulph of deſpair. To ſin againſt clear light, is to ſin with a high hand. It is that which makes a ſad waſte of the conſcience. That, without doubt, which now

† The leaſt violation of conſcience is a very great ſin. *Ameſ.*

torments this poor ſoul in hell, is, that he ſhould go againſt his light, againſt his profeſſion, to gratify a baſe luſt to his eternal ruin. Had he known no better, it had been more excuſable. Thoſe that had a hand in the death of Chriſt, through miſtake and ignorance, were capable to receive the pardon of their ſin by that blood they ſo ſhed, Acts iii. 17, 19. compared. Take heed therefore of abuſing knowledge, and putting a force upon conſcience.

Corollary 3. Learn hence in the third place, *That unprincipled profeſſors will ſooner or later become ſhameful apoſtates.* Judas was an unprincipled profeſſor, and ſee what he came to; ambition invited Simon Magus to the profeſſion of Chriſt, he would be τις μεγας, "ſome great one," and how quickly did the rottenneſs of his principles diſcover themſelves in the ruin of his profeſſion? That which wants a root, muſt needs wither, as Chriſt ſpeaks, Matth. xiii. 20, 21. That which is the predominant intereſt, will prevail, and ſway with us in the day of our trial. Hear me, all you that profeſs religion, and have given your names to Chriſt; if that profeſſion be not built upon a ſolid and real work of grace upon your hearts, you ſhall never honour religion, nor ſave your ſouls by it. O it is your union with Chriſt, that, like a ſpring, maintains your profeſſion. "So much as you are united "to Chriſt, ſo much conſtancy, ſteadineſs, and evenneſs, you "will manifeſt in the duties of religion, and no more ‡."

O brethren, when he that profeſſes Chriſt for company, ſhall be left alone as Paul was: when he that made religion a ſtirrup to help him into the ſaddle of preferment and honour, ſhall ſee that he is ſo advanced to be drawn forth into Chriſt's camp, and endure the heat of the day, and not to take his pleaſure; in a word, when he ſhall ſee all things about him diſcouraging and threatning, his deareſt intereſt on earth expoſed for religion's ſake, and he hath no faith to balance his preſent loſſes with his future hopes; I ſay, when it comes to this, you ſhall then ſee the rottenneſs of many hearts diſcovered; and Judas may have many fellows, who will part with Chriſt for the world as he did. O therefore look well to your foundation.

Corollary 4. Moreover in this example of Judas you may read this truth; *That men and women are never in more imminent danger, than when they meet with temptations exactly ſuited to their maſter-luſts, to their own iniquity.* O pray, pray, that ye may be kept from a violent ſuitable temptation. Satan knows that when a man is tried here, he falls by the root. The love

‡ *Munimur quatenus unimur.*

of this world was all along Judas's maſter-ſin, and ſome conjecture he was a married man, and had a great charge; but that is conjectural: this was his predominant luſt. The devil found out this, and ſuited it with a temptation which fully hit his humour, and it carries him immediately. This is the dangerous *criſis* of the ſoul. Now you ſhall ſee what it is, and what it will do. Put money before Judas, and preſently you ſhall ſee what the man is.

Corollary 5. Hence, in like manner, we are inſtructed, *That no man knows where he ſhall ſtop, when he firſt engages himſelf in a way of ſin* ‖.

Wickedneſs, as well as holineſs, is not born in its full ſtrength, but grows up to it by inſenſible degrees. So did the wickedneſs of Judas. I believe, he himſelf never thought he ſhould have done what he did: and if any ſhould have told him, in the firſt beginning of his profeſſion, Thou ſhalt ſell the blood of Chriſt for money, thou ſhalt deliver him moſt perfidiouſly into their hands that ſeek his life; he would have anſwered as Hazael did to Eliſha, "But what, is thy ſervant a dog, that he ſhould do "this great thing?" 2 Kings viii. 13. His wickedneſs firſt diſcovered itſelf in murmuring and diſcontent, taking a pique at ſome ſmall matters againſt Chriſt, as you may find, by comparing John vi. from ver. 60, to 70. with John xii. from ver. 3. to 9. but ſee to what it grows at laſt. That luſt or temptation that at firſt is but a little cloud as big as a man's hand, may quickly overſpread the whole heaven. It is our engaging in ſin, as in the motion of a ſtone down the hill, *vires acquirit eundo*, "it ſtrengthens itſelf by going;" and the longer it runs, the more violent. Beware of the ſmalleſt beginnings of temptations. No wiſe man will neglect or ſlight the ſmalleſt ſpark of fire, eſpecially if he ſee it among many barrels of gun-powder. You carry gun-powder about you, O take heed of ſparks.

Corollary 6. Did Judas ſell Chriſt for money? *What a potent conqueror is the love of this world!* How many hath it caſt down wounded? What great profeſſors have been dragged at its chariot wheels as its captives? Hymenaeus and Philetus, Ananias and Sapphira, Demas and Judas, with thouſands and ten thouſands, ſincetheir days, led away in triumph. It "drowns men "in perdition," 1 Tim. vi. 9. In that pit of perdition, this ſon of perdition fell, and never roſe more. O you that ſo court

‖ *Nemo repente fit turpiſſimus.* i. e. No perſon ſuddenly becomes moſt wicked.

and profecute it; that ſo love and admire it; make a ſtand here; pauſe a little upon this example; conſider to what it brought this poor wretch, whom I have preſented to you dead, eternally dead, by the mortal wound that the love of this world gave him: it deſtroyed both ſoul and body. Pliny tells us, that the Mermaids delight to be in green meadows, into which they draw men by their enchanting voices; but, ſaith he, there always lie heaps of dead mens bones by them. A lively emblem of a bewitching world! Good had it been for many profeſſors of religion, if they had never known what the riches, and honours, and pleaſures of this world meant.

Corollary 7. Did Judas fancy ſo much happineſs in a little money, that he would ſell Chriſt to get it? Learn then, *That which men promiſe themſelves much pleaſure and contentment in, in the way of ſin, may prove the greateſt curſe and miſery to them that ever befel them in the world.* Judas thought it was a brave thing to get money! he fancied much happineſs in it: but how ſick was his conſcience as ſoon as he had ſwallowed it! O take it again, ſaith he! It griped him to the heart. He knows not what to do, to rid himſelf of that money. Give me children, ſaith Rachel, or I die: ſhe hath children, and they prove her death. O mortify your fancies to the world; put no neceſſity upon riches. "They that will be rich fall into "temptations, and many hurtful luſts, which drown men in "perdition," 1 Tim. vi. 9. You may have your deſires with a curſe. He that brings home a pack of fine cloaths infected with the plague, has no ſuch great bargain of it, how cheap ſoever he bought them.

Corollary 8. Was there one, and but one of the twelve, that proved a Judas, a traitor to Chriſt? Learn thence, *That it is a moſt unreaſonable thing to be prejudiced at religion, and the ſincere profeſſors of it, becauſe ſome that profeſs it prove naught and vile.* Should the eleven ſuffer for one Judas? Alas, they abhorred both the traitor and his treaſon. As well might the high-prieſt and his ſervants have condemned Peter, John, and all the reſt, whoſe ſouls abhorred the wickedneſs. If Judas proved a vile wretch, yet there was eleven to one that remained upright: if Judas proved naught, it was not his profeſſion made him ſo, but his hypocriſy; he never learned it from Chriſt. If religion muſt be charged with all the miſcarriages of its profeſſors, then there is no pure religion in the world. Name that religion, among the profeſſors whereof there is not one Judas. Take heed, reader, of prejudices againſt godlineſs on this account. The deſign of the Devil, without doubt, is to undo thee eter-

nally by them. "Wo to the world becauſe of offences," Mat. xviii. 7. And what if God do permit theſe things to fall out, that thou mayeſt be hardened in iniquity, confirmed in ſin by ſuch occaſions, and ſo thy deſtruction brought about this way: Bleſſed is he that is not offended at Chriſt.

Corollary 9. Did Judas, one of the twelve, do ſo? Learn thence, *That a drop of grace, is better than a ſea of gifts.* Gifts have ſome excellency in them, but the way of grace is the more excellent way, 1 Cor. xii. 31. Gifts, as one ſaith, are dead graces, but graces are living gifts. There is many a learned head in hell. Theſe are not the things that accompany ſalvation. Gifts are the gold that beautifies the temple; but grace is as the temple which ſanctifies the gold. One tear, one groan, one breathing of an upright heart, is more than the tongues of angels.

Poor Chriſtian, thou art troubled that thou canſt not ſpeak and pray ſo neatly, ſo handſomely, as ſome others can; but canſt thou go into a corner, and there pour out thy ſoul affectionately, though not rhetorically, to thy Father? trouble not thyſelf. It is better for thee to feel one divine impreſſion from God upon thy heart, than to have ten thouſand fine notions floating in thy head: Judas was a man of parts; but what good did they do him?

Corollary 10. Did the Devil win the conſent of Judas to ſuch a deſign as this? Could he get no other but the hand of an apoſtle to aſſiſt him? Learn hence, *That the policy of Satan lies much in the choice of his inſtruments he works by.* No bird, (ſaith one) like a living bird to tempt others into the net. Pelagius, Socinus, *&c.* were fit for that work the Devil put them upon. * Auſtin told an ingenious young ſcholar, "The Devil coveted "him for an ornament." He knows he hath a foul cauſe to manage, and therefore will get the faireſt hand he can to mait with the leſs ſuſpicion.

Corollary 11. Did Judas, one of the twelve, do this? Then certainly, *Chriſtians may approve and join with ſuch men on earth, whoſe faces they ſhall never ſee in heaven.* The apoſtles held communion a long time with this man, and did not ſuſpect him. O pleaſe not yourſelves therefore, that you have communion with the ſaints here, and that they think and ſpeak charitably of you. "All the churches ſhall know, (ſaith the Lord), that I "am he that ſearcheth the heart and reins, and will give to every "man as his work ſhall be," Rev. ii. 23. In heaven we ſhall

* *Cupit abs te ornari Diabolus.*

meet many that we never thought to meet there, and miſs many we were confident we ſhould ſee there.

Corollary, 12. Laſtly, Did Judas, one of the twelve, a man ſo obliged, raiſed and honoured by Chriſt, do this? *Ceaſe then from man*, be not too confident, but beware of men. "Truſt ye "not in a friend, put no confidence in a guide, keep the door "of thy lips from her that lieth in thy boſom," Mic. vii. 5. Not that there is no ſincerity in any man, but becauſe there is ſo much hypocriſy in many men, and ſo much corruption in the beſt of men, that we may not be too confident, nor lay too great a ſtreſs upon any man. Peter's modeſt expreſſion of Sylvanus is a pattern for us; "Sylvanus, a faithful brother unto you (as I "ſuppoſe") 1 Pet. v. 12. The time ſhall come, ſaith Chriſt, that "brother ſhall betray brother to death," Mat. x. 11. Your charity for others may be your duty, but your too great confidence may be your ſnare. Fear what others may do, but fear thyſelf more.

SERMON XXIV.

Opens the Enemies ſecond and third Preparatives for the Death of CHRIST, by their illegal Trial and Condemnation.

LUKE xxiii. 23, 24. *And they were inſtant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required.*

JUDAS has made good his promiſe to the high prieſt, and delivered Jeſus a priſoner into their hands. Theſe wolves of the evening, no ſooner ſeize the Lamb of God, but they thirſt and long to the ſucking his precious innocent blood; their revenge and malice admit no delay, as fearing a reſcue by the people.

When Herod had taken Peter, he committed him to priſon, "intending after Eaſter to bring him forth to the people *," Acts

* In ſo great a mixed multitude it was eaſy to raiſe a tumult, if the people had thought ſo great a prophet was murdered, contrary to all law and juſtice. *Par. on Matth.* xxvi. 5.

xii. 4. But these men cannot sleep till they have his blood, and therefore the preparation of the passover being come, they resolve in all haste to destroy him; yet lest it should look like a downright murder, it shall be formalized with a trial. This his *trial* and *condemnation* are the two last acts by which they prepared for his death, and are both contained in this context; in which we may observe, 1. The *indictment.* 2. The *Sentence* to which the judge proceeded.

1. The *indictment* drawn up against Christ, wherein they accuse him of many things, but can prove nothing. They charge him with sedition and blasphemy, but falter shamefully in the proof. However, what is wanting in evidence, shall be supplied with clamour and importunity. For saith the text, "They were instant with loud voices, requiring that he might "be crucified; and their voices prevailed:" When they can neither prove the sedition or blasphemy they charged him with, then Crucify him, Crucify him, must serve the turn, instead of all witnesses and proofs.

The *sentence* pronounced upon him; *Pilate gave sentence, that it should be as they required;* i. e. he sentenced Christ to be nailed to the cross, and there to hang till he was dead. From both these we may observe, these two doctrinal conclusions.

Doct. 1. *That the trial of Christ for his life, was managed most maliciously and illegally against him, by his unrighteous judges.*

Doct. 2. *Though nothing could be proved against our Lord Jesus Christ worthy of death, or of bonds; yet he was condemned to be nailed to the cross, and there to hang till he died.*

I shall handle these two points distinctly in their order, beginning with the first, namely,

Doct. 1. *That the trial of Christ for his life, was managed most maliciously and illegally against him, by his unrighteous judges.*

Reader, here thou mayest see the Judge of all the world standing himself to be judged; he that shall judge the world in righteousness, judged most unrighteously; he that shall one day come to the throne of judgment, attended with thousands, and ten thousands of angels and saints, standing as a prisoner at man's

bar, and there denied the common right which a thief or murderer might claim, and is commonly given them.

To manifeſt the illegality of Chriſt's trial, let the following particulars be heedfully weighed.

1. That he was inhumanly abuſed, both in words and actions, before the court met, or any examination was taken of the fact: for as ſoon as they had taken him, they forthwith bound him, and led him away to the High-prieſt's houſe, Luke xxii. 54. And there they that held him, mocked him, ſmote him, blindfolded him, ſtruck him on the face, and bid him propheſy who ſmote him; and many other things blaſphemouſly ſpake they againſt him, ver. 63, 64, 65. How illegal and barbarous a thing was this? When they were but binding Paul with thongs, he thought himſelf abuſed contrary to law, and aſked the centurion that ſtood by, "Is it lawful for you to ſcourge a man "that is a Roman, and uncondemned?" *q. d.* Is this legal? What, puniſh a man firſt, and judge him afterwards! But Chriſt was not only bound, but horribly abuſed by them all that night, dealing with him as the lords of the Philiſtines did with Sampſon, to whom it was ſport to abuſe him. No reſt had Jeſus that night; no more ſleep for him now in this world: O it was a ſad night to him: and this under Caiaphas's own roof.

2. As he was inhumanly abuſed before he was tried, ſo he was examined and judged by a court that had no authority to try him. Luke xxii. 66. "As ſoon as it was day, the elders "of the people, and the chief prieſts, and the ſcribes came to-"gether, and led him into their council." This was the *eccleſiaſtical court*, the great *Sanhedrim*, which, according to its firſt conſtitution, ſhould conſiſt of ſeventy grave, honourable, and learned men; to whom were to be referred all doubtful matters, too hard for inferior courts to decide. And theſe were to judge impartially and uprightly for God, as men in whom was the Spirit of God, according to God's counſel to Moſes, Numb. xi. 16, *&c.* In this court the righteous and innocent might expect relief and protection. And that is conceived to be the meaning of Chriſt's words, Luke xiii. 33. "It cannot be "that a prophet periſh out of Jeruſalem;" that is, their righteouſneſs and innocency may expect protection. But now, contrary to the firſt conſtitution, it conſiſted of a pack of malicious ſcribes and phariſees, men full of revenge, malice, and all unrighteouſneſs: and over theſe Caiaphas (a head fit for ſuch a body) at this time preſided. And though there was ſtill ſome face of a court among them, yet their power was ſo abridged by the Romans, that they could not hear and determine, judge and con-

demn in capital matters, as formerly. For as * Joſephus their own hiſtorian informs us, Herod in the beginning of his reign took away this power from them; and that ſcripture ſeems to confirm it, John xviii. 31. "It is not lawful for us to put any "man to death;" and therefore they bring him to Pilate's bar. He alſo underſtood him to be a Galilean; and Herod being Tetrarch of Galilee, and at that time in Jeruſalem, he is ſent to him, and by him remitted to Pilate.

3. As he was at firſt heard and judged by a court that had no authority to judge him; ſo when he ſtood at Pilate's bar, he was accuſed of perverting the nation, and denying tribute to Caeſar; than which nothing was more notoriouſly falſe. For as all his doctrine was pure and heavenly, and malice itſelf could not find a flaw in it; ſo he was always obſervant of the laws under which he lived, and ſcrupulous of giving the leaſt juſt offence to the civil powers. Yea, he not only paid the tribute himſelf, though he might have pleaded exemption, but charged it upon others as their duty ſo to do, Mat. xxii. 24. "Give unto Caeſar the "things that are Caeſar's." And yet with ſuch palpable untruths is Chriſt charged.

4. Yea, and what is more abominable and unparalleled; to compaſs their malicious deſigns, they induſtriouſly labour to ſuborn falſe witneſſes to take way his life, not ſticking at the groſſeſt perjury, and manifeſt injuſtice, ſo they might deſtroy him. So you read, Mat. xxvi. 59. "Now the chief prieſts and elders, "and all the council, ſought falſe witneſſes againſt Jeſus to put "him to death." Abominable wickedneſs! for ſuch men, and ſo many, to complot to ſhed the blood of the innocent, by known and ſtudied perjury! What will not malice againſt Chriſt tranſport men to?

5. Moreover, the carriage of the court was moſt inſolent and baſe towards him during the trial: for whilſt he ſtood before them as a priſoner, yet uncondemned, ſometimes they are angry at him for his ſilence; and when he ſpeaks and that pertinently to the point, they ſmite him on the mouth for ſpeaking, and ſcoff at what he ſpeaks †. "To ſome of their light, frivo-"lous and enſnaring queſtions, he is ſilent, not for want of an "anſwer, but becauſe he heard nothing worthy of one." And to fulfil what the prophet Iſaiah had long before predicted of him:

* Antiq. lib. 14. cap. 205.

† *Quia indignam reſponſo judicat manifeſtam falſitatem; non defenſione deſtitutus, ſed ut impleretur prophetae oraculum.* Par.

" He was oppreſſed, and he was afflicted, yet he opened not " his mouth: he is brought as a lamb to the ſlaughter, and as " a ſheep before her ſhearers is dumb, ſo he opened not his " mouth," Iſa. v. 3, 7. As alſo to leave us a precedent when to ſpeak, and when to be ſilent, when we for his name ſake ſhall be brought before governors: for ſuch reaſons as theſe he ſometimes anſwers not a word, and then they are ready to condemn him for a mute. " Anſwereſt thou nothing? (ſaith the " high-prieſt) what is it that theſe witneſs againſt thee?" Mat. xxvi. 62. " Hearеſt thou not how many things they witneſs " againſt thee?" ſaith Pilate, Mat. xxvii. 13.

And when he makes his defence in words of truth and ſoberneſs, they ſmite him for ſpeaking, John xviii. 22. " And when " he had thus ſpoken, one of the officers which ſtood by, ſtruck " Jeſus with the palm of his hand, ſaying, anſwereſt thou the " high prieſt ſo?" And what had he ſpoken to exaſperate them? Had he ſpoken impertinently? Not at all; what he ſaid was but this, when they would have had him enſnare himſelf with his own lips: " Jeſus anſwered, I ſpake openly in the world, " I ever taught in the ſynagogue, and in the temple, whither " the Jews always reſort, and in ſecret have I ſaid nothing. " Why aſkeſt thou me? Aſk them that heard me, behold they " know what I ſaid:" *q. d.* I am not obliged to accuſe and enſnare myſelf, but you ought to proceed *ſecundum allegata et probata*, according to what is alledged and proved. Did he deſerve a blow on his mouth for this? O who but himſelf could have ſo patiently digeſted ſuch abuſes! Under all this he ſtands in perfect innocency and patience, making no other return to that wretch that ſmote him, but this, " If I have ſpoken evil, " bear witneſs of the evil: but if well, why ſmiteſt thou me?"

6. Laſtly, To inſtance in no more: he is condemned to die by that very mouth which had once and again profeſſed he found no fault in him. He had heard all that could be alledged againſt him, and ſaw it was a perfect piece of malice and envy. When they urge Pilate to proceed to ſentence him; why, ſaith he, " what evil hath he done?" Mat. xxvii. 23. Nay, in the preface to the very ſentence itſelf, he acknowledges him to be a juſt perſon, Mat. xxvii. 24. " When Pilate ſaw he could prevail no- " thing, but that rather a tumult was made, he took water, and " waſhed his hands before the multitude, and ſaid, I am inno- " cent of the blood of this juſt perſon, ſee ye to it." Here the innocency of Chriſt brake out like the ſun wading out of a cloud, convincing the conſcience of his judge that he was juſt; and yet he muſt give ſentence on him, for all that, to pleaſe the people.

Inference 1. Was Chriſt thus uſed when he ſtood before the great council, the ſcribes and elders of Iſrael? Then ſurely "great men are not always wiſe, neither do the aged underſtand "judgment," Job xxxii. 9. Here were many great men, many aged men, many politic men in council; but not one wiſe or good man among them. In this council were men of parts and learning, men of great abilities, and by ſo much the more pernicious, and able to do miſchief. Wickedneſs in a great or learned man, is like poiſon given in wine, the more operative and deadly. Chriſt's greateſt enemies were ſuch as theſe. Heathen Pilate had more pity for him than *ſuperſtitious* Caiaphas. Luther tells us, that his greateſt adverſaries did not riſe out of the alehouſes or brothel-houſes, but out of *monaſteries, convents,* and *religious houſes.*

Inference 2. Hence alſo we learn, *That though we are not obliged to anſwer every captious, idle, or enſnaring queſtion, yet we are bound faithfully to own and confeſs the truth, when we are ſolemnly called thereunto.*

It is true Chriſt was ſometimes ſilent, and as a deaf man that heard not; but when the queſtion was ſolemnly put, "Art "thou the Chriſt, the Son of the bleſſed? Jeſus ſaid, I am," Mark xiv. 61, 62. He knew that anſwer would coſt his life, and yet he durſt not deny it. On this account the apoſtle ſaith, "he witneſſed a good confeſſion before Pontius Pilate," 1 Tim. vi. 13. Herein Chriſt hath ruled out the way of our duty, and by his own example, as well as precept, obliged us to a ſincere confeſſion of him, and his truth, when we are required lawfully ſo to do, *i. e.* when we are before a lawful magiſtrate, and the queſtions are not curious or captious; when we cannot hold our peace, but our ſilence will be interpretatively a denying of the truth; finally, when the glory of God, honour of his truth, and edification of others, are more attainable by our open confeſſion, than they can be by our ſilence: then muſt we with Chriſt, give direct, plain, ſincere anſwers.

It was the old Priſcillian error, to allow men to deny or diſſemble their profeſſion, when an open confeſſion would infer danger. But you know what Chriſt hath ſaid, Mat. x. 33. "Whoſoever ſhall deny me before men, him will I deny be"fore my Father which is in heaven." Chriſt will repay him in his own coin. It was a noble ſaying of couragious * Zuin-

* *Quas non oportet mortes præligere? Quod non ſupplicium potius*

glius, "What deaths would I not chuſe? What puniſhment "would I not undergo? Yea, into what vault of hell would I "not rather chuſe to be thrown, than to witneſs againſt my "conſcience?" Truth can never be bought dear, nor ſold cheap. The Lord Jeſus, you ſee, owns truth with the eminent and inſtant hazard of his life. The whole Cloud of witneſſes have followed him therein, Rev. xiv. 1. We ourſelves once openly owned the ways of ſin: and ſhall we not do as much for Chriſt, as we then did for the Devil? Did we then glory in our ſhame, and ſhall we now be aſhamed of our glory? Do not we hope Chriſt will own us at the great day? Why, if we confeſs him, he alſo will confeſs us. O think on the reaſonableneſs of this duty.

Inference 3. Once more, hence it follows, *That to bear the revilings, contradictions, and abuſes of men, with a meek compoſed, and even ſpirit, is excellent and Chriſt-like.* He ſtood before them as a lamb; he rendred not railing for railing; he endured the contradictions of ſinners againſt himſelf. Imitate Chriſt in his meekneſs. He calls you ſo to do, Mat. xi. 29. This will be convincing to your enemies, comfortable to yourſelves, and honourable for religion: and as for your innocency, God will clear it up as Chriſt's was.

You have heard the illegal trial of Chriſt, how inſolently it was managed againſt him; well, right or wrong, innocent or guilty, his blood is reſolved upon: it is bought and ſold beforehand; and if nothing elſe will do it, menaces and clamours ſhall conſtrain Pilate to condemn him. Whence our ſecond note was,

Doct. 2. *That though nothing could be proved againſt our Lord Jeſus Chriſt worthy of death or of bonds; yet was he condemned to be nailed to the croſs, and there to hang till he died.*

For the explication of this, I ſhall open the following particulars. *Firſt*, Who gave the ſentence. *Secondly*, Upon whom he gave it. *Thirdly*, What ſentence was it that was given. *Fourthly*, In what manner Chriſt received it.

Firſt, Who, and what was he, that durſt attempt ſuch a thing as this? Why, this was Pilate, who ſucceeded Valerius Gratus in the preſidentſhip of Judea, (as † Joſephus tells us) in which

potius ferre? Imo in onam profundam inferni abyſſum non intrare, quam contra conſcientiam atteſtare? Zuing.

† Joſephus, lib. 18. Ant. Judaeae, quarto ad cap. 7.

truſt he continued about ten years. This cruel, curſed act of his againſt Chriſt was in the eighth year of his government. Two years after, he was removed from his place and office by Vitellius, preſident of Syria, for his inhuman murdering of the innocent Samarians. This neceſſitated him to go to Rome to clear himſelf before Caeſar; but before he came to Rome, Tiberius was dead, and Caius in his room. Under him, ſaith ‡ Euſebius, Pilate killed himſelf. ‖ "He was a man not very friendly or benevolent to the Jewiſh nation, but ſtill ſuſpicious of "their rebellions and inſurrections: this jealous humour the "prieſts and ſcribes obſerved, and wrought upon it to compaſs "their deſign againſt Chriſt." Therefore they tell him ſo often of Chriſt's ſedition, and ſtirring up the people; and that if he let him go, he is none of Caeſar's friend; which very conſiderations prevailed with him to do what he did. But how durſt he attempt ſuch a wickedneſs as this, though he had ſtood in the opinion of Caeſar? What! give judgment againſt the Son of God? for it is evident, by many circumſtances in this trial, that he had many inward fears and convictions upon him, that he was the Son of God *: By theſe he was ſcared, and ſought to releaſe him, John xix. 8, 12. the fear of a Deity fell upon him; his mind was greatly perplexed, and dubious about this priſoner, whether he was a God or a man. And yet the fear of Caeſar prevailed more than the fear of a Deity; he proceeds to give ſentence.

O Pilate! thou waſt not afraid to judge and ſentence an innocent, a known innocent, and one whom thou thyſelf ſuſpecteſt, at leaſt to be more than man! But ſee in this predominancy of ſelf-intereſt, what man will not attempt, and perpetrate, to ſecure and accommodate ſelf.

Secondly, Againſt whom doth Pilate give ſentence? againſt a malefactor? No, his own mouth once and again acknowleged him innocent. Againſt a common priſoner? No, but one whoſe fame no doubt had often reached Pilate's ears, even the wonderful things wrought by him, which none but God could do: one that ſtood before him as the picture, or rather as the body,

‡ Euſeb. hiſt. Eccleſ. lib. 2. cap. 7.

‖ *Non admodum amicus Judaeorum genti, propterea quod eam ſuſpectam haberet animo erga Caeſarem; hunc putant ſacerdotes commodum fore ipſorum propoſito*, &c. Bucer. in Mat. xxvii.

* Having heard the name of the Son of God, his mind was ſmitten with a religious awe; and being ſtruck with the fear of a Deity, he was perplexed and in ſuſpenſe, thinking himſelf in preſent danger as at the brink of a pit. *Marlor. in loc.*

of innocency and meekneſs. Ye have condemned and killed the juſt, and he reſiſteth you not, Jam. v. 6. Now was that word made good, Pſal. xciv. 21. "They gather themſelves together "againſt the ſoul of the righteous, and condemn the innocent "blood."

Thirdly, But what was the ſentence that Pilate gave? We have it not in the form in which it was delivered: but the ſum of it was, that it ſhould be as they required. Now what did they require? why, crucify him, crucify him. So that in what formalities ſoever it was delivered, this was the ſubſtance and effect of it, *I adjudge Jeſus of Nazareth to be nailed to the croſs, and there to hang till he be dead.* Which ſentence againſt Chriſt was,

1. *A moſt unjuſt and unrighteous ſentence:* the greateſt perverſion of judgment and equity that was ever known to the civilized world, ſince ſeats of judicature were firſt ſet up. What! to condemn him before one accuſation was proved againſt him? And if what they accuſed him of (that he ſaid he was the Son of God) had been proved, it had been no crime, for he really was ſo; and therefore no blaſphemy in him to ſay he was. Pilate ſhould rather have come down from his ſeat of judgment, and adored him, than ſat there to judge him. O it was the higheſt piece of injuſtice, that ever our ears heard of!

2. As it was an unrighteous, ſo it was a *cruel ſentence*, delivering up Chriſt to their wills. This was that miſery which David ſo earneſtly deprecated, Pſal. xxvii. 12. "O deliver me not "over to the will of mine enemies." But Pilate delivers Chriſt over to the will of his enemies, men full of enmity, rage, and malice, whoſe greateſt pleaſure it was to glut themſelves with his blood, and ſatiate their revengeful hearts with ſuch a ſpectacle of miſery. For lo, as ſoon as theſe wolves had griped their prey, they were not ſatisfied with that curſed, cruel, and ignominious death of the croſs, to which Pilate had adjudged him, but they are reſolved he ſhall die over and over; they will contrive many deaths in one: now they ſay as a tyrant did once, *moriatur, ut ſentiat ſe mori;* "let him die, ſo as he may feel himſelf "to die." To this end they preſently ſtrip him naked; ſcourge him cruelly; array him in ſcarlet, and mock him; crown him with a buſh of platted thorns; faſten that crown upon his head by a blow with a cane, which ſet them deep into his ſacred temples; ſceptered him with a reed, ſpat in his face, ſtript off his mock-robes again; put the croſs upon his back, and compelled him to bear it. All this, and much more, they expreſs their cruel-

ty by, as ſoon as they had him delivered over to their will. So that this was a cruel ſentence.

3. As it was a cruel, ſo it was a *raſh* and haſty ſentence. The Jews are all in haſte; conſulting all night, and early up by the break of day in the morning, to get him to his trial. They ſpur on Pilate, with all arguments they can, to give ſentence. His trial took up but one morning, and a great part of that was ſpent in ſending him from Caiaphas to Pilate, and from Pilate to Herod, and then back again to Pilate; ſo that it was a haſty and headlong ſentence that Pilate gave. He did not ſift and examine the matter, but handles it very ſlightly. The trial of many a mean man hath taken up ten times more debates and time, than was ſpent about Chriſt. " * They that look but " ſlightly into the cauſe, eaſily pronounce and give ſentence." But that which was then done in haſte, they have had time enough to repent for ſince.

4. As it was a raſh and haſty, ſo it was an *extorted forced ſentence* ‡. They ſqueeze it out of Pilate by mere clamour, importunity, and ſuggeſtions of danger. In courts of judicature, ſuch arguments ſhould ſignify but little; not importunity, but proof, ſhould carry it: but timorous Pilate bends like a willow at this breath of the people: he had neither ſuch a ſenſe of juſtice, nor ſpirit of courage, as to withſtand it.

5. As it was an extorted, ſo it was a *hypocritical* ſentence, maſking horrid murder under a pretence and formality of law. It muſt look like a legal procedure to palliate the buſineſs. Loth he was to condemn him, leſt innocent blood ſhould clamour in his conſcience; but ſince he muſt do it, he will transfer the guilt upon them, and they take it; " his blood be on us, and on our " children for ever," ſay they. Pilate calls for water, waſhes his hands before them, and tells them, " I am free from the " blood of this juſt perſon." But ſtay; free from his blood, and yet condemn a known innocent perſon? Free from his blood, becauſe he waſhed his hands in water? No, no, he could never be free, except his ſoul had been waſhed in that blood he ſhed. O the hypocriſy of Pilate! Such juggling as this will not ſerve his turn, when he ſhall ſtand as a priſoner before him, who now ſtood arraigned at his bar.

6. And laſtly, As it was a hypocritical, ſo it was an *unrevoked* ſentence: it admitted not of a reprieve, no, not for a day;

* *Qui ad pauca reſpiciant, facile pronunciant.*

‡ By minaces they extort from him the condemnation of Chriſt. *Calvin.*

nor doth Chriſt appeal to any other judicature, or once deſire the leaſt delay; but away he is hurried in haſte to the execution. Bluſh, O ye heavens! and tremble, O earth! at ſuch a ſentence as this! Now is Chriſt dead in law; now he knows whither he muſt be carried, and that preſently. His ſoul and body muſt feel that, the very ſight of which put him into an agony but the night before.

Fourthly, and laſtly, In what manner did Chriſt receive this cruel and unrighteous ſentence? He received it like himſelf, with admirable meekneſs and patience. He doth as it were wrap himſelf up in his own innocency, and obedience to his Father's will, and ſtands at the bar with invincible patience, and meek ſubmiſſion. He doth not at once deſire the judge to defer the ſentence, much leſs fall down and beg for his life, as other priſoners uſe to do at ſuch times. No, but as a ſheep he goes to the ſlaughter, not opening his mouth. Some apply that expreſſion to Chriſt, Jam. v. 6. "Ye have condemned and "killed the Juſt, and he reſiſteth you not." From the time that Pilate gave ſentence, till he was nailed to the croſs, we do not read that ever he ſaid any thing, ſave only to the women that followed him out of the city to Golgotha: and what he ſaid there, rather manifeſted his pity to them, than any diſcontent at what was now come upon him; "Daughters of Jeruſa-"lem, (ſaith he) weep not for me, but weep for yourſelves, "and for your children," Luke xxiii. 28, *&c.* O the perfect patience and meekneſs of Chriſt: The inferences from hence are:

Inference 1. Do you ſee what was here done againſt Chriſt, under pretence of law? *What cauſe have we to pray for good laws, and righteous executioners of them?*

O! it is a ſingular mercy to live under good laws, which protect the innocent from injury. Laws are hedges about our lives, liberties, eſtates, and all the comforts we enjoy in this world. Times will be evil enough, when iniquity is not *diſcountenanced* and puniſhed by law; but how evil are thoſe times like to prove when iniquity is *eſtabliſhed by law!* As the Pſalmiſt complains, Pſal. xciv. 20. "It was the complaint of Pli-"ny to Trajan, that whereas crimes were wont to be the bur-"den of the age, now laws were ſo; and that he feared the "commonwealth which was eſtabliſhed, would be ſubverted by "laws *." It is not likely that virtue will much flouriſh, when

* *Olim criminibus, jam legibus laboratur; et metuendum eſt, ne reſpublica fundata, ſit legibus everſa.* Plin. ad Trajan.

" judgment ſprings up as hemlock in the furrows of the field," Hoſ. x. 4. How much therefore is it our concernment to pray, that "judgment may run down as a mighty ſtream?" Amos v. 24. "That our officers may be peace, and our exactors righ-" teouſneſs?" Iſa. lx. 17. It was not therefore without great reaſon, that the apoſtle exhorted, that "ſupplications, prayers, " interceſſions, and giving of thanks be made for all men; for " kings, and all that are in authority, that we may lead a quiet " and peaceable life in all godlineſs and honeſty," 1 Tim. ii. 1, 2. Great is the intereſt of the church of God in them; they are inſtruments of much good or much evil.

Inference 2. Was Chriſt condemned in a court of judicature? *How evident then is it, that there is a judgment to come after this life?* Surely things will not be always carried as they are in this world. When you ſee Jeſus condemned, and Barabbas releaſed, conclude, that a time will come when innocency ſhall be vindicated, and wickedneſs ſhamed. On this very ground, Solomon concludes, and very rationally, that God will call over things hereafter at a more righteous tribunal: "And moreover, " I ſaw under the ſun the place of judgment, that wickedneſs " was there; and the place of righteouſneſs, that iniquity was " there. I ſaid in my heart, God ſhall judge the righteous, " and the wicked: for there is a time there for every purpoſe " and for every work," Eccleſ. iii. 16, 17. Some indeed, on this ground, have denied the divine providence; but Solomon draws a quite contrary concluſion, *God ſhall judge:* Surely, he will take the matter into his own hand, he will bring forth the righteouſneſs of his people as the light, and their juſt dealing as the noon-day. It is a mercy, if we be wronged in one court, that we can appeal to another, where we ſhall be ſure to be relieved by a juſt impartial judge. "Be patient therefore, my " brethren (ſaith the apoſtle) until the coming of the Lord," James v. 6, 7, 8.

Inference 3. Again, *here you ſee how conſcience may be overborn and run down by a fleſhly intereſt.* Pilate's conſcience bid him beware, and forbear; his intereſt bid him act: his fear of Caeſar was more than the fear of God. But O! what a dreadful thing is it for conſcience to be enſnared by the fear of man? Prov. xxix. 25. To guard thy ſoul, reader, againſt this miſchief, let ſuch conſiderations as theſe be ever with thee.

1. Conſider how dear thoſe profits, or pleaſures coſt, which are purchaſed with the loſs of inward peace! There is nothing in this world good enough to recompenſe ſuch a loſs, or bal-

lance the misery of a tormenting conscience. If you violate it, and prostitute it for a fleshly lust, it will *remember* the injury you did it many years after; Gen. xlii. 21. Job xiii. 26. It will not only retain the memory of what you did, but it will *accuse* you for it; Mat. xxvii. 4. It will not fear to tell you that plainly, which others dare not whisper. It will not only accuse, but it will also *condemn* you for what you have done. This condemning voice of conscience is a very terrible voice.

You may see the horror of it in Cain, the vigour of it in Judas, the doleful *effects* of it in Spira. It will, from all these its offices, produce *shame*, *fear*, and *despair*, if God give not repentance to life. The *shame* it works will so confound you, that you will not be able to look up; Job xxxi. 14. Psal. i. 5. The *fear* it works will make you wish for a hole in the rock to hide you; Isa. ii. 9, 10, 15, 19. And its *despair* is a death-pang. The cutting off of hope, is the greatest cut in the world. O! who can stand under such a load as this? Prov. xvii. 14.

2. Consider the nature of your present actions; they are seed sown for eternity, and will spring up again in suitable effects, rewards, and punishments, when you that did them are turned to dust. Gal. vi. 7. "What a man sows, that shall he "reap:" And as sure as the harvest follows the seed-time, so sure shall shame, fear, and horror follow sin, Dan. xii. 2. What Zeuxis, the famous Limner, said of his work, may much more truly be said of ours, *aeternitati pingo*, I paint for eternity, said he, when one asked him why he was so curious in his work. Ah! how bitter will those things be in the account and reckoning, which were pleasant in the acting and committing? It is true, our actions, physically considered, are transient; how soon is a word or action spoken or done, and there is an end of it? But *morally* considered, they are permanent, being put upon God's book of account. O! therefore take heed what you do: so speak, and so act, as they that must give an account.

3. Consider, how by these things men do but prepare for their own torment in a dying hour. There is bitterness enough in death, you need not add more gall and wormwood to add to the bitterness of it. What is the violencing and wounding of conscience now, but the sticking so many pins or needles in your death-bed, against you come to lie down on it? This makes death bitter indeed. How many have wished in a dying hour, they had rather lived poor and low all their days, than to have

ſtrained their conſciences for the world? Ah! how is the face and aſpect of things altered in ſuch an hour.

No ſuch conſiderations as theſe had any place in Pilate's heart; for if ſo, he would never have been courted, or ſcared in ſuch an act as this.

Inference 4. Did Chriſt ſtand arraigned and condemned at Pilate's bar? *Then the believer ſhall never be arraigned and condemned at God's bar.* This ſentence that Pilate pronounced on Chriſt, gives evidence that God will never pronounce ſentence againſt ſuch: for had he intended to have arraigned them, he would never have ſuffered Chriſt, their ſurety, to be arraigned and condemned for them. Chriſt ſtood at this time before a higher judge than Pilate; he ſtood at God's bar as well as his. Pilate did but that which God's own hand and counſel had before determined to be done, and what God himſelf, at the ſame time, did; though God did it juſtly and holily, dealing with Chriſt as a creditor with a ſurety; Pilate moſt wickedly and baſely, dealing with Chriſt as a corrupt judge, that ſhed the blood of a known innocent to pacify the people. But certain it is, that out of his condemnation flows our juſtification: and had not ſentence been given againſt him, it muſt have been given againſt us.

O what a melting conſideration is this! that out of his agony comes our victory; out of his condemnation, our juſtification; out of his pain, our eaſe; out of his ſtripes, our healing; out of his gall and vinegar, our honey; out of his curſe, our bleſſing; out of his crown of thorns, our crown of glory; out of his death, our life: if he could not be releaſed, it was that you might. If Pilate gave ſentence againſt him, it was that the great God might never give ſentence againſt you. If he yielded that it ſhould be with Chriſt as they required, it was that it might be with our ſouls as well as we can deſire. And therefore,

Thanks be to God for his unſpeakable gifts.

SERMON XXV.

Remarks a memorable Paſſage of CHRIST, in his Way to the Place of his Execution.

LUKE xxiii. 27, 28, &c. *And there followed him a great company of people, and of women, which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem weep not for me, but weep for yourſelves, and for your children.*

THE ſentence of death once given againſt Chriſt, the execution quickly follows. Away they lead him from Gabbatha to Golgotha, longing as much to be nailing him to the croſs, and feeding their eyes with his torments, as the eagle doth to be tearing the fleſh, and drinking the blood of that lamb ſhe hath ſeized in her talons, and is carrying away to the top of ſome rock to devour.

The Evangeliſt here obſerves a memorable paſſage that fell out in their way to the place of execution; and that is, the lamentations and wailing of ſome that followed him out of the city, who expreſſed their pity and ſorrow for him moſt tenderly and compaſſionately: all hearts were not hard, all eyes were not dry. "There followed him a great company of people, and "of women, which alſo bewailed and lamented him," *&c.*

In this paragraph we have two parts, *viz.* the lamentation of the daughters of Jeruſalem for Chriſt, and Chriſt's reply to them.

1. The lamentation of the daughters of Jeruſalem for Chriſt. Concerning them, we briefly enquire who they were, and why they mourned.

(1.) Who they were? The text call them "* daughters, "*i. e.* Inhabitants of Jeruſalem; for it is a Hebraiſm; as *daugh-* "*ters of Zion, daughters of Iſrael.*" And it is like the greateſt part of them were women; and they were many of them, a troop of mourners, that followed Chriſt out of the city towards the place of his execution, with lamentations and wailings.

(2.) What the principle, or ground of theſe their lamentations was, is not agreed by thoſe that have pondered the ſtory.

* Θυγατερες Ιερουσαλημ, *i. e. mulieres Hieroſolymitanae*: Hebraiſmus; ſic *filiae TSionis*. Piſcat. in loc.

† Some are of opinion their tears and lamentations were but the effects and fruits of their more tender and ingenuous natures, which were moved and melted with so tragical and sad a spectacle as was now before them. It is well observed by a ‡ judicious author, "That the tragical story of some great and no-"ble personage, full of heroical virtue and ingenuity (yet in-"humanely and ungratefully used) will thus work upon inge-"nuous spirits who read or hear of it,——which when it reach-"es no higher, is so far from being faith, that it is but a carnal "and fleshly devotion, springing from fancy, which is pleased "with such a story and the principles of ingenuity stirred to-"wards one, who is of a noble spirit, and yet abused. Such "stories use to stir up a principle of humanity in men unto a "compassionate love; which Christ himself at his suffering "found fault with, as being not spiritual, nor raised enough in "those women that went weeping to see the Messiah so hand-"led. "Weep not for me," (saith he) that is, weep not so "much for this, to see me so unworthily handled by those for "whom I die." This is the principle from which some conceive those tears to flow.

But ‖ Calvin attributes it to their faith, "looking upon these "mourners as a remnant reserved by the Lord in that misera-"ble dispersion; and though their faith was but weak, yet he "judges it credible that there was a secret seed of Godliness in "them, which afterwards grew to a maturity, and brought "forth fruit." And to the same sense others give their opinion also.

2. Let us consider Christ's reply to them; "weep not for me, "ye daughters of Jerusalem," *&c.* Strange, that Christ should forbid them to weep for him, yea for him under such unparalleled sufferings and miseries. If ever there was a heart-melting object in the world, it was here. O, who could hold, whose heart was not petrified, and more obdure than the senseless rocks? This reply therefore of Christ undergoes a double sense and interpretation, suitable to the different construction of their sorrows. Those that look upon their sorrows as mere-

† Mr. Anthony Burgess, Spiritual refining, p. 120.

‡ Dr. Thomas Goodwin, in his Triumph of Faith, p. 38.

‖ *Videmas quosdam non fuisse doctrinae et miraculorum Christi. Sic in misera illa dissipatione exiguas sibi reliquias servavit Deus. Quamvis autem imbecilla fuit istarum mulierum fides, credibile tamen est, occultum fuisse pietatis semen, unde postea germen prodiit.* Calvin.

ly natural, take Christ's reply in a negative sense, prohibiting such tears as those. They that expound their sorrows as the fruit of faith, tell us, though the form of Christ's expression be negative, yet the sense is comparative, as Mat. ix. 13. "I will have "mercy, and not sacrifice," *i. e.* mercy rather than sacrifice. So here, weep rather upon your own account, than mine; reserve your sorrows for the calamities coming upon yourselves and your children. You are greatly affected, I see, with the misery that is upon me; but mine will be quickly over, yours will lie long. In which he shews his merciful and compassionate disposition, who was still more mindful of the troubles and burdens of others than of his own.

And indeed the days of calamity coming upon them and their children, were doleful days. What direful and unprecedented miseries befel them at the breaking up and devastation of the city, who hath not read or heard? And who can refrain from tears that hears or reads it?

Now, if we take the words in the first sense, as a prohibition of their merely natural and carnal affections, expressed in tears and lamentations for him, no otherwise than they would have been upon any other like tragical story; then the observation from it will be this,

Doct. 1. *That melting affections and sorrows, even from the sense and consideration of the sufferings of Christ, are no infallible signs of grace.*

If you take it in the latter sense, as the fruit of their faith, as tears flowing from a gracious principle; then the observation will be this,

Doct. 2. *That the believing meditation of what Christ suffered for us, is of great force and efficacy to melt and break the heart.*

I shall rather chuse to prosecute both these branches, than to decide the controversy; especially since the notes gathered from either may be useful to us. And therefore I shall begin with the first, *viz.*

Doct. 1. *That melting affections and sorrows, even from the sense of Christ's sufferings, are no infallible marks of grace.*

In this point I have two things to do, to prepare it for uſe.

Firſt, To ſhew, what the melting of the affections by way of grief and ſorrow is.

Secondly, That they may be ſo melted, even upon the account of Chriſt, and yet the heart remain unrenewed.

Firſt, What the melting of the affections, by way of grief and ſorrow, is.

Tears are nothing elſe but the juice of a mind oppreſſed, and ſqueezed with grief. Grief compreſſes the heart; the heart ſo compreſſed and ſqueezed, vents itſelf ſometimes in tears, ſighs, groans, *&c.* and this is two-fold; *gracious*, and wholly ſupernatural; or *common*, and altogether natural. The gracious melting or ſorrow of the ſoul, is likewiſe two-fold; *habitual* or *actual*. Habitual godly ſorrow is that gracious diſpoſition, inclination, or tendency of the renewed heart to mourn and melt, when any juſt occaſion is preſented to the ſoul that calls for ſuch ſorrow. It is expreſſed, Ezek. xxxvi. 26. "By taking away the heart of "ſtone, and giving a heart of fleſh;" that is, a heart impreſſive, and yielding to ſuch arguments and conſiderations as move it to mourning.

Actual ſorrow is the expreſſion and manifeſtation of that its inclination upon juſt occaſions; and it is expreſſed two ways, either by the *internal* effects of it, which are the heavineſs, ſhame, loathing, reſolution, and holy revenge begotten in the ſoul upon the account of ſin; or alſo by more *external* and viſible effects, as ſighs, groans, tears, *&c.* the former is eſſential to godly ſorrow, the latter contingent, and accidental, much depending upon the natural temperature and conſtitution of the body.

Natural and common meltings are nothing elſe but the effects of a better temper, and the fruit of a more ingenuous ſpirit, and eaſier conſtitution, which ſhews itſelf on any other, as well as upon ſpiritual occaſions: as Auſtin ſaid, he could weep plentifully when he read the ſtory of Dido. The hiſtory of Chriſt is a very tragical and pathetical hiſtory, and may melt an ingenuous nature, where there is no renewed principles at all. So that,

Secondly, our affections may be melted, even upon the ſcore and account of Chriſt; and yet that is no infallible evidence of a gracious heart. And the reaſons for it are,

1. Becauſe we find all ſorts of affections diſcovered by ſuch as have been no better than temporary believers. The ſtony-ground hearers, in Mat. xii. 20. "received the word with joy;" and ſo did John's hearers alſo, who for "a ſeaſon rejoiced in

" his light," John iii. 35. Now, if the affections of joy under the word may be exercised, why not of sorrow also? If the comfortable things revealed in the gospel may stir up the one, by a parity of reason, the sad things it reveals may answerably work upon the other. Even those Israelites whom Moses told they should fall by the sword, and not prosper, for the Lord would not be with them, because they were turned away from him; yet when Moses rehearsed the message of the Lord in their ears, they mourned greatly, Numb. xiv. 39. I know the Lord pardoned many of them their iniquities, though he took vengeance on their inventions; and yet it is as true, that with many of them God was not well pleased, 1 Cor. x. 5. Many instances of their weeping and mourning before the Lord we find in this sacred story; and yet their hearts were not stedfast with God.

2. Because though the object about which our affections and passions are moved, may be spiritual; yet the motives and principles that set them on work, may be but carnal and natural ones. When I see a person affected in the hearing of the word, or prayer, even unto tears, I cannot presently conclude, surely this is the effect of grace: for it is possible, the pathetical quality of the subject-matter, the rhetoric of the speaker, the very affecting tone, and modulation of the voice, may draw tears as well as faith working upon the spirituality, and deep concernment the the soul hath in those things.

Whilst Austin was a Manichee, he sometimes heard Ambrose; and, saith he, " I was greatly affected in hearing him, even, unto " tears many times:" howbeit, it was not the heavenly nature of the subject, but the abilities and rare parts of the speaker that so affected him. And this was the case of Ezekiel's hearers, chap xxxiii. 32.

Again, 3. These motions of the affections may rather be a fit and mood, than the very frame and temper of the soul. Now there is a vast difference betwixt these: there are times and seasons when the roughest and most obdure hearts may be pensive and tender *; but that is not its temper and frame, but only a fit, a pang, a transient passion. So the Lord complains of them, Hos. vi. 4. " O Ephraim, what shall I do unto thee? O Judah, what " shall I do unto thee? for your goodness is as a morning cloud, " and as the early dew, it goeth away." And so he complains

* *Illa tantum dicuntur inesse animæ, quæ insunt per modum quietis*, i. e. These things alone are said to be in the soul, which are in it habitually.

Pſal. lxxviii. 34, 35, 36. "When he ſlew them, then they ſought "him; and they returned and enquired after God. And they "remembred that God was their rock, and the moſt high God "their redeemer; nevertheleſs they did flatter him with their "lips, and lied unto him with their tongues." For had this remembrance of God been the gracious temper of their ſouls, it would have continued with them; they would not have been thus wavering; thus hot and cold with God, as they were. Therefore we conclude, that we cannot infer a work of grace upon the heart, ſimply and merely from the meltings and thaws that are ſometimes upon it. And hence, for your uſe, I ſhall infer, that,

Inference 1. If ſuch as ſometimes feel their hearts thawed and melted with the conſideration of the ſufferings of Chriſt, may yet be deceived; *What cauſe have they to fear and tremble, whoſe hearts are as unrelenting as the rocks, yielding to nothing that is propoſed, or not urged upon them?* How many ſuch are there, of whom we may ſay, as Chriſt ſpeaks of the inflexible Jews, "We have piped unto you, but ye have not danced; we "have mourned unto you, but you have not lamented?" Mat. xi. 17. They muſt inevitably come ſhort of heaven, who come ſo ſhort of thoſe that do come ſhort of heaven. If thoſe periſh that have rejoiced under the promiſes, and mourned under the threats of the word; what ſhall become of them that are as unconcerned, and untouched, by what they hear, as the ſeats they ſit on, or the dead that lie under their feet? Who are given up to ſuch hardneſs of heart, that nothing can touch or affect them? One would think, the conſideration of the *ſixth chapter to the Hebrews* ſhould ſtartle ſuch men and women, and make them cry out, Lord, what will become of ſuch a ſenſeleſs, ſtupid, dead creature as I am? If they that have been enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, may, notwithſtanding ſuch high raiſed affections as theſe, ſo fall away, that it ſhall be impoſſible to renew them again by repentance; what ſhall we then ſay, or think of his eſtate, to whom the moſt penetrating and awakening truths are no more than a tale that is told? The fire and hammer of the goſpel can neither melt nor break them; they are iron and braſs, Jer. vi. 28, 29.

Inference 2. If ſuch as theſe may eternally miſcarry; then *let all look carefully to their foundation, and ſee that they do not bleſs themſelves in a thing of nought.* It is manifeſt from 1 Cor.

x. 12. that many ſouls ſtand exceeding dangerouſly, who are yet ſtrongly conceited of their own ſafety. And if you pleaſe to conſult thoſe ſcriptures in the margin †, you ſhall find vain confidence to be a ruling folly over the greateſt part of men; and that which is the utter overthrow, and undoing of multitudes of profeſſors.

Now there is nothing more apt to beget and breed this vain ſoul-undoing confidence, than the ſtirrings and meltings of our affections about ſpiritual things, whilſt the heart remains unrenewed all the while. For (as a grave divine ‡ hath well obſerved) ſuch a man ſeems to have all that is required of a Chriſtian, and herein to have attained the very end of all knowledge; which is operation and influence upon the heart and affections.

Indeed (thinks ſuch a poor deluded ſoul) if I did hear, read, or pray, without any inward affections, with a dead, cold, and unconcerned heart; or if I did make ſhew of zeal and affection in duties, and had it not, well might I ſuſpect myſelf to be a ſelf-cozening hypocrite: but it is not ſo with me, I feel my heart really melted many times, when I read the ſufferings of Chriſt; I feel my heart raiſed, and raviſhed with ſtrange joys and comforts, when I hear the glory of heaven opened in the goſpel: Indeed if it were not ſo with me, I might doubt the root of the matter is wanting; but if to my knowledge, affections be added; a melting heart joined with a knowing head, then I may be confident all is well. I have often heard miniſters cautioning and warning their people not to reſt ſatisfied with idle and unpractical notions in their underſtandings, but to labour for impreſſions upon their hearts; this I have attained, and therefore what danger of me? I have often heard it given as a mark of a hypocrite, that he hath light in his head, but it ſheds not down its influence upon the heart; whereas in thoſe that are ſincere, it works on their heart and affections: So I find it with me, therefore I am in a moſt ſafe eſtate. O ſoul! of all the falſe ſigns of grace, none more dangerous than thoſe that moſt reſemble true ones; and never doth the Devil more ſurely and incurably doſtroy, than when transformed into an angel of light. What if theſe meltings of thy heart be but a flower of nature? What if thou art more beholden to a good temper of body, than a gracious change of ſpirit for theſe things? Well, ſo it may be. Therefore be not ſecure, but fear, and watch.

† Gal. vi. 3, 4. John viii. 54. Rom. ii. 18, 19, 21. Mat. xxv. 11, 12. Mat. vii. 22. ‡ Mr. Anthony Burgeſs.

Possibly, if thou wouldst but search thine own heart in this matter, thou mayest find, that any other pathetical, moving story, will have the like effects upon thee. Possibly too, thou mayest find, that, notwithstanding all thy raptures and joys at the hearing of heaven, and its glory, yet after that pang is over, thy heart is habitually earthly, and thy conversation is not there. For all thou canst mourn at the relations of Christ's sufferings, thou art not so affected with sin, that was the meritorious cause of the sufferings of Christ, as to crucify one corruption, or deny the next temptation, or part with any way of sin that is gainful, or pleasurable to thee for his sake.

Why now, reader, if it be so with thee, what art thou the better for the fluency of thy affections? Dost thou think in earnest, that Christ hath the better thoughts of thee, because thou canst shed tears for him, when notwithstanding thou every day piercest and woundest him? O! be not deceived. Nay, for ought I know, thou mayest find, upon a narrow search, that thou puttest thy tears in the room of Christ's blood, and givest the confidence and dependance of thy soul to them; and if so, they shall never do thee any good.

O therefore search thy heart, reader, be not too confident; take not up too easily upon such poor weak grounds as these, a soul-undoing confidence. Always remember the wheat and tares resemble each other in their first springing up; that an egg is not liker to an egg, than hypocrisy, in some shapes and forms into which it can cast itself, is like a genuine work of grace. O remember that among the ten virgins, that is, the reformed professors of religion, that have cast off and separated themselves from the worship and defilements of Antichrist, five of them were foolish.

There be first, that shall be last; and last, that shall be first, Mat. xix. 30. Great is the deceitfulness of our hearts, Jer. xvii. 9. And many are the subtleties and devices of Satan, 2 Cor. xi. 3. Many also are the astonishing examples of self-deceiving souls recorded in the world. Remember what you lately read of Judas. Great also will be the exactness of the last judgment. And how confident soever you be, that you shall speed well in that day, yet still remember that trial is not yet past. Your final sentence is not yet come from the mouth of your judge. This I speak not to affright and trouble, but excite and warn you. The loss of a soul is no small loss, and, upon such grounds as these, they are every day cast away.

This may suffice to be spoken to the first observation, built

I was dead, but am now alive; O the unſearchable riches of grace! O love paſt finding out!

Again, Did God give up Chriſt to ſuch miſeries and ſufferings for me? * How ſhall he with-hold any thing from me? "He that "ſpared not his own Son, will doubtleſs with-him freely give me "all things," Rom. viii. 32. Now I may reſt on him for pardon, peace, acceptance, and glory for my ſoul. Now I may rely upon him ſafely for proviſion, protection, and all ſupplies for my body. Chriſt is the root of all theſe mercies; he is more than all theſe, he is nearer and dearer to God than any other gift. O what a bleſſed, happy, comfortable ſtate hath he now brought my ſoul into!

To conclude, Did Chriſt endure all theſe things for me? then it is paſt doubt, he will never leave nor forſake me: It cannot be, that after he has endured all this, he will caſt off the ſouls for whom he endured it. Here the ſoul is evangelically broken, conſidering the mercies that emerge and flow to it out of the ſea of Chriſt's blood.

Fourthly, and Laſtly, Faith can not only realize, apply, and infer, but it can alſo compare the love of Chriſt in all this, both with his dealings with others, and with the ſoul's dealing with Chriſt, who ſo loved it. To compare Chriſt's dealings with others, is moſt affecting; he hath not dealt with every one, as with me; nay, few there are that can ſpeak of ſuch mercies as I have from him: How many are there that have no part nor portion in his blood? That muſt bear that wrath in their own perſons, that he bare himſelf for me! He eſpied me out, and ſingled me forth to be the object of his love, leaving thouſands and millions ſtill unreconciled; not that I was better than they, for I was the greateſt of ſinners, far from righteouſneſs, as unlikely as any to be the object of ſuch grace, and love: my companions in ſin are left, and I am taken. Now the ſoul is full, the heart grows big, too big to contain itſelf.

Yea, Faith helps the ſoul to compare the love of Chriſt to it, with the returns it hath made to him for that love. And what my ſoul! hath thy carriage to Chriſt been, ſince this grace that wants a name, appeared to thee? Haſt thou returned love for love? Love ſuitable to ſuch love? Haſt thou prized, valued and eſteemed this Chriſt, according to his own worth in himſelf or his kindneſs to thee? Ah no, I have grieved, pierced, wounded his heart a thouſand times ſince that, by my ingratitude;

* He who ſent his Son, hath ſent down the Spirit, and promiſe his favour; Is there any thing ſo great that he will refuſe? *Proſ*

have suffered every trifle to jostle him out of my heart? I have neglected him a thousand times, and made him say, Is this thy kindness to thy friend? Is this the reward I shall have for all that I have done, and suffered for thee? Wretch that I am, how have I requited the Lord! This shames, humbles, and breaks the heart.

And when from such sights of faith, and considerations as these, the heart is thus affected, it affords a good argument, indeed, that thou art gone beyond all the attainments of temporary believers; flesh and blood hath not revealed this.

Inference 1. Have the believing meditations of Christ, and his sufferings, such heart-melting influences? *Then sure there is but little faith among men.* Our dry eyes and hard hearts, are evidences against us, that we are strangers to the sights of faith.

God be merciful to the hardness of your hearts. How is Christ and his love slighted among men! How shallow doth his blood run to some eyes! O that my head were waters, and mine eyes fountains of tears for this! What monsters are carnal hearts? We are as if God had made us without affections, as if all ingenuity and tenderness were dried up. Our ears are so accustomed to the sounds of Christ, and his blood, that now they are become as common things. If a child die, we can mourn over our dead; but who mourns for Christ as for an only son? We may say of faith, when men and women sit so unaffected under the gospel, as Martha said of Christ concerning her brother Lazarus, If thou (precious faith) hadst been here, so many hearts had not been dead this day, and in this duty. Faith is that burning-glass which contracts the beams of the grace, and love, and wisdom, and power of Jesus Christ together, reflects these on the heart, and makes it burn; but without it, we feel nothing savingly.

Inference 2. Have the believing meditations of Christ, and his sufferings, such heart-melting influences? *Then surely, the proper order of raising the affections, is to begin at the exercise of faith.* It grieves me to see how many poor Christians strive with their own dead hearts, endeavouring to raise and affect them, but cannot: they complain and strive, strive and complain, but can discover no love to the Lord, no brokenness of heart; they go to this ordinance and that, to one duty and another, hoping that now the Lord will affect it, and fill the sails; but come back disappointed, and ashamed, like the troops of Tema. Poor Christian, hear me one word; possibly it may do thy business, and stand thee in more stead, than all the me-

theds thou haſt yet uſed. If thou wouldſt indeed get a heart evangelically melted for ſin, and broken with the kindly ſenſe of the grace and love of Chriſt, thy way is not to force thy affections, nor to vex thyſelf, and go about complaining of a hard heart, but ſet thyſelf to believe, realize, apply, infer, and compare by faith as you have been directed; and ſee what this will do: "They ſhall look on me whom they have pierced, and "mourn." This is the way, and proper method to raiſe the heart, and break it.

Inference 3. Is this the way to get a truly broken heart? *Then let thoſe that have attained brokenneſs of heart this way, bleſs the Lord whilſt they live, for ſo choice a mercy*; and that upon a double account.

1. For as much as a heart ſo affected and melted, is not attainable by any natural or unrenewed perſon; if they would give all they have in the world, it cannot purchaſe one ſuch tear, or groan over Chriſt; mark, what characters of ſpecial grace it bears, in the deſcription that is made of it, in that forementioned place, Zech. xii. 10. Such a frame as this is not born with us, or to be acquired by us; for it is there ſaid to be poured out by the Lord upon us, "I will pour upon them," *&c.* There is no hypocriſy or diſſimulation in theſe mournings, they being compared to the mourning of a man for his only ſon; and ſure parents hearts are not untouched when they behold ſuch ſights.

Nature is not the principle of it, but faith; for it is there ſaid, they ſhall look on me; *i. e.* believe and mourn. *Self* is not the end and centre of theſe ſorrows; it is not ſo much for damning ourſelves, as for piercing Chriſt: "They ſhall look on "me whom they have pierced, and ſhall mourn;" ſo that this is ſorrow after God, and not a flaſh of nature, as diſcourſed in the former point. Therefore you have cauſe to bleſs the Lord, whilſt you live for ſuch a ſpecial mercy as this is. And,

2. As it is the right, ſo it is the choiceſt, and moſt precious gift that can be given you; for it is ranked among the prime mercies of the new covenant, Ezek. xxxvi. 26. This ſhall be the covenant; "A new heart alſo will I give you, and a new "ſpirit will I put within you; and I will take away the ſtony "heart out of your fleſh, and I will give you a heart of fleſh." What wouldſt thou have given ſometimes for ſuch a heart as now thou haſt, though it be not yet as thou wouldſt have it? And however you value and eſteem it, God himſelf ſets no common value on it: for mark what he ſaith of it, Pſal. ii. 17. "The ſacrifices of God are a broken heart: a broken and a

" contrite ſpirit, O God, thou wilt not deſpiſe;" *i. e.* God is more delighted with ſuch a heart, than with all the ſacrifices in the world; one groan, one tear, flowing from faith, and the ſpirit of adoption, are more to him, than the cattle upon a thouſand hills. And to the ſame ſenſe he ſpeaks again, Iſa. lxvi. 1, 2. " Thus ſaith the Lord, The heaven is my throne, and " the earth is my footſtool: Where is the houſe that ye build " to me? And where is the place of my reſt?——But to this " man will I look, even to him that is poor, and of a contrite " ſpirit, and trembleth at my word;" *q. d.* All the magnificent temples, and glorious ſtructures in the world, give me no pleaſure, in compariſon of ſuch a broken heart as this.

O then, for ever bleſs the Lord, that hath done that for you, which none elſe could do, and which he has done but for few beſides you.

SERMON XXVI.

Opens the Nature and Quality of the Death CHRIST died upon the Croſs.

ACTS ii. 23. *Him being delivered by the determinate counſel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and ſlain.*

HAVING conſidered, in order, the preparative acts for the death of Chriſt, both on his own part, and on his enemies part; we now come to conſider the * death of Chriſt itſelf, which was the principal part of his humiliation, and the chief pillar of our conſolation. Here we ſhall in order conſider,

Firſt, The kind and nature of the death he died.

Secondly, The manner in which he bare it, *viz.* patiently, ſolitarily, and inſtructively; dropping divers holy and inſtructive leſſons upon all that were about him, in his ſeven laſt words upon the croſs.

Thirdly, The funeral ſolemnities at his burial.

* The death of Chriſt was the laſt ſtep of his humiliation; by which he underwent the moſt grievous, the moſt dreadful, and the greateſt puniſhment for the ſins of men. *Ames.*

Fourthly, and laſtly, The weighty ends and great deſigns of his death. In all which particulars, as we proceed to diſcuſs and open them, you will have an account of the deep abaſement and humiliation of the Son of God.

In this text, we have an account of the kind, and nature of that death which Chriſt died: as alſo of the cauſes of it, both principal and inſtrumental.

Firſt, The kind and nature of the death Chriſt died, which is here deſcribed more generally, as a violent death, *Ye have ſlain him:* and more particularly, as a moſt ignominious, curſed, diſhonourable death; *ye have crucified him.*

Secondly, The cauſes of it are here likewiſe expreſſed: and that both principal and inſtrumental. The principal cauſe, permitting, ordering, and diſpoſing all things about it, was the determinate counſel and fore-knowledge of God. There was not an action or circumſtance, but came under this moſt wiſe and holy counſel and determination of God.

The inſtruments effecting it, were their wicked hands. † This fore-knowledge and counſel of God, as it did no way neceſſitate or enforce them to it; ſo neither doth it excuſe their fact from the leaſt aggravation of its ſinfulneſs. It did no more compel or force their wicked hands to do what they did, than the mariner's hoiſting up his ſails, to take the wind to ſerve his deſign, compels the wind. And it cannot excuſe their action from one circumſtance of ſin; becauſe God's end and manner of acting was one thing; their end and manner of acting another. His, moſt pure and holy; theirs, moſt malicious and daringly wicked. *Idem quod duo faciunt, non eſt idem.* To this purpoſe a grave divine well expreſſes it.

In reſpect of God, Chriſt's death was juſtice and mercy. In reſpect of man, it was murder and cruelty. In reſpect of himſelf, it was obedience and humility ‡. Hence our note is,

Doct. *That our Lord Jeſus Chriſt was not only put to death, but to the worſt of deaths, even the death of the croſs.*

To this the apoſtle gives a plain teſtimony, Phil. ii. 8. "He "became obedient to death, even the death of the croſs;" when

† The Jews cannot be excuſable, for they acted not in obedience to the ſecret purpoſe of God, but being excited by hatred and corrupt affections they ſlew the innocent Jeſus, contrary to the law. *Pareus.*

‡ Morning exerciſe at St. Giles's, p. 289.

his humiliation is both ſpecified; he was humbled to death; and aggravated by a moſt emphatical reduplication, even the death of the croſs. So Acts v. 30. "Jeſus whom ye ſlew and "hanged on a tree:" *q. d.* it did not ſuffice you to put him to a violent death, but you alſo put him to the moſt baſe, vile and ignominious death; you "hanged him on a tree."

In this point we will diſcuſs theſe three particulars, *viz.* The *nature* or *kind*, the *manner*, and *reaſons* of Chriſt's death upon the tree.

I. I ſhall open the kind or nature of his death, by ſhewing you that it was a *violent*, *painful*, *ſhameful*, *curſed*, *ſlow*, and *ſuccourleſs* death.

Firſt, It was a violent death, that Chriſt died. Violent in itſelf, though voluntary on his part. "He was cut off out of "the land of the living," Iſa. liii. 8. And yet "he laid down "his life of himſelf; no man took it from him," John x. 17. I call his death violent, becauſe he died not a natural death, *i. e.* he lived not till nature was conſumed with age, as it is in many who live till their *baſſamum radicale*, "radical moiſture," like the oil in the lamp, be quite conſumed, and then go out like an expiring lamp. It was not ſo with Chriſt: for he was but in the flower and prime of his time when he died. And indeed, he muſt either die a violent death, or not die at all; partly, becauſe there was no ſin in him, to open a door to natural death; as it doth in all others. Partly, becauſe elſe his death had not been a ſacrifice acceptable and as ſatisfactory to God for us. That which died of itſelf was never offered up to God; but that which was ſlain, when it was in its full ſtrength and health. The temple was a type of the body of Chriſt, John ii. 19. Now, when the temple was deſtroyed, it did not drop down as an ancient ſtructure decayed by time, but was pulled down by violence, when it was ſtanding in its full ſtrength. Therefore he is ſaid to *ſuffer death*, and to be *put to death* for us in the fleſh, 1 Pet. iii. 18. That is the firſt thing. It was a violent, though a voluntary death. For violent is not oppoſed to voluntary, but to natural.

Secondly, The death of the croſs was a moſt painful death. Indeed in this death were many deaths, contrived in one. The croſs was a rack as well as a gibbet. The pains which Chriſt ſuffered upon the croſs, are by the apoſtle emphatically ſtiled τας ωδινας του θανατου, Acts ii. 24., "The pains of death:" but properly they ſignify the pangs of travail: yea, the birth-pangs, the moſt acute ſorrows of a travailing woman. His ſoul was

in travail, Isa. liii.: his body in bitter pangs; and being as Aquinas speaks, *optime complectionatus*, of the most excellent crasis, exact and just temperament; his senses were more acute and delicate than ordinary; and, all the time of his suffering, so they continued; not in the least blunted, dulled, or rebated, by the pains he suffered.

"The death of Christ, doubtless, contained the greatest and "acutest pains imaginable *: because these pains of Christ a-"lone, were intended to equalize all that misery which the sin "of men deserved," all that pain which the damned shall, and the elect deserve to feel. Now, to have pains meeting at once upon one person, equivalent to all the pains of the damned; judge you what a plight Christ was in.

Thirdly, The death of the cross was a shameful death: Not only because the crucified were stripped quite naked, and so exposed as spectacles of shame; but mainly, because it was a kind of death which was appointed for the basest, and vilest of men.

The free-men when they committed capital crimes, were not condemned to the cross. No, that was looked upon as the death appointed for slaves †. Tacitus calls it *servile supplicium*, the punishment of a slave: And to the same sense Juvenal speaks, *pone crucem servo*, put the cross upon the back of a slave. As they had a great esteem of a free-man, so they manifested it, even when they had forfeited their lives, in cutting them off by more honourable kinds of death. This, by hanging on the tree, was always accounted most ignominious. To this day we say of him that is hanged, He dies the death of a dog: and yet it is said of our Lord Jesus, Heb. xii. 2., He not only endured the cross, but also despised the shame. Obedience to his Father's will, and zeal for your salvation, made him digest the shame of it, and despise the baseness that was in it.

Fourthly, The death of the cross, was a cursed death. Upon that account he is said to be "made κατάρα, a curse for us; For "it is written, Cursed is every one that hangeth on a tree," Gal. iii. 13. This refers to Deut. xxi. 23. "His body shall not "remain all night upon the tree, but thou shalt in any wise bury

* *Continebat pœnas maximas, quia miseriam illam totam æquabat, qua hominum peccata merebantur.* Amef. meditat.

† *Vide Lypsium de cruce. l. 1. c. 11. Ingenui hominis nulla est æstimatio.*

Homer in his 21st Odysse, calls this death μη καθαρον, *i. e.* impure; and Eustathius μιαρον, *i. e.* base.

"him that day; for he that is hanged is accurſed of God ‡." The very ſymbol of lifting them up betwixt heaven and earth carried much ſhame in it. For it implieth this in it, that the perſon ſo uſed, was ſo execrable, baſe, and vile, that he deſerved not to tread upon the earth or touch the ſurface of the ground any more. And the command for burying them that day, doth not at all mitigate, but rather aggravates this curſe: ſpeaking the perſon to be ſo abominable, that as he is lifted up into the air, and hanging between heaven and earth, as unworthy ever to ſet foot more upon the earth; ſo when dead, they were to haſten to bury him, that ſuch an abominable ſight might be removed as ſoon as might be, from before the eyes of men; and that the earth might not be defiled, by his lying on the ſurface of it, when taken down.

However, as the learned Junius hath judiciouſly obſerved, this curſe is only a ceremonial curſe: for otherwiſe it is neither in itſelf, nor by the law of nature, or by civil law, more execrable than any other death. And the main reaſon why the ceremonial law affixed the curſe to this, rather than to any other death, was principally with reſpect to the death Chriſt was to die. And therefore, reader, ſee and admire the providence of God, that Chriſt ſhould die by a Roman and not by a Judaic law. For crucifying, or hanging on a tree, was a Roman puniſhment, and not in uſe among the Jews. But the ſcriptures cannot be broken.

Fifthly, The death of the croſs was a very ſlow and lingering death. They died leiſurely. Which ſtill increaſeth and aggravateth the miſery of it. If a man muſt die a violent death, it is a favour to be diſpatched: as they that are preſſed to death, beg for more weight. And it is a favour to thoſe that are hanged, to be ſmitten on the breaſt, or plucked by the heels by their friends. On the contrary, to hang long in the midſt of tortures, to have death coming upon us with a ſlow pace, that we may feel every tread of it, as it comes on, is a miſery.

The tyrant that heard the poor martyr was dead under his firſt torments, ſaid, as one diſappointed, *Evaſit*, "He hath e-"ſcaped me." For he intended to have kept him much longer under torments. And it was the cruel counſel of another to his executioner; "Let him die ſo as he may feel himſelf how

‡ This is appointed, not in honour of the burial of the dead body, but to the end that ſuch a body, which was accurſed, might be quickly removed from the ſurface of the earth, that ſo the earth might not be defiled. *Thus Bonfrerius.*

"he dies *." And surely in this respect it was worse for Christ, than any other that ever was nailed to the tree. For all the while he hanged there, he remained full of life and acute sense. His life departed not gradually, but was whole in him to the last. Other men die gradually, and, towards their end, their sense of pain is much blunted. They faulter, and expire by degrees, but Christ stood under the pains of death, in his full strength. † His life was whole in him. This was evident by the mighty out-cry he made, when he gave up the ghost. Which argued him then to be full of strength, contrary to the experience of all other men. Which made the centurion when he heard it, to conclude, "Surely this was the Son of God," Mark. xv. 37, 39.

Sixthly, It was a succourless and helpless death to Christ. Sometimes they gave to malefactors amidst their torments, vinegar and myrrh, to blunt, dull, and stupify their senses. And if they hanged long, would break their bones to dispatch them out of their pains. Christ had none of this favour. Instead of vinegar and myrrh, they gave him vinegar and gall to drink, to aggravate his torments. And for the breaking of his bones he prevented it, by dying before they came to break his legs. For the scriptures must be fulfilled, which say, *Not a bone of him shall be broken.*

This now was the kind and nature of that death he died. Even the violent, painful, shameful, cursed, slow, and succourless death of the cross. An ancient punishment both among the Romans and Carthaginians ‡. But in honour of Christ, who died this death, Constantine the Great abrogated it by law, ordaining that none should ever be crucified any more, because Christ died that death.

Secondly, As to the manner of the execution. They that were condemned to the death of the cross, (saith § a learned Antiquary of our own) bare their cross upon their own shoulders, to the place of execution. They were stripped of all their cloaths, for they suffered naked. And then were fastned to the cross with nails.

The manner how that was done ‖, one gives us in these

* *Moriatur, ut sentiat se mori.*

† Christ retained life and strength so long as he pleased, and laid them down when he pleased. *Amef.*

‡ Sozom, lib. 1. cap. 8.

§ Godwin's Antiq. l. 3. sect. 3. p. 192.

‖ Herles contemplat. of Christ's passion.

words, They ſtretched him out (meaning Chriſt) like another Iſaac upon his own burden, the croſs; that ſo they might take meaſure of the holes. And though the print of his blood upon it, gave them the true length of his body; yet how ſtrictly do they take it longer than the truth. Thereby at once to crucify and rack him. Then being nailed, like as Moſes lifted up the ſerpent, ſo was the Son of man lifted up. And when the croſs, with the Lord faſtned on it, fell into its ſocket, or baſis, it jerked the whole and every part of his ſacred body. And the whole weight hanging upon his nailed hands, the wounds by degrees grew wider and wider: till at laſt he expired in the midſt of thoſe tortures.

And that the equity of their proceedings might the better appear to the people, the cauſe of the puniſhment was written in capital letters, and fixed to the tree over the head of the malefactor. Of this appendant to this kind of death, I ſhall ſpeak diſtinctly in the next ſermon, before I come to handle the manner of his death: there being ſo much of providence in that circumſtance, as invites us to ſpend more than a few tranſient thoughts upon it. Mean while, in the next place,

Thirdly, We will enquire briefly into the reaſons why Chriſt died this, rather than any other kind of death. And amongſt others, theſe three are obvious.

Firſt, Becauſe Chriſt muſt bear the curſe in his death, and a curſe by law was affixed to no other kind of death, as it was to this. The learned Maſius upon Joſhua ii. 29., commenting upon the death of King Ai, who was hanged upon the tree until the evening, tells us, "* That the principal reaſon of the maledi&ction and execrableneſs of his death was, becauſe the death of Chriſt was prefigured in that myſtery." Chriſt came to take away the curſe from us by this death; and ſo muſt be made a curſe. On him muſt all the curſes of the moral law lie, which were due to us. And that nothing might be wanting to make it a full curſe, the very death he died, muſt alſo have a ceremonial curſe upon it.

Secondly, Chriſt died this, rather than any other kind of death; to fulfil the types, and prefigurations that of old were made with reſpect to it. All the ſacrifices were lifted up from the earth, upon the altar. But eſpecially the brazen ſerpent prefigured this death, Numb. xix. 9. Moſes made a ſerpent of braſs, and put it upon a pole. And, ſaith Chriſt, John iii.

* *Potiſſima cauſa maledictionis hujus eſt quia Chriſtus in myſterio præſignabatur.* Maſius.

14. "As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt "the Son of man be lifted up," that ſo he might correſpond with that lively type, made of him in the wilderneſs.

Thirdly, Chriſt died this, rather than any other death, becauſe it was predicted of him, and in him muſt all the predictions, as well as types, be fully accompliſhed. The pſalmiſt ſpake in the perſon of Chriſt, of this death, as plainly as if he had rather been writing the hiſtory of what was done, than a prophecy of what was to be done, ſo many years afterwards, Pſal. xxii. 16, 17. "For dogs have compaſſed me about, the aſſembly of the "wicked have incloſed me: they pierced my hands and feet, I "may tell all my bones, they look and ſtare upon me." Which hath a manifeſt reference to the diſtenſion of all his members upon the tree, which was a rack to him. So Zech. xii. 10. "They ſhall look upon me, whom they have pierced." Yea, Chriſt himſelf had foretold the death he ſhould die, in the forecited, John iii. 14., ſaying, "He muſt be lifted up," (*i. e.*) hanged between heaven and earth. And the ſcriptures muſt be fulfilled.

Thus you have a brief account both of the kind, manner, and reaſons of this death of Chriſt. The improvement of it, you have in the following inferences of truth, deducible from it.

A demonſtration of pardon for the greateſt of ſinners.

Inference 1. Is Chriſt dead? and did he die the violent, painful, ſhameful, curſed, ſlow, and ſuccourleſs death of the croſs? *Then ſurely there is forgiveneſs with God, and plenteous redemption for the greateſt of ſinners, that by faith apply the blood of the croſs to their poor guilty ſouls.* So ſpeaks the apoſtle, Col. i. 14., "In whom "we have redemption through his blood, even the forgiveneſs "of ſins." And 1 John i. 7, "The blood of Chriſt cleanſeth "us from all ſin." Two things will make this demonſtrable.

Firſt, That there is a ſufficient efficacy in this blood of the croſs to expiate the greateſt ſins.

Secondly, That the efficacy of it is deſigned and intended by God for believing ſinners. How clearly do both theſe propoſitions lie in the word?

Firſt, That there is ſufficient efficacy in the blood of the croſs, to expiate and waſh away the greateſt ſins. This is manifeſt, for it is *precious blood*, as it is called, 1 Pet. i. 18. "Ye were "not redeemed with corruptible things, as ſilver and gold; "but with the precious blood of the Son of God." This preciouſneſs of the blood of Chriſt riſes from the union it hath

with that perſon, who is over all, God bleſſed for ever. And on that account is ſtiled the blood of God, Acts xx. 28.; and ſo it becomes royal, princely blood: Yea, ſuch for the dignity, and efficacy of it, as never was created, or ſhall ever run in any other veins but his. The blood of all the creatures in the world, even a ſea of human blood bears no more proportion to the precious and excellent blood of Chriſt, than a diſh of common water, to a river of liquid Gold. On the account of its invaluable preciouſneſs, it becomes ſatisfying and reconciling blood to God. So the apoſtle ſpeaks, Col. i. 20., "And (having "made peace through the blood of his croſs) by him to recon- "cile all things to himſelf; by him, I ſay, whether they be things "in earth, or things in heaven." The ſame blood which is *redemption* to them that dwell on earth, is *confirmation* to them that dwell in heaven. Before the efficacy of this blood, guilt vaniſhes, and ſhrinks away as the ſhadow before the glorious ſun. Every drop of it hath a voice, and ſpeaks to the ſoul that ſits trembling under its guilt, better things than the blood of Abel, Heb. xii. 24. It ſprinkles us from an evil, (*i. e.*) an unquiet, and accuſing conſcience, Heb. x. 22. For having enough in it to ſatisfy God, it muſt needs have enough in it to ſatisfy conſcience.

Conſcience can demand no more for its ſatisfaction, nor will it take leſs than God demands for his ſatisfaction. And in this blood is enough to give both ſatisfaction.

Secondly, As there is ſufficient efficacy in this Blood to expiate the greateſt guilt; ſo it is as manifeſt, that the virtue and efficacy of it, is intended and deſigned by God for the uſe of believing ſinners Such blood as this was ſhed, without doubt, for ſome weighty end, that ſome might be the better for it. Who they are for whom it is intended, is plain enough from Acts xiii. 39. "And by him all that believe, are juſtified from all "things, from which they could not be juſtified by the law of "Moſes."

That the remiſſion of the ſins of believers was the great thing deſigned in the pouring out of this precious blood of Chriſt, appears from all the ſacrifices that figured it to the ancient church. The ſhedding of that typical blood, ſpake a deſign of pardon. And the putting of their hands upon the head of the ſacrifice, ſpake the way and method of believing, by which that blood was then applied to them in that way; and is ſtill applied to us in a more excellent way. Had no pardon been intended, no ſacrifices had been appointed.

Moreover, let it be conſidered, this blood of the croſs is the blood of a ſurety; that came under the ſame obligations with us, and in our name or ſtead ſhed it: and ſo of courſe frees and diſcharges the principal offender, or debtor, Heb. vii. 22. Can God exact ſatisfaction from the blood and death of his own Son, the ſurety of believers, and yet ſtill demand it from believers? It cannot be. "Who (ſaith the apoſtle) ſhall lay any thing to "the charge of God's elect? It is God that juſtifieth. Who "ſhall condemn? It is Chriſt that died," Rom. viii. 33, 34. And why are faith and repentance preſcribed as the *means* of pardon? Why doth God every where in his word, call upon ſinners to repent, and believe in this blood? encouraging them ſo to do, by ſo many precious promiſes of remiſſion; and declaring the inevitable and eternal ruin of all impenitent, and unbelieving ones, who deſpiſe and reject this blood? What, I ſay, doth all this ſpeak, but the poſſibility of a pardon for the greateſt of ſinners; and the certainty of a free, full, and final pardon for all believing ſinners? O what a joyful ſound is this! What raviſhing voices of peace, pardon, grace, and acceptance, come to our ears from the blood of the croſs?

The greateſt guilt that ever was contracted upon a trembling ſhaking conſcience, can ſtand before the efficacy of the blood of Chriſt no more, than the ſinner himſelf can ſtand before the juſtice of the Lord, with all the guilt upon him.

Reader, The word aſſures thee, whatever thou haſt been, or art, that ſins of as deep a dye as thine, have been waſhed away in this blood. "I was a blaſphemer, a perſecutor, injurious; "but I obtained mercy," ſaith Paul, 1 Tim. i. 13. But it may be thou wilt object; this was a rare and ſingular inſtance, and it is a great queſtion whether any other ſinner ſhall find the like grace that he did. No queſtion of it at all, if you believe in Chriſt, as he did: for he tells us, ver. 16. "For this cauſe I "obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth "all long-ſuffering, for a pattern to them which ſhould here-"after believe on him to life everlaſting." So that upon the ſame grounds he obtained mercy, you may obtain it alſo.

Thoſe very men who had a hand in the ſhedding of Chriſt's blood, had the benefit of that blood afterwards pardoning them, Acts ii. 36. There is nothing but unbelief and impenitency of heart, bars thy ſoul from the bleſſings of this blood.

Inference 2. Did Chriſt die the curſed death of the croſs for believers, *then though there be much of pain, there is nothing of curſe in the death of the ſaints.* It ſtill wears its dart, by which it ſtrikes; but hath loſt its ſting, by which it hurts and deſtroys.

A ſerpent that hath no ſting, may hiſs and affright, but we may take him in our hand, without danger. Death poured out all its poiſon, and loſt its ſting in Chriſt's ſide, when he became a curſe for us.

But what ſpeak I of the innocency and harmleſſneſs of death to believers? It is certainly their friend, and great benefactor. As there is no curſe, ſo there are many bleſſings in it. "Death "is yours," 1 Cor. iii. 22. Yours as a ſpecial privilege and favour. Chriſt hath not only conquered it, but is more than a conqueror; for he hath made it beneficial, and very ſerviceable to the ſaints. When Chriſt was nailed to the tree, then he ſaid as it were to death, which came to grapple with him there, "O death, I will be thy plague; O grave, I will be thy de-"ſtruction:" and ſo he was; for he ſwallowed up death in victory, ſpoiled it of its power. So that, though it may now affright ſome weak believers, yet cannot hurt them at all.

Inference 3. If Chriſt died the curſed death of the croſs for us, *how cheerfully ſhould we ſubmit to, and bear any croſs for Jeſus Chriſt?* He had his croſs, and we have ours *; but what feathers are ours compared with his? His croſs was a heavy croſs indeed, yet how patiently and meekly did he ſupport it! "he endured his croſs," we cannot endure or bear ours, though they be not to be named with his. Three things would marvellouſly ſtrengthen us to bear the croſs of Chriſt, and bring up a good report upon it in the world.

Firſt, That we ſhall carry it but a little way. *Secondly*, Chriſt bears the heavieſt end of it. *Thirdly*, Innumerable bleſſings and mercies grow upon the croſs of Chriſt.

Firſt, We ſhall bear it but a little way. It ſhould be enough to me (ſaith † a holy one) that Chriſt will have joy and ſorrow halfers of the life of the ſaints. And that each of them ſhould have a ſhare of our days, as the night and day are kindly partners of time, and take it up betwixt them. But if ſorrow be the greedieſt halfer of our days here, I know joy's day ſhall dawn, and do more than recompenſe all our ſad hours.

Let my Lord Jeſus (ſince he will do ſo) weave my bit-and-

* *Omnis Chriſtianus eſt crucianus. i. e.* Every Chriſtian is a croſs-bearer.

† If twenty croſſes be written for you in God's book, they will come at laſt to nineteen, and after that to nothing. Put your head betwixt Chriſt's breaſts for evermore, and his own ſoft hand ſhall dry your face, and wipe away your tears.

ſpan length of time with white and black; well and woe.—Let the roſe be neighbour with the thorn—"When we are over "the water, Chriſt ſhall cry, down croſſes, and up heaven for "evermore; down hell, and down death, and down ſin, and "down ſorrow; and up glory, up life, up joy for evermore. "It is true, Chriſt and his croſs are not ſeparable in this life; "howbeit Chriſt and his croſs part at heaven's door: for there "is no houſe-room for croſſes in heaven. One tear, one ſigh, "one ſad heart, one fear, one loſs, one thought of trouble "cannot find lodging there.—" Sorrow and the ſaints are not married together; or ſuppoſe it was ſo, heaven ſhall make a divorce. Life is but ſhort, and therefore croſſes cannot be long. Our ſufferings are but for a while, 1 Pet. v. 10. They are but the ſufferings of the preſent time, Rom. viii. 18.

Secondly, As we ſhall carry the croſs of Chriſt but a little way, ſo Chriſt himſelf bears the heavieſt end of it. And as one happily expreſſes, he ſaith of their croſſes, *half mine*. He divideth ſufferings with them, and takes the largeſt ſhare to himſelf. "O how ſweet a ſight (ſaith one ſweetly) is it to ſee a croſs "betwixt Chriſt and us. To hear our Redeemer ſay, at every ſigh, at every blow, and every loſs of a believer, *half mine*. "For they are called the ſufferings of Chriſt, and the reproach "of Chriſt, Col. ii. 24. Heb. xi. 26. As when two are partners and owners of a ſhip, half of the gain, and half of "the loſs, belongeth to either of the two. So Chriſt in our "ſufferings, is half gainer, and half loſer, with us: yea, the "heavieſt end of the black tree lieth on your Lord. It falleth "firſt upon him, and but rebounds from him upon you:" "The reproaches of them that reproached thee, are fallen upon me," Pſal. lxiv. 9. Nay, to ſpeak as the thing is, Chriſt doth not only bear half, or the better part, but the whole of our croſs and burden. Yea, he bears all, and more than all; for he bears us, and our burden too, or elſe we would quickly ſink, and faint under it.

Thirdly, As we have not far to carry it, and Chriſt carries the heavieſt part; yea, all the burden for us; yea, us and our burden too: ſo, in the laſt place, it is reviving to think what an innumerable multitude of bleſſings and mercies are the fruit and offspring of a ſanctified croſs. Since that tree was ſo richly watered with the blood of Chriſt; what ſtore of choice, and rich fruits doth it bear to believers?

Our ſufferings (ſaith one) are waſhed in the blood of Chriſt, as well as our ſouls. "For Chriſt's merits bought a bleſſing to "the croſſes of the Sons of God. Our troubles owe us a free

" paſſage through him. Devils, and men, and croſſes, are our " debtors; and death, and all ſtorms are our debtors, to blow " our poor toſſed bark over the water freight-free: and to ſet " the travellers in their own known ground. Therefore we " ſhall die, and yet live.—I know no man hath a velvet croſs, " but the croſs is made of what God will have it; but verily, " howbeit, it be no warrantable market to buy a croſs, yet I " dare not ſay, O that I had liberty to ſell Chriſt's croſs, left " therewith alſo I ſhould ſell joy, comfort, ſenſe of love, pa- " tience, and the kind viſits of a bridegroom.——I have but " ſmall experience of ſufferings for Chriſt, but let my judge " and witneſs in heaven, lay my ſoul in the ballance of juſtice; " if I find not a young heaven, and a little paradiſe of glorious " comforts, and ſoul-delighting love-kiſſes of Chriſt, in ſuffer- " ing for him, and his truth.—My priſon is my palace, my ſorrow " is with child of joy; my loſſes are rich loſſes, my pain eaſy " pain, my heavy days are holy days, and happy days. I may " tell a new tale of Chriſt to my friends.——O what owe I to " the file, and to the hammer, and to the furnace of my Lord " Jeſus! who hath now let me ſee how good the wheat of Chriſt " is, that goes through his mill, and his oven, to be made bread " for his own table. Grace tried, is better than grace, and more " than grace. It is glory in the infancy.

" Who knows the truth of grace without a trial?——O how " little getteth Chriſt of us, but what he winneth (to ſpeak ſo) " with much toil and pains? And how ſoon would faith freeze " without a croſs. Bear your croſs therefore with joy."

Inference 4. Did Chriſt die the death, yea, the worſt of deaths for us? Then it follows, that *our mercies are brought forth with great difficulty; and that which is ſweet to us in the fruition, was coſtly, and hard to Chriſt in the acquiſition.* Surely, upon every mercy we have this motto written, *The price of blood,* Col. i. 14. " In whom we have redemption through " his blood;" Upon which a late neat * writer delivers himſelf thus. " The way of grace is here conſiderable; life comes " through death; God comes in Chriſt; and Chriſt comes in " blood: the choiceſt mercies come through the greateſt miſe- " ries; prime favours come ſwimming in blood to us. Through " a red ſea, Iſrael came to Canaan. Many a man loſt his life, " and much blood ſhed; the very land flowing with milk and " honey, was firſt made to flow with blood, 'ere Iſrael could in- " herit the promiſe. Seven nations were deſtroyed, 'ere the

* Locker on Col.

" land of Canaan was divided to the Iſraelites, Acts xiii. 19,— " Sin makes mercy ſo deadly hard to bring forth. To chriſten " every precious child, every *Benjamin, Benoni*, every ſon of " God's right-hand, a ſon of ſorrow and death to her that " brings him forth. Adam's ſweets had no bitter till he tranſ- " greſſed God's will: one mercy did not die to bring forth ano- " ther, till he died. But oh! how ſhould this raiſe the value " of our mercies? What, the price of blood, the price of pre- " cious blood, the blood of the croſs! O what an eſteem ſhould " this raiſe!

" Things (as the ſame ingenious author adds) are prized ra- " ther as they come, than as they are. Far fetched and dear " bought makes all the price, and gives all the worth with us " weak creatures. Upon this ground the ſcripture, when it ſpeaks " of our great fortune, tells the great price it coſt, as eying our " weakneſs, who look more at what things coſt, than at what " they are. And as knowing if any thing will take with us, this " will, " To him that loved us, and waſhed us from our ſins in " his own blood," Rev. i. 5.

" Man is a legal creature, and looks much at what is given " for a thing. What did this coſt? Why, it coſt Chriſt's own " blood. Colour is more than the cloth with us, and ſcarlet " colour is a general taking colour, with us: and therefore is " Chriſt's garment dipped in blood, and he admired in this ha- " bit." " Who is this that cometh from Edom, with garments " dyed red from Bozra?"

Beware then you abuſe not any of the mercies that Chriſt brought forth with ſo many bitter pangs and throws. And let all this endear Chriſt more than ever to you, and make you in a deep ſenſe of his grace and love, to ſay,

Thanks be to God for Jeſus Chriſt.

SERMON XXVII.

Opens and improves that ſignal Providence, which directed and ordered the Title affixed to the Croſs of CHRIST.

LUKE xxiii. 38. *And a Superſcription alſo was written over him in letters of Greek, and Latin, and Hebrew; This is the King of the Jews.*

BEFORE I paſs on to the manner of Chriſt's death, I ſhall conſider the title affixed to the croſs; in which very much of the wiſdom of Providence was diſcoved. It was the manner of the Romans, that the equity of their proceedings might the more clearly appear to the people, when they crucified any man, to publiſh the cauſe of his death, in a table written in capital letters, and placed over the head of the crucified. And that there might be at leaſt, a ſhew and face of juſtice in Chriſt's death, he alſo ſhall have his title or ſuperſcription.

The worſt and moſt unrighteous actions labour to cover and ſhroud themſelves under pretenſion of equity. Sin is ſo ſhameful a thing, that it cares not to own its name. Chriſt ſhall have a table written for him alſo. This writing one evangeliſts calls the *accuſation*, αιτια, Matth. xxvii. 37. Another calls it the *Title*, τιτλος, John xix. 19. Another the *Inſcription* or *Superſcription*, επιγραφη, ſo the text. And another the *Superſcription of his Accuſation*, επιγραφη της αιτιας, Mark. xv. 26. In ſhort, it was a fair legible writing, intended to expreſs the fact or crime, for which the perſon died.

This was their uſual manner, though ſometimes we find it was publiſhed by the voice of the common cryer. As in the caſe of * Attalus the martyr, who was led about the amphitheatre, one proclaiming before him, *This is Attalus the Chriſtian.* But it was cuſtomary and uſual to expreſs the crime in a written table, as the text expreſſes it. Wherein theſe three things offer themſelves to your conſideration.

Firſt, The character or deſcription of Chriſt, contained in that writing. And he is deſcribed by his kingly dignity: † *This is*

* Euſeb. Eccleſ. Hiſt. lib. 5. c. 1.

† The full title was, *This is Jeſus of Nazareth the King of the Jews.* Par.

the King of the Jews. That very office, which but a little before, they had reproached and derided, bowing the knee to him in mockery, saying, *Hail King of the Jews:* the Providence of God so orders, it, that therein he shall be vindicated and honoured. *This is the King of the Jews:* Or, as the other evangelists complete it, *This is Jesus of Nazareth the King of the Jews.*

Secondly, The person that drew his character or title. It was Pilate; he that but now condemned him: he that was his *judge,* shall be his *herald,* to proclaim his glory. For the title is honourable. Surely, this was not from himself, for he was Christ's enemy; but rather than Christ should want a tongue to clear him, the tongue of an enemy shall do it.

Thirdly, The time when this honour was done him: It was when he was at the lowest ebb of his glory; when shame and reproach were heaped on him by all hands? When all the disciples had forsaken him, and were fled. Not one left to proclaim his innocency, or speak a word in his vindication. Then doth the providence of God as strangely, as powerfully, overrule the heart and pen of Pilate *, to draw this title for him, and affix it to his cross. Surely we must look higher than Pilate in this thing, and see how Providence serves itself by the hands of Christ's adversaries. Pilate writes in honour of Christ, and stiffly defends it too. Hence our observation is,

Doct. 1. *That the dignity of Christ was openly proclaimed, and defended by an enemy; and that, in the time of his greatest reproaches and sufferings.*

To open this mystery of providence to you, that you may not stand idly gazing upon Christ's title, as many then did; we must, *First,* Consider the nature and quality of this title. *Secondly,* What hand the providence of God had in this matter. *Thirdly,* And then draw forth the proper uses and improvements of it.

First, To open the nature and quality of Christ's title or inscription; let it be thoroughly considered, and we shall find,

First, That it was an *extraordinary* title, varying from all examples of that kind; and directly crossing the main design and

* Perhaps the title was written according to custom, but our thoughts must rise higher, even to the purpose of God, who would, by the writing of Pilate, have Christ publicly proclaimed King of the church. *Par.*

end of their own cuſtom. For, as I hinted before, the end of it was to clear the equity of their proceedings, and ſhew the people how juſtly they ſuffered thoſe puniſhments inflicted on them for ſuch crimes. But lo, here is a title expreſſing no crime at all, and ſo vindicating Chriſt's innocency *. This ſome of them perceived, and moved Pilate to change it, not, This *is*, but, This is he that ſaid, *I am the King of the Jews*. In that, as they conceived, lay his crime. O how ſtrange and wonderful a thing was this! But what ſhall we ſay! it was a day of wonders and extraordinary things. As there was never ſuch a perſon crucified before, ſo there was never ſuch a title affixed to the croſs before.

Secondly, As it was an extraordinary, ſo it was a public title, both written and publiſhed with the greateſt advantages of ſpreading itſelf far and near, among all people, that could be, "for it was written in three languages †, and to thoſe moſt "known in the world at that time." The Greek tongue was then known in moſt parts of the world. The Hebrew was the Jews native language. And the Latin the language of the Gentiles. So that it being written both in Hebrew, Greek, and Latin, it was eaſy to be underſtood both by Jews and Gentiles.

And indeed, unto this the providence of God had a ſpecial eye, to make it notorious and evident to all the world; for even ſo all things deſigned for public view, and knowledge were written. Joſephus tells us of certain pillars, on which was engraven in letters of Greek, and Latin, "It is a wickedneſs for ſtran"gers to enter into the holy place ‡." So the ſoldiers of Gordian, the third emperor, when he was ſlain upon the borders of Perſia, they raiſed a monument for him, and engraved his memorial upon it, in Greek, Latin, Perſic, Judaic, and Egyptiac letters, that all people might read the ſame. And as it was written in three learned languages, ſo it was expoſed to view in a public place; and at that time, when multitudes of ſtrangers, as well as Jews, were at Jeruſalem? it was at the time of the paſſover; ſo that all things concurred to ſpread and divulge the innocency of Chriſt, vindicated in this title.

Thirdly, As it was a public, ſo it was an honourable title.

* This was very remarkable, that a title was affixed which imported no ignominy. *Calvin.*

† *Tribus linguis toto orbe tunc vulgatiſſimis, ſcribi voluit; ut ab omnibus legi, et intelligi potuit* Pareus.

‡ *In locum ſanctum ingredi alienigenis nefas eſt.*

Such was the nature of it, ſaith * Bucer; that in the midſt of death, Chriſt began to triumph by it. And by reaſon thereof, the croſs began to change its own nature, and inſtead of a rack, or engine of torture, it became a throne of majeſty. Yea, it might be called now, as the church itſelf is, *The pillar and ground of truth;* for it held out much of the goſpel, much of the glory of Chriſt; as that pillar doth, to which a royal proclamation is affixed.

Fourthly, It was a *vindicating* title: it cleared up the honour, dignity, and innocency of Chriſt, againſt all the falſe imputations, calumnies, and blaſphemies, which were caſt upon him before, by the wicked tongues, both of Jews and Gentiles. They had called him a deceiver, an uſurper, a blaſphemer, they rent their cloaths, in token of their deteſtation of his blaſphemy; becauſe he made himſelf the Son of God, and King of Iſrael. But now in this, they acknowledged him to be both Lord and Saviour. Not a mock king, as they had made him before: So that herein the honour of Chriſt was fully vindicated.

Fifthly, Moreover it was a *predicting* and *preſaging* title †. Evidently foreſhewing the propagation of Chriſt's kingdom, and the ſpreading of his name and glory among all kindreds, nations, tongues, and languages. As Chriſt hath right to enter into all the kingdoms of the earth, by his goſpel, and ſet up his throne in every nation: ſo it was preſaged by this title that he ſhould do ſo. And that both Hebrews, Greeks, and Latins, ſhould be called to the knowledge of him. Nor is it a wonder, that this ſhould be predicted by wicked Pilate, when Caiaphas himſelf, a man every way as wicked as he, had propheſied to the ſame purpoſe, John xi. 51, 52. For being High-prieſt that year, he propheſied, That *Jeſus ſhould die for that nation, and not for that nation only, but that alſo he ſhould gather together in one, the children of God that were ſcattered abroad.* Yea, many have propheſied in Chriſt's name, who, for all that, ſhall never be owned by him, Matth. vii. 22.

Sixthly, And laſtly, It was an immutable title. The Jews endeavoured, but could not perſuade Pilate to alter it. To all their importunities, he returns this reſolute anſwer, "What I "have written, I have written;" as if he ſhould ſay, Urge me

* *Bucer in loc.*

† He would have it written in three languages, that this might be a preſage of the future calling, not only of all the Hebrews, but alſo of all the Gentiles to the kingdom of Chriſt. *Par.*

no more, I have written his title, I cannot, I will not, alter a letter, a point, thereof. "Surely the conſtancy of Pilate at "this time, can be attributed to nothing but divine ſpecial "Providence *." Moſt wonderful! that he, who before was as unconſtant as a reed ſhaken by the wind, is now as fixed as a pillar of braſs.

And yet more wonderful, that he ſhould write down that very particular in the title of Chriſt, *This is the King of the Jews*, which was the very thing that ſo ſcared him but a little before, and was the very conſideration that moved him to give ſentence. What was now become of the fear of Caeſar? that Pilate dares to be Chriſt's herald, and publicly to proclaim him, *The King of the Jews*. This was the title.

Secondly, We ſhall next enquire what hand the Divine providence had in this buſineſs.

And indeed, the providence of God in this hour, acted gloriouſly, and wonderfully, theſe five ways.

Firſt, In over-ruling the heart and hand of Pilate in the draught and ſtile of it, and that contrary to his own inclination. I doubt not, but Pilate himſelf was ignorant of, and far enough from deſigning that which the wiſdom of providence aimed at in this matter †. He was a wicked man, had no love to Chriſt. He had given ſentence of death againſt him; yet this is he that proclaimed him to be, *Jeſus, King of the Jews*. It ſo over-ruled his pen, that he could not write what was in his own heart and intention, but the quite contrary; even a fair and public teſtimony of the kingly office of the Son of God, *This is the King of the Jews*.

Secondly, Herein the wiſdom of Providence was gloriouſly diſplayed, in applying a preſent, proper, public remedy to the reproaches and blaſphemies which Chriſt had then newly received in his name and honour. The ſuperſtitious Jews wound him, and Heathen Pilate prepares a plaiſter to heal him: They reproach, he vindicates; they throw the dirt, he waſhes it off. O, the profound and inſcrutable wiſdom of Providence!

Thirdly, Moreover, Providence eminently appeared at this time in keeping ſo timorous a perſon, a man of ſo baſe a ſpirit, that would not ſtick at any thing to pleaſe the people, from receding, or giving ground in the leaſt to their importunities. Is Pilate

* *Hæc Pilati conſtantia divinæ providentiæ tribuenda eſt.* Calv.

† The Divine Providence which over-ruled the pen of Pilate, had far higher views. *Ibid.*

become a man of such resolution and constancy? whence is this? but from the God of the spirits of all flesh, who now flowed in so powerfully upon his spirit, that he could not chuse but write; and when he had written, had no more power to alter what he had written, than he had to refuse to write it.

Fourthly, Herein also much of the wisdom of Providence appeared, in casting the ignominy of the death of Christ, upon those very men, who ought to bear it. Pilate was moved by divine instinct, at once to clear Christ, and accuse them. For it is as if he had said, you have moved me to crucify your king, I have crucified him, and now let the ignominy of his death rest upon your heads, who have extorted this from me. He is righteous, the crime is not his but yours.

Fifthly, and lastly, The providence of God wonderfully discovered itself (as before was noted) in fixing this title to the cross of Christ, when there was so great a confluence of all sorts of people, to take notice of it. So that it could never have been more advantageously published, than it was at this time. So that we may say, How wonderful are the works of God! "His ways are in the sea, his paths in the great deeps; his "footsteps are not known:" His providence hath a prospect beyond the understandings of all creatures.

Inference 1. Hence it follows, *That the Providence of our God can, and often doth over-rule the counsels and actions of the worst of men to his own glory.*

It can serve itself by them that oppose it, and bring about the glory and honour of Christ, by those very men, and means, which are designed to lay it in the dust. "Surely the wrath of man "shall praise thee," Psalm lxxvi. 10. The Jews thought when they crowned Christ with thorns, bowed the knee, and mocked him, led him to Golgotha and crucified him; that now they had utterly despoiled him of all his kingly dignities: and yet even there, he is proclaimed a king. Thus the dispersion of the Jews upon the death of Stephen, spread the gospel far and near, "For they went every where preaching the word," Acts viii. 4. Thus Paul's bonds for the gospel, fell out to the furtherance of the gospel, Phil. i. 12. O, the depth of Divine Wisdom! to propagate and establish the interest of Jesus Christ, by those very means that seem to import its destruction: That extracts a medicine out of poison! How great a support should this be to the faith of God's people! When all things seem to run cross to their hopes and happiness! "Let Israel therefore hope in the "Lord, for with the Lord there is mercy, and with him is

"plenteous redemption," Pſal. cxxx. 7. *(i. e.)* He is never at a loſs for means, to promote and ſerve his own ends.

Inference 2. Hence likewiſe it follows, *That the greateſt ſervices performed to Chriſt accidentally, and undeſignedly; ſhall never be accepted nor rewarded of God.* Pilate did Chriſt an eminent piece of ſervice. He did that for Chriſt, that not one of his own diſciples at that time durſt do; and yet this ſervice was not accepted of God, becauſe he did it not deſignedly for his glory, but from the mere over-rulings of providence.

If there be firſt a willing mind, it is accepted, according to what a man hath, ſaith the apoſtle, 2 Cor. viii. 12. The eye of God is firſt and mainly upon the will; if that be ſincere and right for God, ſmall things will be accepted; and if not, the greateſt ſhall be abhorred. So 1 Cor. ix. 17. If I do this thing *(i. e.)* (preach the goſpel) willingly, I have a reward; but if againſt my will, a diſpenſation is committed to me, *q. d.* If I upon pure principles of faith and love, from my heart, deſigning the glory of God, and delighting to promote it by my miniſtry, do chearfully and willingly apply myſelf to the preaching of the goſpel, I ſhall have acceptance and reward with God: but if my work be a burden to me, and the ſervice of God eſteemed as a bondage, why then providence may uſe me for the diſpenſing of the goſpel to others, but I myſelf ſhall loſe both reward and comfort. As it doth not excuſe my ſin, that God can bring glory to himſelf out of it; ſo neither doth it juſtify an action that God hath praiſe and honour accidentally by it. Paul knew that even the ſtrife and envy in which ſome preached Chriſt, ſhould turn to his ſalvation; and yet he was not at all beholden to them for promoting his ſalvation that way. So Pilate here promotes the honour of Jeſus Chriſt to whom he had no love, and whoſe glory he did not at all deſign in this thing; and therefore hath neither acceptance nor reward with God.

O therefore, whatever you do for Chriſt, do it heartily, deſignedly, for his glory; of a ready and willing mind; with pure and ſincere aims at his glory: for this is that the Lord more reſpects, than the greateſt ſervices by accident.

Inference 3. Would not Pilate recede from what he had written on Chriſt's behalf? *How ſhameful a thing is it for Chriſtians to retract what they have ſaid or done on Chriſt's behalf?* When Pilate had aſſerted him to be king of the Jews, he maintains his aſſertion, and all the importunity of Chriſt's enemies ſhall not move him an hair's breadth from it. "What I have "written, I have written," *q. d.* I have ſaid it, and I will not

revoke it. Did Pilate say, "What I have written, I have writ-"ten:" And shall not we say, What we have believed, we have believed: and what we have professed, we have professed. What we have engaged to Christ, we have engaged. We will stand to what we have done for him; we will never recant our former ownings of, and appearances for, Christ.

As God's election, so your profession must be irrevocable. O let him that is holy be holy still. That counsel given by a reverend divine in this case, is both safe and good. "Be sure "(saith he) you stand on good ground, and then resolve to "stand your ground against all the world. Follow God, and "fear not men. Art thou godly! repent not whatsoever thy "religion cost thee. Let sinners repent, but let not saints re-"pent. Let saints repent of their faults, but not of their faith: "Of their iniquities, but not of their righteousness. Repent "not of your righteousness, lest you afterward repent of your "repentance.—Repent not of your zeal, or your forwardness, "or activity in the holy ways of the Lord.—Wish not your-"selves a step farther back, or a cubit lower in your stature, "in the grace of God. Wish not any thing undone, concern-"ing which God will say, Well done."

In Galen's time it was a proverbial expression, when any one would shew the impossibility of a thing; you may as soon turn a Christian from Christ as do it.

A true heart-choice of Christ is without reserves, and what is without reserves, will be without repentance. There is a stiffness and stoutness of spirit which is our sin. But this is our glory, in the matters of God, saith Luther, I assume this title, *Cedo nulli*, "I yield to none:" If ye be hot and cold, off and on; profess, and retract your profession. He that condemned Christ with his lips, will condemn you by his example. Resolute Pilate shall be your judge.

Inference 4. Did Pilate affix such an honourable, vindicating title to the cross? *Then the cross of Christ is a dignified cross.* Then the cross and sufferings of Christ are attended with glory and honour. Remember when your hearts begin to startle at the sufferings and reproaches of Christ, there is an honourable title upon the cross of Christ. And as it was upon his, so it will be upon your cross also, if ye suffer for Christ. Moses saw it, which made him esteem the very reproaches of Christ, above all the treasures of Egypt, Heb. xi. 26. How did the martyrs glory in their sufferings for Christ! calling their chains of iron, chains of gold; and their manacles, bracelets?

I remember it is ſtoried of * Ludovicus Marſa
France, that when he, with divers other Chriſti
or rank and degree in the world, were condem
ligion, and the jaylor had bound them with ch
bind him, being a more honourable perſon tha
offended greatly by that omiſſion, and ſaid, "
" honour me with a chain for Chriſt alſo, and
" knight of that illuſtrious order ?"

" To you (ſaith the apoſtle) it is given in the behalf of Chriſt, " not only to believe, but alſo to ſuffer for his ſake," Phil. i. 29. There is a two-fold honour attending the croſs of Chriſt: one in the very ſufferings themſelves; another, as the reward and fruit of them. To be called out to ſuffer for Chriſt, is a great honour. Yea, an honour peculiar to the ſaints. The damned ſuffer from Chriſt, the wicked ſuffer for their ſins. The angels glorify Chriſt by their active, but not by their paſſive obedience. This is reſerved as a ſpecial honour for ſaints.

And as there is a great deal of honour in being called forth to ſuffer on Chriſt's account; ſo Chriſt will confer ſpecial honour upon his ſuffering ſaints, in the day of their reward, Mat. x. 32. " He that confeſſes me before men, him will I confeſs alſo " before my Father which is in heaven." O Sirs, one of theſe days the Lord will break out of heaven, with a ſhout, accompanied with myriads of angels, and ten thouſands of his ſaints, thoſe glittering courtiers of heaven. The heavens and earth ſhall flame and melt before him; and it ſhall be very tempeſtuous round about him; the graves ſhall open, the ſea and earth ſhall yield up their dead. You ſhall ſee him aſcending the awful throne of judgment, and all fleſh gathered before his face; even multitudes, multitudes that no man can number. And then to be brought forth by Chriſt before that great aſſembly of angels and ſaints: and there to have an honourable mention and remembrance made of your labours, and ſufferings, your pains, patience, and ſelf-denial, of all your ſufferings, and loſſes for Chriſt; and to hear from his mouth, *Well done, good and faithful ſervant:* O what honour is this! Yet this ſhall be done to the man that now chuſes ſufferings for Chriſt, rather than ſin: *That eſteems his reproaches greater riches than the treaſures of Egypt.*

I tell you, it is an honour the angels have not. I make no doubt, but they would be glad, (had they bodies of fleſh as we

* *Cur me non quoque torque donas, et illuſtris illius ordinis militem non creas?* Thuan. Hiſt.

have), to lay their necks on the block for Christ. But this is the saints peculiar privilege. The apostles *went away from the council rejoicing, that they were honoured to be dishonoured for Christ:* Or, as we translate it †, "counted worthy to suffer shame "for him," Acts v. 41. Surely, if there be any *stigmata laudis*, "marks of honour," they are such as we receive for Christ's sake. If there be any shame that hath glory in it, it is the reproach of Christ, and the shame you suffer for his name.

Inference 5. Did Pilate so stiffly assert and defend the honour of Christ? *What doubt can then be made of the success of Christ's interest, and the prosperity of his cause; when the very enemies thereof are made to serve it?*

Rather than Christ shall want honour, Pilate the man that condemned him, shall do him honour. And as it fared with his person, just so with his interest also. How often have the people of God received mercies, from the hands of their enemies? Rev. xii. 16. "The earth helped the woman," *i. e.* wicked men did the church service. So that this may singularly relieve us against all our despondencies and fears of the miscarriage of the interest of Christ.

That people can never be ruined, who thrive by their losses; conquer by being conquered; multiply by being diminished: Whose worst enemies are made to do that for them, which friends cannot or dare not do. See you a Heathen Pilate proclaiming the honour and innocency of Christ; God will not want instruments to honour Christ by. If others cannot, his very enemies shall.

Inference 6. Did Pilate vindicate Christ in drawing up such a title to be affixed to his cross? then hence it follows, *That God will, sooner or later, clear up the innocency and integrity of his people, who commit their cause to him.* Christ's name was clouded with many reproaches; wounded through and through, by the blasphemous tongues of his malicious enemies. He committed himself to him that judgeth righteously, 1 Pet. ii. 23., and see how soon God vindicates him. That is sweet and seasonable counsel for us, when our names are clouded with unjust censures, Psal. xxxvii. 5, 6. "Commit thy way unto the Lord; "trust also in him, and he shall bring it to pass. He shall "bring forth thy righteousness as the light, and thy judgment "as the noon day." Joseph was accused of incontinency; David of treason; Daniel of disobedience; Elijah of troubling Israel; Jeremiah of revolting; Amos of preaching against the

† Ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ καταξιωθῆναι ἀτιμασθῆναι.

king; the Apostles of sedition, rebellion, and alteration of laws; Christ himself of gluttony, sorcery, blasphemy, sedition: but how did all these honourable names wade out of their reproaches, as the sun out of a cloud! God cleared up their honour for them even in this world. "Slanders (saith one) are but as "soap, which though it foils and daubs for the present, yet it "helps to make the garment more clean and shining." "When "hair is shaven, it comes the thicker, and with a new increase: "so when the razor of censure hath (saith * one) made your "heads bare, and brought on the baldness of reproach, be not "discouraged, God hath a time to bring forth your righteous-"ness as the light, by an apparent conviction, to dazzle and "discourage your adversaries."

The world was well changed, when Constantine kissed the hollow of Paphnutius's eye, which was ere while put out for Christ. Scorn and reproach is but a little cloud, that is soon blown over. But suppose ye should not be vindicated in this world, but die under a cloud upon your names; be sure God will clear it up, and that to purpose, in that great day. Then shall the righteous, (even in this respect), shine forth as the sun, in the kingdom of their Father. Then every detracting mouth shall be stopped, and no more cruel arrows of reproach shot at the white of your reputation.

Be patient therefore, my brethren, unto the coming of the Lord. "The Lord cometh with ten thousands of his saints, to "execute judgment upon all; and to convince all that are ungod-"ly, of all their ungodly deeds, which they have ungodly com-"mitted. And of all their hard speeches which ungodly sin-"ners have spoken against him," Jude 14, 15. Then shall they retract their censures, and alter their opinions of the saints. If Christ will be our compurgator, we need not fear who are our accusers. If your names, for his sake, be cast out as evil, and spurned in the dirt; Christ will deliver it you again in that day whiter than the snow in Salmon.

Inference 7. Did Pilate give this title to cast the reproach of his death upon the Jews, and clear himself of it? *How natural is it to men to transfer the fault of their own actions from themselves to others?* For when he writes, *This is the King of the Jews*, he wholly charges them with the crime of crucifying their king †: and it is as if he had said, Hereafter let the blame

* Manton on James, p. 227.

† Because you desired that I should crucify your king, I have

and fault of this action lie wholly upon your heads, who have brought the guilt of his blood upon yourselves and children.

I am clear, you have extorted it from me. O where shall we find a spirit so ingenuous, to take home to itself the shame of its own actions, and charge itself freely with its own guilt ‡? Indeed it is the property of renewed, gracious hearts to remember, confess, and freely bewail their own evils, to the glory of God: and that is a gracious heart indeed, which in this case judgeth, that the glory, which by confession, goeth to the name of his God, is not so much glory lost to his own name, but it is the power of grace moulding our proud natures into another thing, that must bring them to his.

SERMON XXVIII.

Opens the Manner of CHRIST's Death, in respect of the solitariness thereof.

ZECH. xiii. 7. *Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.*

IN the former sermons, we have opened the nature and kind of the death Christ died; even the cursed death of the cross. Wherein, nevertheless his innocency was vindicated, by that honourable title providentially affixed to his cross. Method now requires that we take into consideration the manner in which he endured the cross, and that was *solitarily*, *meekly*, and *instructively*.

His solitude in suffering is plainly expressed in this scripture now before us, it cannot be doubted, but the prophet in this place speaks of Christ, if you consider Mat. xxvi. 31. where you shall find these words applied to Christ by his own accommodation of them. "Then said Jesus unto them, all ye shall be offen-

crucified him; the ignominy shall henceforth be yours, who extorted this from me. *Calv. on Matth.* xxvii. 27.

‡ For saints when their hearts are renewed, are not ashamed, by repentance, to acknowledge their ignominious faults and ignominy, to the glory of God: nothing is lost to us, which redounds to his honour. *Brightman on Cant.*

" ded becauſe of me this night, for it is written, I will ſmite the " ſhepherd, and the ſheep ſhall be ſcattered." Beſides, the title here given [God's fellow] is too big for any creature in heaven or earth beſides Chriſt.

In theſe words we have four things particularly to conſider. *Firſt*, The commiſſion given to the ſword by the Lord of hoſts. *Secondly*, The perſon againſt whom it is commiſſionated. *Thirdly*, The diſmal effect of that ſtroke. *Fourthly*, and *laſtly*, The gracious mitigation of it.

Firſt, The commiſſion given to the ſword by the Lord of hoſts, " Awake, O ſword and ſmite, ſaith the Lord of hoſts." The Lord of hoſts, at whoſe beck and command all the creatures are. Who, with a word of his mouth, can open all the armories in the world, and command what weapons and inſtruments of death he pleaſeth, calls here for the ſword; not the rod, gently to chaſten; but the ſword to deſtroy. The rod breaks no bones, but the ſword opens the door to death and deſtruction. The ſtrokes and thruſts of the ſword are mortal: and he bids it awake. It ſignifies both " to rouze up," as one that awakes out of ſleep, and " to rouze or awake with triumph and re- " joicing." So the ſame word is rendred, Job xxxi. 29. Yea, he commands it " to awake and ſmite *." And it is as if the Lord had ſaid, come forth of thy ſcabbard, O ſword of juſtice, thou haſt been hid there a long time, and haſt, as it were, been aſleep in thy ſcabbard, now awake and glitter, thou ſhalt drink royal blood, ſuch as thou never ſhed'ſt before.

Secondly, The perſon againſt whom it is commiſſionated, " my ſhepherd, and the man that is my fellow †." This ſhepherd can be no other than Chriſt, who is often in ſcripture ſtiled " a Shepherd, yea, the chief Shepherd, the Prince of pa- " ſtors." Who redeemed, feeds, guides, and preſerves the flock of God's elect, 1 Pet. v. 4. John x. 11. This is he whom he alſo ſtiles *the man his fellow* ‡. Or his neighbour, as ſome render it. And ſo Chriſt is, in reſpect of his equality and unity with the Father, both in eſſence and will. His next neighbour. His other ſelf. You have the ſenſe of it in Phil. ii. 6. He was in the form of God, and thought it no robbery to be equal with God.

* עִיר *Evigilavit, ſuſcitavit.* Buxtorf.

† *Paſtoram vocat Chriſtum,* ἀρχιποιμένα, *animarum noſtrarum.* D. Par.

‡ עמיתי בעל *Et ſuper virum proximum meum.* Montanus.

Againſt Chriſt his fellow, his next neighbour, the delight of his ſoul, the ſword here receives its commiſſion.

Thirdly, You have here the diſmal conſequent of this deadly ſtroke upon the ſhepherd. And that is the ſcattering of the ſheep. By the ſheep underſtand, here, that little flock, the diſciples, which followed this ſhepherd till he was ſmitten, (*i. e.*) apprehended by his enemies, and they were ſcattered, (*i. e.*) diſperſed, they all forſook him and fled. And ſo Chriſt was left alone, amidſt his enemies. Not one durſt make a ſtand for him, or own him in that hour of his danger.

Fourthly, and *laſtly*, Here is a gracious mitigation of this ſad diſperſion, "I will turn my hand upon the little ones." By little ones he means the ſame that before he called ſheep; but the expreſſion is deſignedly varied, to ſhew their feebleneſs and weakneſs, which appeared in their relapſe from Chriſt. And by turning his hand upon them, underſtand God's gracious reduction, and gathering of them again after their ſad diſperſion, ſo that they ſhall not be loſt, though ſcattered for the preſent. For after the Lord was riſen, he went before them into Galilee, as he promiſed, Mat. xxvi. 31. And gathered them again by a gracious hand, ſo that not one of them was loſt but the ſon of perdition.

The words thus opened, I ſhall obſerve, ſuitably to the method I have propoſed.

Doct. *That Chriſt's deareſt friends forſook and left him alone, in the time of his greateſt diſtreſs and danger.*

This doctrine containing only matter of fact, and that alſo ſo plainly delivered by the pens of the ſeveral faithful Evangeliſts, I need ſpend no longer time in the proof of it, than to refer you to the ſeveral teſtimonies they have given to it. But I ſhall rather chuſe to fit and prepare it for uſe, by explaining theſe four queſtions.

Firſt, Who were the ſheep that were ſcattered from their ſhepherd, and left him alone?

Secondly, What evil was there in this their ſcattering?

Thirdly, What were the grounds and cauſes of it?

Fourthly, and *laſtly*, What was the iſſue and event of it?

Firſt, Who were theſe ſheep that were diſperſed and ſcattered from their ſhepherd when he was ſmitten. It is evident they were thoſe precious elect ſouls that he had gathered to himſelf, who had long followed him, and dearly loved him, and were dearly beloved of him. They were perſons that had left all and

followed him, and, till that time, faithfully continued with him in his temptations, Luke xxii. 28. And were all resolved so to do, though they should die with him, Mat. xxvi. 35. These were the persons.

Secondly, But were they as good as their word? Did they indeed stick faithfully to him? No, they all forsook him and fled. These sheep were scattered. This was not indeed a total and final apostacy, that is the fall proper to the hypocrite, the temporary believer, who, like a comet, expires when that earthly matter is spent that maintained the blaze for a time.

These were stars fixed in their orb, though clouded and overcast for a time. This was but a mist or fog, which over-spreads the earth in the morning till the sun be risen, and then it clears up and proves a fair day. But though it was not a total and final apostacy; yet it was a very sinful and sad relapse from Jesus Christ, as will appear by considering the following aggravations and circumstances of it. For,

First, This relapse of theirs was against the very articles of agreement, which they had sealed to Christ at their first admission into his service; he had told them, in the beginning, what they must resolve upon, Luke xiv. 26, 27. "If any man come "to me, and hate not his father and mother, and wife, and "children, and brethren, and sisters, yea, and his own life also, "he cannot be my disciple. And whosoever doth not bear his "cross, and come after me, cannot be my disciple." Accordingly they submitted to these terms, and told him they had left all and followed him, Mark x. 28. Against this engagement made to Christ, they now sin. Here was unfaithfulness.

Secondly, As it was against the very terms of their admission, so it was against the very principles of grace implanted by Christ in their hearts. They were holy sanctified persons, in whom dwelt the love and fear of God. By these they were strongly inclined to adhere to Christ, in the time of his sufferings, as appears by those honest resolves they had made in the case. Their grace strongly inclined them to their duty, their corruptions swayed them the contrary way. Grace bid them stand, corruption bid them fly. Grace told them it was their duty, to share in the sufferings, as well as in the glory of Christ. Corruption represented these sufferings as intolerable, and bid them shift for themselves whilst they might. So that here must needs be a force and violence offered to their light, and the loving constraints thereof; which is no small evil.

For though I grant it was a sudden, surprizing temptation, yet it cannot be imagined that this fact was wholly deliberate,

nor that, for ſo long time, they were without any debate or reaſonings about their duty.

Thirdly, As it was againſt their own principles, ſo it was much againſt the honour of their Lord and maſter. By this their ſinful flight they expoſed the Lord Jeſus to the contempt and ſcorn of his enemies. This ſome conceive is imported in that queſtion which the high-prieſt aſked him, John xviii. 19. "The high-prieſt then aſked Jeſus of his diſciples, and of his "doctrine." He aſked him of his diſciples, how many he had, and what was become of them now? And what was the reaſon they forſook their maſter, and left him to ſhift for himſelf when danger appeared? But to thoſe queſtions Chriſt made no reply. He would not accuſe them to their enemies, though they had deſerted him. But, doubtleſs, it did not a little reflect upon Chriſt, that there was not one of all his friends that durſt own their relation to him, in a time of danger.

Fourthly, As it was againſt Chriſt's honour, ſo it was againſt their own ſolemn promiſe made to him before his apprehenſion, to live and die with him. They had paſſed their word, and given their promiſe that they would not flinch from him, Mat. xxvi. 35. "Peter ſaid to him, though I ſhould die with thee, yet will "I not deny thee. Likewiſe alſo ſaid all the diſciples." This made it a perfidious relapſe. Here they break promiſe with Chriſt who never did ſo with them. He might have told them when he met them afterwards in Galilee, as the Roman ſoldier told his general, when he refuſed his petition after the war was ended, *I did not ſerve you ſo at the battle of* Actium.

Fifthly, As it was againſt their ſolemn promiſe to Chriſt, ſo it was againſt Chriſt's heart-melting expoſtulations with them; which ſhould have abode upon their hearts while they lived. For when others that followed him went back, and walked no more with him, Jeſus ſaid to theſe very men, that now forſook him at laſt, *will ye alſo go away?* There is an emphaſis in [ye] *q. d.* What, ye that from eternity were given to me! Ye whom I have called, loved, and honoured above others, for whoſe ſakes I am ready and reſolved to die. "Will ye alſo forſake me?" John vi. 67. Whatever others do, I expect other things from you.

Sixthly, As it was againſt Chriſt's heart-melting expoſtulations with them, ſo it was againſt a late direful example preſented to them in the fall of Judas. In him, as in a glaſs, they might ſee how fearful a thing it is to apoſtatize from Chriſt. They had heard Chriſt's dreadful threats againſt him. They were preſent when he called him the ſon of perdition, John xviii. 11. They

had heard Christ to say of him, "Good had it been if he had never been born." An expression able to scare the deadest heart. They saw he had left Christ the evening before. And that very day, in which they fled, he hanged himself. And yet they fly. For all this they forlake Christ.

Seventhly, As it was against the dreadful warning given them in the fall of Judas, so it was against the law of love, which should have knit them closer to Christ, and one another.

If to avoid the present shock of persecution, they had fled, yet surely they should have kept together, praying, watching, encouraging, and strengthning one another. This had made it a lesser evil: but as they all forsook Christ, so they forsook one another also; for it is said, John xvi. 32. "They shall go every "man to his own, and leave Christ alone," (*i. e.* saith Beza) every man to his own house, and to his own business. They forsook each other, as well as Christ. O what an hour of temptation was this!

Eightly, And lastly, this their departure from Christ, was accompanied with some offence at Christ. For so he tells them, Mat. xxvi. 31. "All ye shall be offended because of me this night." The word is, σκανδαλισθησεσθε, you shall be scandalized at me, or in me *. Some think the scandal they took at Christ was this, that when they saw he was fallen into his enemies hands, and could no longer defend himself; they then began to question whether he were the Christ or no, since he could not defend himself from his enemies. Others, more rightly, understand it of their shameful flight from Christ, seeing it was not now safe to abide longer with him. That seeing he gave himself into their hands, they thought it adviseable to provide as well as they could for themselves, and, somewhere or other, to take refuge from the present storm, which had overtaken him. This was the nature and quality of the fact. We enquire,

Thirdly, Into the grounds and reasons of it. Which were three.

First, God's suspending wonted influences and aids of grace from them. Thy were not wont to do so. They never did so afterwards. They would not have done so now, had there been influences of power, zeal, and love from heaven upon them. But how then should Christ have borne the heat and bur-

* They thought, either that he was not the Christ, as they had hitherto believed, because he could not defend himself from his enemies, or that it was not adviseable, for his sake, to expose themselves to the hazard of death. *Pareus.*

den of the day? How should he tread the wine-press alone? How should his sorrows have been extreme, unmixed, succourless (as it behoved them to be) if they had stuck faithfully to him in his troubles? No, no, it must not be; Christ must not have the least relief or comfort from any creature; and therefore, that he might be left alone, to grapple hand to hand with the wrath of God, and of men; the Lord for a time with-holds his encouraging, strengthning influences from them; and then, like Sampson, when he had lost his locks, they were weak as other men.

"Be strong in the Lord, and in the power of his might," saith the apostle, Eph. vi. 10. If that be with-held, our resolutions and purposes melt away before a temptation, as snow before the sun.

Secondly, As God permitted it, and with-held usual aid from them; so the efficacy of that temptation was great, yea, much greater than ordinary. As they were weaker than they were used to be, so the temptation was stronger than any they had yet met withal. It is called, Luke xxii. 53. "Their hour and the "power of darkness." A sifting *winnowing hour*, ver. 46. O it was a black and cloudy day. Never had the disciples met with such a whirl-wind, such a furious storm before. The Devil desired but to have the winnowing of them in that day, and so would have sifted and winnowed them, that their faith had utterly failed, had not Christ secured it by his prayer for them. So that it was an extraordinary trial that was upon them.

Thirdly, and *lastly*, That which concurred to their shameful relapse, as a special cause of it, was the remaining corruptions that were in their hearts yet unmortified. Their knowledge was but little, and their faith not much. Upon the account of their weakness in grace, they were called *little ones* in the text. And as their graces were weak, so their corruptions were strong. Their unbelief, and carnal fears, grew powerfully upon them.

Do not censure them, reader, in thy thoughts, nor despise them for this their weakness. Neither say in thy heart, Had I been there as they were, I would never have done as they did. They thought as little of doing what they did, as you, or any of the saints do; and as much did their souls detest and abhor it: but here thou mayest see, whither a soul that fears God may be carried, if his corruptions be irritated by strong temptations, and God with-holds usual influences.

Fourthly, and *Lastly*, Let us view the issue of this sad apostacy of theirs. And you shall find it ended far better than it began.

Though these sheep were scattered for a time, yet the Lord made good his promise, in turning his hand upon these little ones, to gather them. The morning was over-cast, but the evening was clear.

Peter repents of his perfidious denial of Christ, and never denied him more. All the rest likewise returned to Christ, and never forsook him any more. He that was afraid at the voice of a damsel, afterwards feared not the frowns of the mighty. And they that durst not own Christ now, afterward confessed him openly before councils, and rejoiced that they were counted worthy to suffer for his sake, Acts v. 41. They that were now as timorous as hares, and started at every sound, afterwards became as bold as lions, and feared not any danger, but sealed their confession of Christ with their blood. For though, at this time, they forsook him, it was not voluntarily, but surprizal. Though they forsook him, they still loved him; tho' they fled from him, there still remained a gracious principle in them; the root of the matter was still in them, which recovered them again.

To conclude: Though they forsook Christ, yet Christ never forsook them: he loved them still: "Go tell the disciples, and "tell Peter, that he goeth before into Galilee," Mark xvi. 7. *q. d.* Let them not think that I so remember their unkindness, as to own them no more: No, I love them still.

The use of this, is contained in the following inferences.

Inference 1. Did the disciples forsake Christ, though they had such strong persuasions and resolutions never to do it? Then we see, *That self-confidance is a sin too incident to the best of men.* They little thought their hearts would have proved so base and deceitful, as they found them to be when they were tried. "Though all men forsake thee (saith Peter) yet will not I." Good man he resolved honestly, but he knew not what a feather should be in the wind of temptation, if God once left him to his own fears.

Little reason have the best of saints to depend upon their inherent grace, let their stock be as large as it will. The angels left to themselves, quickly left their own habitations, Jude 6. Upon which, * one well observes, That the best of created perfections, are of themselves defectible. Every excellency, without the prop of divine preservation, is but a weight which tends to a fall. The angels in their innocency, were but frail, with-

* Mr. Jenkin, *in loc.*

out God's ſuſtentation; even grace itſelf is but a creature, and therefore purely dependant. It is not from its being and nature, but from the aſſiſtance of ſomething without it, that it is kept from annihilation. What becomes of the ſtream, if the fountain ſupply it not? What continuance hath the reflection in the glaſs, if the man that looks into it, turn away his face? The conſtant ſupplies of the ſpirit of Jeſus Chriſt, are the food and fewel of all our graces. The beſt men will ſhew themſelves but men if God leave them. He who hath ſet them up, muſt alſo keep them. It is ſafer to be humble with one talent, than proud with ten; yea, better to be an humble worm, than a proud angel. Adam had more advantage to maintain his ſtation, than any of you. For though he were left to the liberty of his own mutable and ſelf-determining will, yet he was created upright, and had no inherent corruption to endanger him, yet he fell.

And ſhall we be ſelf-confident, after ſuch inſtances of human frailty! Alas, Chriſtian! What match art thou for principalities and powers, and ſpiritual wickedneſs! "Be not high-"minded, but fear." When you have conſidered well the example of † Noah, Lot, David, and Hezekiah, men famous and renowned in their generations, who all fell by temptations; yea, and that when one would think they had never been better provided to cope with them. Lot fell after, yea, preſently after the Lord had thruſt him out of Sodom, and his eyes had ſeen the direful puniſhment of ſin. Hell, as it were, rained upon them out of heaven. Noah, in like manner, immediately after God's wonderful, and aſtoniſhing preſervation of him in the ark; when he ſaw a world of men and women, periſhing in the floods, for their ſins. David, after the Lord had ſettled the kingdom on him, which for ſin he rent from Saul, and given him reſt in his houſe. Hezekiah was but juſt up from a great ſickneſs, wherein the Lord wrought a wonderful ſalvation for him. Did ſuch men, and at ſuch times, when one would think no temptations ſhould have prevailed, fall; and that ſo foully? Then "let him that thinks he ſtandeth, take heed leſt he fall." O be not high-minded, but fear.

Inference 2. Did Chriſt ſtand his ground, and go through with his ſuffering-work, when all that had followed him, forſook him? *Then a reſolved adherance to God, and duty, though left alone, without company or encouragement, is Chriſt-like, and truly excellent.* You ſhall not want better company, than

† Gen. ix. 21, 22. and xix. 36. 2 Sam. xi. 2. 2 Kings xx. 12.

that which hath forſaken you in the way of God. Elijah complains, 1 Kings xix. 10. "They have forſaken thy covenant, "thrown down thine altars, and ſlain thy prophets with the "ſword; and I, even I only, am left, and they ſeek my life, to "take it away." And yet all this did not damp or diſcourage him in following the Lord; for ſtill he was very jealous for the Lord God of Hoſts.

Paul complains, 2 Tim. iv. 16. "At my firſt anſwer no man "ſtood by me, all men forſook me: nevertheleſs the Lord ſtood "with me." And as the Lord ſtood by him, ſo he ſtood by his God alone, without any aids or ſupport from men. How great an argument of integrity is this! He that profeſſes Chriſt for company, will alſo leave him for company. But to be faithful to God, when forſaken of men; to be a Lot, in Sodom; a Noah, in a corrupted generation; oh, how excellent is it! It is ſweet to travel over this earth to heaven, in the company of the ſaints, that are bound thither with us, if we can; but if we can meet no company, we muſt not be diſcouraged to go on. It is not unlike, but before you have gone many ſteps farther, you may have cauſe to ſay, as one did once, *Never leſs alone, than when alone.*

Inference 3. Did the diſciples thus forſake Chriſt, and yet were all recovered at laſt? *Then, though believers are not privileged from backſlidings, yet they are ſecured from final apoſtacy and ruin.* The new creature may be ſick, it cannot die. Saints may fall, but they ſhall riſe again, Micah vii. 8. The higheſt flood, of natural zeal and reſolution, may ebb, and be wholly dried up; but ſaving grace is "a well of water, ſtill ſpringing "up into everlaſting life," John iv. 14. God's unchangeable election, the frame and conſtitution of the New Covenant, the meritorious and prevalent interceſſion of Jeſus Chriſt, do give the believer abundant ſecurity againſt the danger of a total and final apoſtacy. "My Father, which gave them me, ſaith Chriſt, "is greater than all: and none is able to pluck them out of my "Father's hand," John x. 29.

And again, "The foundation of God ſtandeth ſure, having "this ſeal; the Lord knoweth who are his," 2 Tim. ii. 19. Every perſon committed to Chriſt by the Father, ſhall be brought by him to the Father, and not one wanting.

God hath alſo ſo framed and ordered the new covenant, that none of thoſe ſouls, who are within the bleſſed claſp and bond of it can poſſibly be loſt. It is ſettled upon immutable things; and we know all things are as their foundations be, Heb. vi. 18,

19. Among the many glorious promiſes contained in the bundle of promiſes, this is one, "I will turn away from them, to do "them good: but I will put my fear in their hearts, that they "ſhall not depart from me."

And as the fear of God in our hearts, pleads in us againſt ſin, ſo our potent interceſſor in the heavens, pleads for us with the Father; and by reaſon thereof, we cannot finally miſcarry, Rom. viii. 34, 35. Upon theſe grounds, we may (as the apoſtle in the place laſt cited doth) triumph in that full ſecurity which God hath given us; and ſay, What "ſhall ſeparate us from the "love of God?" Underſtand it either of God's to us, as Calvin, Beza, and Martyr do; or of our love to God, as Ambroſe and Auguſtine do: it is true in both ſenſes, and a moſt comfortable truth.

Inference 4. Did the ſheep fly, when the ſhepherd was ſmitten; ſuch men, and ſo many forſake Chriſt in the trial? *Then learn how ſad a thing it is for the beſt of men to be left to their own carnal fears in a day of temptation:* This was it that made thoſe good men ſhrink away ſo ſhamefully from Chriſt in that trial: "The fear of man brings a ſnare," Prov. xxix. 25. In that ſnare theſe good ſouls were taken, and for a time held faſt.

Oh what work will this unruly paſſion make, if the fear of God do not over-rule it! Is it not a ſhame to a Chriſtian, a man of faith, to ſee himſelf out-done by an Heathen? Shall natural conſcience and courage make them ſtand and keep their places in times of danger; when we ſhamefully turn our backs upon duty, becauſe we ſee duty and danger together?

When the emperor Veſpaſian had commanded Fluidius Priſcus not to come to the ſenate; or, if he did, to ſpeak nothing but what he would have him; the ſenator returned this brave and noble anſwer, "* That as he was a ſenator, it was fit he "ſhould be at the ſenate; and if, being there, he were required "to give his advice, he would ſpeak freely, that which his con-"ſcience commanded him." The emperor threatning that then he ſhould die; he returned thus, "Did I ever tell you "that I was immortal? Do you what you will, and I will do "what I ought. It is in your power to put me to death un-"juſtly, and in me to die conſtantly." O think, what miſchiefs your fear may do yourſelves, and the diſcovery of them to others. O learn to truſt God with your lives, liberties, and comforts, in the way of your duty; and *at what time you are*

* Charron, of wiſdom, p. 358.

afraid, truſt in him: and do not magnify poor duſt and aſhes, as to be ſcared, by their threats, from your God and duty. The politic deſign of Satan herein, is to affright you out of your coverts, where you are ſafe, into the net. I will enlarge on this no farther; I have † elſewhere laid down fourteen rules for the cure of this, in what of mine is public.

Inference 5. Learn hence, *how much a man may differ from himſelf, according as the Lord is with him, or withdrawn from him.* Chriſtians do not only always differ from other men, but ſometimes from themſelves alſo: yea, ſo great is the difference betwixt himſelf and himſelf, as if he were not the ſame man. And where is he that doth not ſo experience it? Sometimes bold and couragious, deſpiſing dangers, bearing down all diſcouragements in the ſtrength of zeal, and love to God: at another time faint, feeble, and diſcouraged at every petty thing. Whence is this but from the different adminiſtrations of the Spirit, who ſometimes gives forth more, and ſometimes leſs, of his gracious influence. Theſe very men that flinched now, when the Spirit was more abundantly ſhed forth upon them, could boldly own Chriſt before the council, and deſpiſed all dangers for his ſake.

A little dog, if his maſter be by, and encourage him, will venture upon a greater beaſt than himſelf. Peter ſtood at the door without, when the other diſciple, (or one of the other diſciples, as the Syriac turns it, and ‡ Grotius aproves it as the beſt), that is, one of the private diſciples that lived at Jeruſalem, went in ſo boldly, John xviii. 16. 17. We are ſtrong or weak, according to the degrees of aſſiſting grace. So that as you cannot take the juſt meaſure of a Chriſtian by one act, ſo neither muſt they judge of themſelves, by what they ſometimes feel in themſelves.

But when their ſpirits are low, and their hearts diſcouraged, they ſhould rather ſay to their ſouls, "Hope in God, for I "ſhall yet praiſe him:" It is low with me now, but it will be better.

Inference 6. Was the ſword drawn againſt the ſhepherd, and he left alone to receive the mortal ſtrokes of it? *How ſhould all adore both the juſtice, and mercy of God, ſo illuſtriouſly diſplayed herein!* Here is the triumph of divine juſtice, and the higheſt

† A Saint indeed.

‡ One of the other diſciples, not any one of the twelve, but ſome other, an inhabitant of Jeruſalem, not ſo well known to be a favourer of Jeſus. *Grotius.*

triumph that ever it had, to ſingle forth the chief Shepherd, the man that is God's fellow, and ſheathe its ſword in his breaſt for ſatisfaction. No wonder it is drawn and brandiſhed with ſuch a triumph; awake rejoicingly, O ſword, againſt my Shepherd, *&c.* For in this blood ſhed by it, it hath more glory than if the blood of all the men and women in the world had been ſhed.

And no leſs is the mercy and goodneſs of God herein ſignalized, in giving the ſword a commiſſion againſt the Man his fellow, rather than againſt us. Why had he not rather ſaid, Awake, O ſword, againſt the men that are mine enemies; ſhed the blood of them that have ſinned againſt me, than ſmite the Shepherd, and only ſcatter the ſheep. Bleſſed be God, the dreadful ſword was not drawn and brandiſhed againſt our ſouls; that God did not ſet it to our breaſts; that he had not made it fat with our fleſh, and bathed it in our blood; that his fellow was ſmitten, that his enemies might be ſpared. O what manner of love was this! Bleſſed be God therefore for Jeſus Chriſt, who received the fatal ſtroke himſelf; and hath now ſo ſheathed that ſword in its ſcabbard, that it ſhall never be drawn any more againſt any that believe in him.

Inference 7. Were the ſheep ſcattered, when the Shepherd was ſmitten? Learn hence, *That the beſt of men know not their own ſtrength, till they come to the trial.* Little did theſe holy men imagine ſuch a cowardly ſpirit had been in them, till temptation put it to the proof. Let this therefore be a caution for ever to the people of God. You reſolve never to forſake Chriſt, you do well; but ſo did theſe, and yet were ſcattered from him. You can never take a juſt meaſure of your own ſtrength, till temptation have tried it. It is ſaid, Deut. viii. 2., that God *led* the people ſo many years *in the wilderneſs, to prove* them; and *to know, (i. e.* to make them know) *what was in their hearts.* Little did they think ſuch unbelief, murmurings, diſcontents, and a ſpirit bent to backſlidings, had been in them; until their ſtraits in the wilderneſs gave them the ſad experience of theſe things.

Inference 8. Did the dreadful ſword of divine juſtice ſmite the Shepherd, God's own fellow; and at the ſame time the flock, from whom all its outward comforts aroſe, were ſcattered from him? Then learn, *That the holieſt of men have no reaſon, either to repine or deſpond; though God ſhould at once ſtrip them of all their outward and inward comforts together.* He that did this by the man his fellow, may much rather do it by the man his friend. *Smite my Shepherd;* there is all comfort gone from the inward man; *Scatter the ſheep,* there is all comfort gone from the out-

ward man. What refreſhments had Chriſt in this world; but ſuch as came immediately from his Father, or thoſe holy ones now ſcattered from him? In one day he loſeth both heavenly and earthly comforts. Now, as God dealt by Chriſt, he may, at one time or other, deal with his people. You have your comforts from heaven; ſo had Chriſt, in a fuller meaſure than ever you had, or can have. He had comforts from his little flock; you have your comforts from the ſociety of the ſaints, the ordinances of God, comfortable relations, *&c.* Yet none of theſe are ſo firmly ſettled upon you, but you may be left deſtitute of them all in one day. God did take all comfort from Chriſt, both outward and inward; and are you greater than he? God ſometimes takes outward, and leaves inward comfort; ſometimes he takes inward, and leaves outward comfort: but the time may come, when God may ſtrip you of both.

This was the caſe of Job, a favourite of God, who was bleſſed with outward and inward comforts: yet a time came when God ſtripped him of all, and made him poor to a proverb, as to all outward comfort; and the venom of his arrows drank up his ſpirit, and the inward comfors thereof.

Should the Lord deal thus with any of you, how ſeaſonable and relieving will the following conſiderations be?

Firſt, Though the Lord deal thus with you, yet this is no new thing; he hath ſo dealt with others, yea, with Jeſus Chriſt that was his fellow. If theſe things were done in the green tree, in him that never deſerved it for any ſin of his own, how little reaſon have we to complain? Nay,

Secondly, Therefore did this befal Jeſus Chriſt before you, that the like condition might be ſanctified to you, when you ſhall be brought into it. For therefore did Jeſus Chriſt paſs through ſuch varieties of conditions, on purpoſe that he might take away the curſe, and leave a bleſſing in thoſe conditions, againſt the time that you ſhould come into them. Moreover,

Thirdly, Though inward comforts and outward comforts were both removed from Chriſt, in one day, yet he wanted not ſupport in the abſence of both. How relieving a conſideration is this! John xvi. 32. "Behold, (ſaith he) the hour cometh, yea, "is now come, that ye ſhall be ſcattered, every man to his own, "and ſhall leave me alone; and yet I am not alone, becauſe the "Father is with me." With me by way of ſupport, when not by way of comfort. Thy God, Chriſtian, can in like manner ſupport thee, when all ſenſible comforts ſhrink away together from thy ſoul and body in one day.

Laſtly, It deſerves a remark, that this comfortleſs forſaken con-

dition of Chriſt, immediately preceded the day of his greateſt glory and comfort. Naturaliſts obſerve, the greateſt darkneſs is a little before the dawning of the morning. It was ſo with Chriſt, it may be ſo with thee. It was but a little while and he had better company than theirs that forſook him. Act therefore your faith upon this, that the moſt glorious light uſually follows the thickeſt darkneſs. The louder your groans are now, the louder your triumphs hereafter will be. The horror of your preſent, will but add to the luſtre of your future ſtate.

SERMON XXIX.

Opens the Manner of CHRIST's Death, in reſpect of the Patience thereof.

Isa. liii. 7. *He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth.*

HOW our Lord Jeſus Chriſt carried on the work of our redemption in his humble ſtate, both in his incarnation, life, and death, hath in part been diſcovered in the former ſermons. I have ſhewed you the kind or nature of that death he died; and am now engaged, by the method propoſed, to open the manner of his death. The ſolitarineſs or lonelineſs of Chriſt in his ſufferings, was the ſubject of the laſt ſermon. The patience and meekneſs of Chriſt in his ſufferings comes, in order, to be opened in this.

This chapter treats wholly of the ſufferings of Chriſt, and the bleſſed fruits thereof. Hornbeck * tells us of a learned Jew, "that ingenuouſly confeſſed, this very chapter converted him to "the Chriſtian faith. And ſuch delight he had in it, that he read "it more than a thouſand times over." Such is the clearneſs of this prophecy, that he who penned it, is deſervedly ſtiled the evangelical prophet. I cannot allow time to annalize the chapter; but my work lying in the ſeventh verſe, I ſhall ſpeak to

* *Ingenue profiteor illud ipſum caput ad fidem Chriſtianam me adduxiſſe, nam plus mitlies illud caput perlegi.* Hornbeck contra Jud. lib. 6. cap. 1. p. 498.

theſe two branches or parts of it, *viz.* The grievous ſufferings of Chriſt, and the glorious ornament he put upon them.

Firſt, Chriſt's grievous ſufferings; "he was afflicted, and "he was oppreſſed, brought to the ſlaughter, and ſhorn as a "ſheep," *i. e.* he loſt both fleece and blood, life, and comforts of life. "He was oppreſſed;" the † word ſignifies both "to "anſwer and oppreſs, humble or depreſs." The other word, rendered *afflicted*, ſignifies "to exact and afflict," and ſo implies Chriſt to ſtand before God, as a ſurety before the creditor; who exacts the utmoſt ſatisfaction from him, by cauſing him to ſuffer according to the utmoſt rigour and ſeverity of the law. It did not ſuffice that he was ſhorn as a ſheep, *i. e.* that he was ſtripped and deprived of his riches, ornaments, and comforts; but his blood and life muſt go for it alſo. He is brought to the ſlaughter. Theſe were his grievous ſufferings.

Secondly, Here is the glorious ornament he put upon thoſe grievous ſufferings, even the ornament of a meek and patient ſpirit. *He opened not his mouth;* but went as a *ſheep* to be *ſhorn*, or *a lamb to the ſlaughter*. The lamb goes as quiet to the ſlaughter-houſe, as to the fold. By this lively and lovely ſimilitude, the patience of Chriſt is here expreſſed to us ‡. Yet Chriſt's dumbneſs and ſilence is not to be underſtood ſimply, but univerſally; as though he ſpake nothing at all when he ſuffered; for he uttered many excellent and weighty words upon the croſs, as you ſhall hear in the following diſcourſes; but it muſt be underſtood reſpectively, *i. e.* he never opened his mouth repiningly, paſſionately, or revengefully, under his greateſt tortures and higheſt provocations. Whence the note is,

Doct. *That Jeſus Chriſt ſupported the burden of his ſufferings, with admirable patience and meekneſs, of ſpirit.*

It is a true obſervation, that meekneſs inviteth injury, but always to its own coſt. And it was evidently verified in the ſufferings of Chriſt. Chriſt's meekneſs triumphed over the affronts and injuries of his enemies, much more than they tri-

† עָנָה *Reſpondit. Humanavit. Demiſit. Depreſſit.* עָנָה *Exegit.* Buxtorf.

‡ That he may the more commend Chriſt's patience and meekneſs, as his glorious ornament, he compares him to a ſheep and a lamb. *Marlor. in loc.*

umphed over him. Patience never had a more glorious triumph, than it had upon the croſs.

The meekneſs and patience of his ſpirit, amidſt injuries and provocations, is excellently ſet forth in 1 Pet. ii. 22, 23. "Who "did no ſin, neither was guile found in his mouth: who when "he was reviled, reviled not again; when he ſuffered, he "threatned not, but committed himſelf to him that judgeth "righteouſly."

In this point we have theſe three things to open doctrinally.

1. The burden of ſufferings, and provocations that Jeſus Chriſt was oppreſſed with.

2. The meekneſs and admirable patience with which he ſupported that burden.

3. The cauſes and grounds of that perfect patience which he then exerciſed.

Firſt, The burden of ſufferings and provocations which Chriſt ſupported, was very great: For on him met all ſorts and kinds of trouble at once, and thoſe in their higheſt degrees and fulleſt ſtrength. Troubles in his ſoul, and theſe were the ſoul of his troubles. His ſoul was laden with ſpiritual horrors and troubles, as deep as it could ſwim, Mark xiv. 33. "He began to be ſore "amazed and very heavy." The wrath of an infinite dreadful God beat him down to the duſt. His body full of pain and exquiſite tortures in every part. Not a member of ſenſe but was the ſeat and ſubject of torment.

His name and honour ſuffered the vileſt indignities, blaſphemies, and horrid reproaches that the malignity of Satan and wicked men could belch out againſt it. He was called a blaſphemer, ſeditious, one that had a devil, a glutton, a wine-bibber, a friend of publicans and harlots, the carpenter's ſon, this fellow. He that was *God's fellow*, as you heard lately, now *this fellow*. Contempt was poured upon all his offices. Upon his Kingly office, when they crowned him with thorns, arrayed him with purple, bowed the knee in mockery to him, and cried, "Hail king of the Jews." His Prophetical office, when they blinded him, and then bid him "propheſy who ſmote him." His Prieſtly office, when they reviled him on the croſs, ſaying, "He "ſaved others, himſelf he cannot ſave." They ſcourged him, ſpit in his face; and ſmote him on the head and face. Beſides, the very kind of death they put him to, was reproachful and ignominious; as you heard before.

Now all this, and much more than this, meeting at once upon an innocent and dignified perſon; one that was greater than all; that lay in the boſom of God; and from eternity had his ſmiles

and honours: upon one that could have cruſhed all his enemies as a moth; I ſay, for him to bear all this, without the leaſt diſcompoſure of ſpirit, or breach of patience, is the higheſt triumph of patience that ever was in the world. It was one of the greateſt wonders of that wonderful day.

Secondly, And that is the next thing we have to conſider, even this almighty patience and unpatterned meekneſs of Chriſt, ſupporting ſuch a burden with ſuch evenneſs and ſteadineſs of ſpirit. Chriſtian patience, or the grace of patience, *is an ability or power to ſuffer hard and heavy things, according to the will of God.*

It is a power, and a glorious power, that ſtrengthens the ſuffering ſoul to *bear*. It is our paſſive fortitude, Col. i. 11., "Strengthned with all might, according to his glorious power, "unto all patience, and long-ſuffering with joyfulneſs;" *i. e.* ſtrengthned with a might or power of God himſelf. Or ſuch as might appear to be the proper impreſs and image of that divine power, which is both its principle and pattern. For the patience which God exerciſes towards ſinners, that daily wrong and load him, is called power, and great power, Num. xiv. 17. "Let "the power of my Lord be great, as thou haſt ſpoken, ſaying, "The Lord is long-ſuffering, forgiving," *&c.* Hence it is obved, Prov. xxiv. 10. That the loſs or breaking of our patience under adverſity, argues a decay of ſtrength in the ſoul. "If "thou faint in the day of adverſity, thy ſtrength is ſmall."

It is a power or ability in the ſoul, *to bear hard, heavy, and difficult things* ‖. Such only are the objects of patience. God hath ſeveral ſorts of burdens to impoſe upon his people. Some heavier, others lighter; ſome to be carried but a few hours, others many days; others all our days: ſome more ſpiritual, bearing upon the ſoul; ſome more external, touching or puniſhing the fleſh immediately; and the ſpirit by way of ſympathy: and ſometimes both ſorts are laid together. So they were at this time on Chriſt. His ſoul burdened as deep as it could ſwim; full of the ſenſe, the bitter ſenſe and apprehenſion of the wrath of God: his body filled with tortures: in every member and ſenſe grief took up his lodging. Here was the higheſt exerciſe of patience.

It is a power to bear hard and heavy things, *according to the*

‖ Theſe two virtues, *viz.* ὑπομονη, *i. e.* patience, and μακροθυμια, *i. e.* meekneſs, are inſeparable concomitants of that ſtrength and fortitude, which the Spirit beſtows on us. *Daven.*

will of God. Considering it in that respect, it differs from patience, the Christian grace, from patience the moral virtue. So the apostle describes it, 1 Pet. iv. 19. "Let them that suffer ac-" cording to the will of God," *&c. i. e.* who exercise patience graciously, as God would have them.

And then our patience is, as Christ's most exactly was, according to the will of God; when it is as extensive, as intensive, and as protensive as God requires it to be.

First, When it is as *extensive* as God would have it. So was Christ's patience. It was a patience that stretched and extended itself to all, and every trouble and affliction, that came upon him. Troubles came upon him in troops, in multitudes. It is said, Psal. xl. 12. "Innumerable evils have compassed me about." Yet he found patience enough to receive them all. It is not with us. Our patience is often worn out. And like sick people, we fancy, if we were in another chamber, or bed, it would be better. If it were any other trouble than this, we could bear it. Christ had no exceptions at any burden his Father would lay on. His patience was as large as his trouble, and that was large indeed.

Secondly, It is then according to the will of God, when it is as *intensive* as God requires it to be, *i. e.* in the apostle's phrase, Jam. i. 4. When it hath its *perfect work*, or exercise; when it is not only extended to all kinds of troubles; but when it works in the highest and most perfect degree. And then may patience be said to be perfect (as it was in Christ) when it is *plenum sui, et prohibens alieni*, full of itself, and exclusive of its opposites. Christ's patience was full of itself, *(i. e.)* it included all that belonged to it. It was full of submission, peace and serenity; full of obedience and complacency in his Father's will. He was in a perfect calm. As a lamb or sheep, (saith the text) that howls not, opposes not, but is dumb and quiet. And as his external behaviour, so his internal frame and temper of soul was most serene and calm. Not one repining thought against God. Not one revengeful thought against man once ruffled his Spirit. "Father forgive them, for they know not what they "do," was all the hurt he wished his worst enemies. And as it included all that belonged to it, so his perfect patience excluded all its opposites. No discontents, murmurings, despondencies had place in his heart. So that his patience was a most intensive, perfect patience. And as it was as extensive, and as intensive, so it was,

Thirdly, As *protensive* as God required it to be, *(i. e.)* it held out to the end of his trial. He did not faint at last. His

troubles did not out-live his patience. He indeed was ſtrengthened with all might unto all patience, and long-ſuffering. This was the patience of Chriſt our perfect pattern. He had not only patience, but longanimity.

Thirdly, In the laſt place, let us inquire into the grounds and reaſons of this his moſt perfect patience. And if you do ſo, you ſhall find perfect holineſs, wiſdom, fore-knowledge, faith, heavenly-mindedneſs, and obedience, at the root of this perfect patience.

Firſt, This admirable patience and meekneſs of Chriſt, was the fruit and offspring of his *perfect holineſs*. His nature was free from thoſe corruptions, that ours groan and labour under; otherwiſe he could never have carried it at this rate. Take the meek Moſes who excelled all others in that grace, and let him be tried in that very grace, wherein he excels, and ſee how "unadviſedly he may ſpeak with his lips," Pſal. cvi. 33. Take a Job, whoſe famous patience is trumpeted and reſounded over all the world; *ye have heard of the patience of Job*. And let him be tried by outward and inward troubles, meeting upon him in one day; and even a Job may curſe the day wherein he was born. Envy, revenge, diſcontent, deſpondencies, are weeds naturally ſpringing up in the corrupt ſoil of our ſinful natures. "I ſaw a little child grow pale with envy, ſaid Auſtin *." And the ſpirit that is in us luſteth unto envy, (ſaith the apoſtle) Jam. iv. 5. The principles of all theſe evils being in our natures, they will ſhew themſelves in time of trial. The old man is fretful and paſſionate. But it was otherwiſe with Chriſt. His nature was, like a pure chryſtal glaſs, full of pure fountain water; which though ſhaken and agitated never ſo much, cannot ſhew, becauſe it hath no dregs. "The prince of this world cometh, and hath nothing in me," John xiv. 30. No principle of corruption for a handle to temptation. Our high-prieſt was holy, harmleſs, undefiled, ſeparate from ſinners, Heb. vii. 26.

Secondly, The meekneſs and patience of Chriſt proceeded from the *infinite wiſdom* with which he was filled. The wiſer any man is, the more patient he is. Hence meekneſs, the fruit, is denominated from patience, the root that bears it, Jam. iii. 13. "The meekneſs of wiſdom." And anger is lodged in folly, as its proper cauſe, Eccleſ. vii. 9. "Anger reſteth in the boſom of fools." Seneca † would allow no place for paſſion in a

* *Vide Zelantem parvulum.* Aug.

† If we believe that neither great, nor frequent anger, takes place in

wiſe man's breaſt. Wiſe men uſe to ponder, conſider, and weigh things deliberately in their judgments, before they ſuffer their affections and paſſions to be ſtirred and enraged. Hence comes the conſtancy and ſerenity of their ſpirits. As wiſe Solomon hath obſerved, Prov. xvii. 27. "A man of underſtanding "is of an excellent (or as the Hebrew is) a cool, ſpirit."

Now wiſdom filled the ſoul of Chriſt. He is wiſdom in the abſtract, Prov. viii. In him are hid all the treaſures of wiſdom, Col. ii. 3. Hence it was that he was no otherwiſe moved with the revilings and abuſes of his enemies, than a wiſe phyſician is with the impertinencies of his diſtempered, and craſy patient.

Thirdly, And as his patience flowed from that his perfect wiſdom and knowledge, ſo alſo from his *fore-knowledge*. He had a perfect proſpect of all thoſe things from eternity, which befel him afterwards. They came not upon him by way of ſurprizal. And therefore he wondered not at them when they came, as if ſome ſtrange thing had happened. He foreſaw all theſe things long before, Mark viii. 31. "And he began to teach "them, that the Son of man muſt ſuffer many things, and be re-"jected of the elders, and chief prieſts, and ſcribes, and be kil-"led." Yea, he had compacted and agreed with his Father to endure all this for our ſakes, before he aſſumed our fleſh. Hence, Iſa. l. 6. "I gave my back to the ſmiters, and my cheeks to them "that pulled off the hair. I hid not my face from ſhame and "ſpitting."

Now look as Chriſt in John xvi. 4. obviates all future-offences his diſciples might take at ſuffering for his ſake, by telling them before-hand what they muſt expect. "Theſe things (ſaith he) "I told you, that when the time ſhall come, ye may remember "that I told you of them." So he fore-knowing what himſelf muſt ſuffer, and had agreed ſo to do, he bare thoſe ſufferings with ſingular patience. "Jeſus therefore knowing all things that ſhould "come upon him, went forth and ſaid unto them, whom ſeek "ye?" John xviii. 4.

Fourthly, As his patience ſprang from his fore-knowledge of his ſufferings; ſo from his faith which he exerciſed under all that he ſuffered in this world. His faith looked, through all thoſe black and diſmal clouds, to the joy propoſed, Heb. xii. 2. He knew that though Pilate condemned, God would juſtify him, Iſa. l. 4, 5, 6, 7, 8. And he ſet one over-againſt the other: he balanced the glory, into which he was to enter, with the ſuffer-

in the mind of the wiſe man; why may we not free him from the whole of this paſſion. *Seneca on paſſion.*

ings, through which he was to enter into it. He acted faith upon God for divine ſupport and aſſiſtance under ſuffering, as well as for glory, the fruit and reward of them, Pſal. xvi. 7, 8, 9, 10, 11. *I have ſet* (or as the apoſtle varies it) "I foreſaw the "Lord always before me; becauſe he is at my right-hand I "ſhall not be moved. Therefore my heart is glad, and my glory "rejoiceth." There's faith acted by Chriſt, for ſtrength to carry him through. And then it follows, "My fleſh alſo ſhall reſt in "hope; for thou wilt not leave my ſoul in hell, neither wilt thou "ſuffer thine holy one to ſee corruption. Thou wilt ſhew me "the path of life. In thy preſence is fulneſs of joy; at thy "right-hand there are pleaſures for evermore. There's his faith acting upon the glory into which he was to enter, after he had ſuffered theſe things: this filled him with peace.

Fifthly, As his faith, eying the glory into which he was paſſing, made him endure all things; ſo *the heavenlineſs* of his Spirit alſo filled him with a heavenly tranquillity and calmneſs of ſpirit under all his abuſes and injuries. It is a certain truth, that the more heavenly any man's ſpirit is, the more ſedate, compoſed and peaceful. "As the higher heavens (ſaith ‡ *Seneca*) are more or-"dinate and tranquil; there are neither clouds nor winds, "ſtorms, nor tempeſts; they are the inferior heavens that ligh-"ten and thunder: the nearer the earth, the more tempeſtuous "and unquiet: even ſo the ſublime and heavenly mind † placed "in a calm and quiet ſtation."

Certainly that heart which is ſweetned frequently with heavenly delightful communion with God, is not very apt to be imbittered with wrath, or ſoured with revenge againſt men. The peace of God doth βραβευειν, appeaſe and end all ſtrifes and differences, as an umpire: ſo much that word, Col. iii. 15. imports. The heavenly Spirit marvellouſly affects a ſedate and quiet breaſt.

Now, never was there ſuch a heavenly ſoul on earth, ſince man inhabited it, as Chriſt was: he had moſt ſweet and wonderful communion with God: he had meat to eat, which others, yea, and thoſe his greateſt intimates, knew not of. The Son of man was in heaven upon earth, John iii. 13. Even in reſpect of that bleſſed heavenly communion he had with God, as

† *Pars ſuperior mundi eſt ordinatior, ac propinqua ſyderibus, nec in nubem cogitur, nec in tempeſtatem impellitur, nec verſatur in turbinem; omni tumultu caret; inferiora fulminant. Eodem modo ſublimis animus quietus ſemper et in ſtatione tranquilla collocatur.* Seneca.

well as in reſpect of his immenſe Deity: and that his heart was in heaven when he ſo patiently endured and digeſted the pain and ſhame of the croſs is evident from Heb. xii. 2. "For the joy "ſet before him, he endured the croſs, deſpiſed the ſhame." See where his eye and heart were, when he went as a lamb to the ſlaughter.

Sixthly, and laſtly, As his meekneſs and patience ſprang from the heavenlineſs and ſublimity of his ſpirit; ſo likewiſe, from the compleat and abſolute *obedience* of it to his Father's will and pleaſure: he could moſt quietly ſubmit to all the will of God, and never regret at any part of the work aſſigned him by his Father. For you muſt know, that Chriſt's death in him was an act of obedience, he all along eying his Father's command and counſel in what he ſuffered, Phil. ii. 7, 8. John xviii. 11. Pſal. xl. 6, 7, 8. Now look, as the eying and conſidering the hand of God in an affliction, preſently becalms and quiets a gracious ſoul; as you ſee in David, 2 Sam. xvi. 11. "Let him alone, it may be "God hath bid him curſe David:" So much more it quieted Jeſus Chriſt, who was privy to the deſign and end of his Father, with whoſe will he all long complied; looking on Jews and Gentiles but as the inſtruments ignorantly fulfilling God's pleaſure, and ſerving that great deſign of his Father: this was his patience, and theſe the grounds of it.

Uſe. I might variouſly improve this point; but the direct and main uſe of it is, to preſs us to a Chriſt-like patience in all our ſufferings and troubles. And ſeeing in nothing we are more generally defective, and that defects of Chriſtians herein, are ſo prejudicial to religion, and uncomfortable to themſelves; I reſolve to wave all other uſes, and ſpend the remaining time wholly upon this branch; even a *perſuaſive* to Chriſtians unto all patience, in tribulations; to imitate their lamb-like Saviour. Unto this (Chriſtians) you are expreſsly called, 1 Pet. ii. 21, 22. "Becauſe Chriſt alſo ſuffered for us, leaving us an example, "that we ſhould follow his ſteps. Who did no ſin, neither "was guile found in his mouth; who when he was revil-"ed, reviled not again; when he ſuffered, he threatned not; "but committed himſelf to him that judgeth righteouſly." Here is your pattern; a perfect pattern! a lovely and excellent pattern! Will you be perſuaded to the imitation of Chriſt herein? Methinks I ſhould perſuade you to it: yea, every thing about you perſuades to patience in your ſufferings, as well as I: look which way you will, upward or downward, inward or outward, backward or forward, to the right-hand, or to the left, you ſhall

find all things perſuading and urging the doctrine of patience upon you.

Firſt, *Look upwards*, when tribulations come upon you: look to that ſovereign Lord, that commiſſionates and ſends them upon you. You know troubles do not riſe out of the duſt, nor ſpring out of the ground, but are framed in heaven, Jer. xviii. 11. "Behold I frame evil, and deviſe a device againſt you." Troubles and afflictions are of the Lord's framing and deviſing, to reduce his wandering people to himſelf: much like that device of Abſalom, in ſetting Joab's field of corn on fire, to bring Joab to him, 2 Sam. xiv. 30. In the frame of your afflictions, you may obſerve much of divine wiſdom in the *choice*, *meaſure*, and *ſeaſon* of your troubles: ſovereignty, in electing the inſtruments of your affliction; in making them as afflictive as he pleaſeth; and in making them obedient both to his call, in coming and going, when he pleaſeth. Now, could you in times of trouble look up to this ſovereign hand, in which your ſouls, bodies, and all their comforts and mercies are; how quiet would your hearts be! Pſal. xxxix. 9. "I was dumb, and opened not my mouth, "becauſe it is thy doing." 1 Sam. iii. 18. "It is the Lord, let "him do what ſeemeth him good." Oh, when we have to do with men, and look no higher, how do our ſpirits ſwell and riſe with revenge and impatiency! But if you once come to ſee, that man as a rod in your Father's hand, you will be quiet; Pſal. xlvi. 10. "Be ſtill, and know that I am God;" *q. d.* conſider with whom you have to do; not with your fellow, but with your God, who can puff you to deſtruction with one blaſt of his mouth; in whoſe hand you are, as the clay in the potter's hand. It is for want of looking up to God in our troubles, that we fret, murmur, and deſpond at the rate we do.

Secondly, *Look downward*, and ſee what is below you, as well as up to that which is above you. You are afflicted, and you cannot bear it. Oh! no trouble like your trouble! never man in ſuch a caſe as you are! Well, well, caſt the eye of your mind downward, and ſee thoſe who lie much lower than you. Can you ſee none on earth in a more miſerable ſtate than yourſelves? Are you at the very bottom, and not a man below you? ſure there are thouſands in a ſadder caſe than you on earth. What is your affliction? Have you loſt a relation? others have loſt all. Have you loſt an eſtate, and are become poor? Well, but there are ſome you read of, Job xxx. 4, 5, 6, 7. "Who cut up mal-"lows by the buſhes, and juniper-roots for their meat. They "are driven forth from among men, they cried after them as

" after a thief. They dwell in the cliffs of the vallies, in caves " of the earth, and in the rocks. Among the buſhes they bray- " ed, under the nettles they were gathered together." What difference, as to manner of life, do you find between the perſons here deſcribed, and the wild beaſts, that herd together in a deſolate place? Are you perſecuted and afflicted for Chriſt's ſake? What think you of their ſufferings, Heb. xi. 36, 37. " Who " had trial of cruel mockings; yea, moreover of bonds and im- " priſonments: they were ſtoned; they were ſawn aſunder, were " tempted, were ſlain with the ſword, they wandred about in " ſheep-ſkins and goat-ſkins, being deſtitute, afflicted tormented." And are you better than they? I know not what you are; but I am ſure, theſe were ſuch "of whom the world was not wor- " thy," ver. 38.

Or are your afflictions more ſpiritual and inward? Say not the Lord never dealt more bitterly with the ſoul of any, than he hath with yours. What think you of the caſe of David, Heman, Job, Aſaph, whoſe doleful cries, by reaſon of the terrors of the Almighty, are able to melt the ſtonieſt heart that reads their ſtories? the Almighty was a terror to them: the arrows of God were *within* them; they roared by reaſon of the diſquietneſs of their hearts.

Or are your afflictions outward and inward together; an afflicted ſoul, in an afflicted body? Are you fallen, like the ſhip in which Paul ſailed, into a place where two ſeas meet? Well, ſo it was with Paul, Job, and many other of thoſe worthies, gone before you. Sure you may ſee many on earth who have been, or are in far lower and ſadder ſtates than yourſelves.

Or if not on earth, doubtleſs, you will yield there are many in hell, who would be glad to change conditions with you, as bad as you think yours to be. And were not all theſe moulded out of the ſame lump with you? Surely, if you can ſee any creature below you, eſpecially any reaſonable being, you have no reaſon to return ſo ungratefully upon your God, and accuſe your Maker of ſeverity; or charge God fooliſhly. Look down, and you ſhall ſee grounds enough to be quiet.

Thirdly, *Look inward*, you diſcontented ſpirits, and ſee if you can find nothing there to quiet you. Caſt your eye into your own hearts: conſider either the *corruptions*, or the *graces* that are there. Cannot you find weeds enough there, that need ſuch winter-weather as this to rot them? Hath not that proud heart need enough of all this to humble it? That carnal heart need of ſuch things as theſe to mortify it? That backſlid-

ing, wandering heart, need of all this, to reduce, and to recover it to its God? "If need be, ye are in heavineſs," 1 Pet. i. 6. O Chriſtian! did'ſt thou not ſee need of this before thou cameſt into trouble? Or hath not God ſhewn thee the need of it ſince thou waſt under the rod? 'Tis much thou ſhouldſt not ſee it; but be aſſured, if thou doſt not, thy God doth; he knows thou wouldſt be ruined for ever, if he ſhould not take this courſe with thee.

Thy corruptions require all this to kill them. Thy luſts will take all this, it may be more than this, and all little enough. And as your corruptions call for it, ſo do your graces too. Wherefore think ye the Lord planted the principles of faith, humility, patience, *&c.* in your ſouls? What, were they put there for nothing? Did the Lord intend they ſhould lie ſleeping in their drowſy habits? Or were they not planted there in order to exerciſe? And how ſhall they be exerciſed, without tribulations? Can you tell? Doth not "tribulations work patience, and patience experience, and experience hope?" Rom. v. 3, 4. Is not "the trial of your faith much more precious, than of gold that periſhes," 1 Pet. i. 7. O look inward, and you will be quiet.

Fourthly, Look outward, and ſee who ſtands by and obſerves your carriage under trouble. Are there not many eyes upon you? yea, many envious obſervers round about you. It was David's requeſt, Pſalm v. 8. "Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies;" or, as the Hebrew word there might be rendered, becauſe of mine obſervers or watchers. There is many an envious eye upon you. To the wicked there can ſcarcely be an higher gratification and pleaſure, than to ſee your carriage under trouble ſo like their own: for thereby they are confirmed in their prejudices againſt religion, and in their good opinion of themſelves. Theſe may talk and profeſs more than we; but when they are tried, and put to it, it appears plainly enough, their religion enables them to do no more than we do: they talk of heaven's glory, and their future expectances; but it is but talk, for 'tis apparent enough their hopes cannot balance a ſmall affliction, with all the happineſs they talk of. Oh, how do you diſhonour Chriſt before his enemies, when you make them think all your religion lies in talking of it! Conſider who looks on.

Fifthly, Look backward, and ſee if there be nothing behind you that may huſh and quiet your impatient ſpirits: conſult the multitude of experiences paſt and gone; both your own and

others. Is this the first strait that ever you were in? If so, you have reason to be quiet, yet to bless God that hath spared you so long, when others have had their days filled up with sorrow. But if you have been in troubles formerly, and the Lord hath helped you; if you have past through the fire, and not been burnt; through the waters, and not drowned; if God hath stood by you, and hitherto helped you. O what cause have you to be quiet now, and patiently wait for the salvation of God! Did he help you then, and cannot he do so now? Did he give waters, and cannot he give bread also? Is he the God of the hills only, and not the God of the vallies also? O call to mind the days of old, the years of the right-hand of the Most High, "These things I recal to mind, therefore I have hope," Lam. iii. 21. Have you kept no records of past experiences? How ungrateful then have you been to your God, and how injurious to yourselves, if you have not read them over in such a day as this? for to that end they were given you.

O when you shall consider what a God he hath been to you, at a pinch; how faithfully *Jehovah-jireh* hath stood by you; that this is not the first time your hearts and hopes have been low, as well as your condition, and yet God hath raised you again; surely you will find your present troubles made light, by a glance back upon your past experiences.

Sixthly, *Look forward*, to the end of your troubles; yea, look to a double end of them, the end of their *duration*, and the end of their *operation*. Look ye to the end of their duration, and that's just by you: they shall not be everlasting troubles, if you be such as fear the Lord. "The God of all "grace, who hath called us unto his eternal glory by Jesus "Christ, after that ye have [suffered a while] make you perfect," 1 Pet. v. 10. "These light afflictions, are but for a moment," 2 Cor. iv. 18. They are no more comparatively, with that vast eternity that is before you. Alas! what are a few days and nights of sorrows, when they are past? Are they not swallowed up as a spoonful of water in the vast ocean? But more especially look to *the end of their operation*. What do all these afflictions tend to, and effect? Do they not work out an exceeding weight of glory? Are you not by them made "partakers "of his holiness?" Heb. xii. Is not this all the fruit, to take away your sins? What! and be impatient at this; fret and repine, because God is, this way, perfecting your happiness? O ungrateful soul! Is this a due requital of that love that disdains not to stoop to so low an employment, as to scour and

cleanſe your ſouls, that they might be ſhining veſſels of honour to all eternity?

O look forward to the end of your troubles: the end of their duration and operation.

Seventhly, Look to the right-hand, and ſee how you are aſhamed, convinced and ſilenced by other Chriſtians; and it may be ſuch too, as never made that profeſſion you have done; and yet can not only patiently bear the afflicting hand of God, but are bleſſing, praiſing, and admiring God under their troubles; whilſt you are ſinning againſt, and diſhonouring him under ſmaller ones. It may be you will find ſome poor Chriſtians that know not where to have their next bread, and yet are ſpeaking of the bounty of their God; while you are repining in the midſt of plenty. Ah! if there be any ingenuity in you, let this ſhame you. If this will not, then,

Eightly, Look to your left-hand, and there you will ſee a ſad ſight, and what one would think ſhould quiet you. There you may ſee a company of wicked, graceleſs wretches, carrying themſelves under their troubles, but too much like yourſelves. What do they more, than fret and murmur, deſpond and ſink; mix ſin with their afflictions, when the rod of God is upon them?

'Tis time for thee to leave off, when thou ſeeſt how near thou art come to them, whom thou hopeſt thou ſhalt never be ranked and numbered with. Reader, ſuch conſiderations as theſe, I am perſuaded, would be of ſingular uſe to thy ſoul at ſuch a time, but above all, thine eying the great pattern of patience, *Jeſus Chriſt*; whoſe Lamb-like carriage, under a trial, with which thine is not to be named the ſame day, is here recommended to thee. O how ſhould this transform thee into a lamb, for meekneſs alſo!

SERMON XXX.

Opens the Inſtructiveneſs of the Death of CHRIST, in his ſeven laſt Words; the firſt of which is here opened.

LUKE xxiii. 34. *Then ſaid Jeſus, Father, forgive them, for they know not what they do.*

THE manner in which Chriſt died, hath already been opened in the *ſolitude* and *patience* in which he died. The

third, to wit, the *inſtructiveneſs* of his death, now follows, in theſe ſeven excellent and weighty ſayings, which dropped from his bleſſed lips upon the tree, whilſt his ſacred blood dropped on the earth from his wounded hands and feet; ſo that on the croſs he exerciſed both his prieſtly and prophetical office together, redeeming us by his blood, and inſtructing us by his words.

Theſe ſeven words of Chriſt upon the croſs are his laſt words, with which he breathed out his ſoul. The laſt words of a dying man are remarkable; the ſcripture puts a remark upon them, 2 Sam. xxiii. 1. "Now theſe be the laſt words of Da-"vid" How remarkable are the laſt words of Chriſt!

Theſe words are ſeven in number; three directed to his Father, and four more to thoſe about him. Of the former ſort this is one, *Father, forgive them*, &c. In which we have, *Firſt, The mercy deſired by Chriſt*, and that is forgiveneſs. *Secondly*, The perſons for whom it is deſired, [*Them*,] that is, thoſe cruel and wicked perſons that were now imbruing their hands in his blood. And, *thirdly*, The motive or argument urged to procure that mercy from his Father, *for they know not what they do.*

Firſt, The mercy prayed for, that is, forgiveneſs; *Father, forgive.* Forgiveneſs is not only a mercy, a ſpiritual mercy, but one of the greateſt mercies a ſoul can obtain from God, that without it, whatever elſe we have from God, is no mercy to us *. So great a mercy is forgiveneſs, that David calls him *Bleſſed*, or rather admires the bleſſedneſs of him "whoſe tranſgreſſion is for-"given, whoſe ſin is covered." This mercy, this beſt of mercies, he requeſts for them, *Father, forgive them.*

Secondly, The perſons for whom he requeſts forgiveneſs, are the ſame that with wicked hands crucified him. Their fact was the moſt horrid that ever was committed by men: they not only ſhed innocent blood, but the blood of God; the beſt of mercies is by him deſired for the worſt of ſinners.

Thirdly, The motive or argument urged to procure this mercy for them, is this, *for they know not what they do.* As if he ſhould ſay, Lord, what theſe poor creatures do, is not ſo much out of malice to me as the Son God; but it is from their ignoance. Did they know who, and what I am, they would rather be nailed to the croſs themſelves, than do it. To the ſame purpoſe the apoſtle ſaith, 1 Cor. ii. 8. "Whom none of the princes "of this world knew; for had they known it, they would not

* אדם אשרי *Felicitates hominis*, i. e. The happineſs of men. *Montanus.*

" have crucified the Lord of glory." Yet this is not to be extended to all that had an hand in the death of Chriſt, but to the ignorant multitude; among whom, ſome of God's elect were, who afterwards believed in him, whoſe blood they ſpilt, Acts iii. 17. " And now, brethren, I wot that through ignorance ye " did it." For them this prayer of Chriſt was heard. Hence the notes are,

Doct. 1. *That ignorance is the uſual cauſe of enmity to Chriſt.*

Doct. 2. *That there is forgiveneſs with God, for ſuch as oppoſe Chriſt out of ignorance.*

Doct. 3. *That to forgive enemies, and beg forgivenneſs for them, is the true character and property of the Chriſtian ſpirit.*

Theſe obſervations contain ſo much practical truth, that it would be worth our time to open and apply them diſtinctly;

Doct. 1. *That ignorance is the uſual cauſe of enmity to Chriſt.*

" Theſe things (ſaith the Lord) will they do, becauſe they have " not known the Father, nor me," John xvi. 3. What thing doth he mean? Why, kill and deſtroy the people of God, and therein ſuppoſe they do God good ſervice, (*i. e.*) think to oblige and gratify the Father, by their butchering his children. So Jer. ix. 3. "They proceed from evil to evil; and have not known me, " ſaith the Lord," *q. d.* Had they the knowledge of God, this would check and ſtop them in their ways of wickedneſs? and ſo Pſal. lxxiv. 20. " The dark places of the earth are full of the ha- " bitations of cruelty."

Three things muſt be inquired into, *ſc.* What their ignorance of Chriſt was. Whence it was. And how it diſpoſed them to ſuch enmity againſt him.

Firſt, What was their ignorance, who crucified Chriſt? Ignorance is two-fold, *ſimple*, or *reſpective* †. Simple ignorance is not ſuppoſable in theſe perſons, for in many things they were a knowing people. But it was reſpective particular ignorance, Rom. xi. 25. " Blindneſs in part is happened to Iſrael." They knew many other truths, but did not know Jeſus Chriſt: in that their eyes were held. Natural light they had; yea, and

† *απλως vel κατα τι.*

ſcripture light they had; but in this particular, that *this was the Son of God*, the Saviour of the world, therein they were blind and ignorant,

But how could that be! Had they not heard at leaſt of his miraculous works? Did they not ſee how his birth, life and death, ſquared with the prophecies, both in time, place, and manner? Whence ſhould this their ignorance be when they ſaw, or at leaſt might have ſeen, the ſcriptures fulfilled in him; and that he came among them in a time when they were big with expectations of the Meſſiah?

'Tis true, indeed, they knew the ſcriptures; and it cannot but be ſuppoſed the fame of his mighty works had reached their ears: But yet,

Firſt, Though they had the ſcriptures among them, they miſunderſtood them; and did not rightly meaſure Chriſt by that right rule. You find, John vii. 52. how they reaſon with Nicodemus againſt Chriſt; "Art thou alſo of Galilee? Search, "and ſee; for out of Galilee ariſeth no prophet." Here is a double miſtake: *Firſt*, They ſuppoſed Chriſt to ariſe out of Galilee, whereas he was of Bethlehem, though much converſant in the parts of Galilee: And, *Secondly*, They thought, becauſe they could find no prophet had ariſen out of Galilee, therefore none ſhould.

Another miſtake that blinded them about Chriſt, was from their conceit that Chriſt ſhould not die, but live for ever, John xii. 34. "We have heard out of the law, that Chriſt abideth "for ever: and how ſayeſt thou, the Son of man muſt be lift-"ed up? Who is the Son of man?" That ſcripture which probably they urge againſt the mortality of Chriſt, is Iſa. ix. 7. "Of the increaſe of his government and peace, there ſhall be "no end, upon the throne of David," *&c.* In like manner, John vii. 27. we find them in another miſtake; "We know "this man whence he is; but when Chriſt cometh, no man "knoweth whence he is." This, likely, proceeded from their miſunderſtanding of Micah v. 2. "His goings forth have been "from of old, from everlaſting." Thus were they blinded about the perſon of Chriſt, by miſinterpretations of ſcripture-prophecies.

Secondly, Another thing occaſioning their miſtake of Chriſt, was the *outward meanneſs* and deſpicableneſs of his condition. They expected a pompous Meſſiah, one that ſhould come with ſtate and glory, becoming the king of Iſrael. But when they ſaw him in the form of a ſervant, coming in poverty, not to be miniſtred unto, but to miniſter, they utterly rejected him:

"We hid, as it were, our faces from him; he was despised, "and we esteemed him not," Isa. liii. 3. Nor is it any great wonder these should be scandalized at his poverty, when the disciples themselves had such carnal apprehensions of his kingdom, Mark x. 37, 38.

Thirdly, Add to this, *their implicit faith* in the learned rabbies and doctors, who utterly misled them in this matter, and greatly prejudiced them against Christ. "Lo (say they) he "speaketh boldly, and they say nothing to him. Do the rulers "know indeed that this is the very Christ?" They pinned their faith upon the rulers sleeves, and suffered them to carry it whither they would. This was their ignorance, and these its causes.

Thirdly, Let us see, in the next place, how this disposed them to such enmity against Christ. And this it doth three ways;

First, Ignorance disposes men to enmity and opposition to Christ, by removing those hinderances that would otherwise keep them from it: as checks and rebukes of conscience, by which they are restrained from evil; but conscience binding and reproving in the authority and virtue of the law of God; where that law is not known, there can be no reproofs; and therefore we truly say, That ignorance is virtually every sin.

Secondly, Ignorance enslaves and subjects the soul to the lusts of Satan; he is "the ruler of the darkness of this world," Eph. vi. 12. There is no work so base and vile, but an ignorant man will undertake it.

Thirdly, Nay, which is more, if a man be ignorant of Christ, his truths, or people; he will not only oppose, and persecute, but he will also do it conscientiously, *(i. e.)* he will look upon it as his duty so to do, John xvi. 3. Before the Lord opened Paul's eyes, "he verily thought that he ought to do many things "contrary to the name of Christ." Thus you have a brief account what, and whence their ignorance was, and how it disposed and prepared them for this dreadful work. Hence we learn,

Inference 1. *How falsely is the gospel charged as the cause of discord and trouble in the world.* It is not light, but darkness, that makes men fierce and cruel: as light increases, so doth peace, Isa. xi. 6, 9. "The wolf also shall dwell with the "lamb, and the leopard lie down with the kid; and the calf "and the young lion, and the fatling together; and a little child "shall lead them; they shall not hurt nor destroy in all my holy "mountain; for the earth shall be full of the knowledge of the

"Lord, as the waters cover the ſea." What a ſad condition would the world be in without goſpel-light! all places would be dens of rapine, and mountains of prey. Certainly, we owe much of our civil liberty, and outward tranquillity to goſpel-light. If a ſword, and variance, at any time, follow the goſpel, 'tis but an accidental, not a direct and proper effect of it.

Inference 2. *How dreadful is it to oppoſe Chriſt and his truths knowingly, and with open eyes?* Chriſt pleads their ignorance as an argument to procure their pardon. Paul *himſelf* was once filled with rage and madneſs againſt Chriſt and his truths: it was well for him he did it ignorantly: had he gone againſt his light and knowledge, there had been little hope of him, 1 Tim. i. 13. "I was a blaſphemer, a perſecutor, and injurious; "but I obtained mercy, becauſe I did it ignorantly, and in unbe-"lief." I do not ſay, it is ſimply impoſſible for one that knowingly, and maliciouſly oppoſes and perſecutes Chriſt and his people, to be forgiven, but it is not uſual, Heb. vi. 4, 5. There are few inſtances of it.

Inference 3 *What an awful majeſty ſits upon the brow of holineſs, that few dare to oppoſe it that ſee it!* There are few or none ſo daringly wicked, to fight againſt it with open eyes; 1 Pet. iii. 13. "Who will harm you whilſt ye are followers of that "which is good;" *q. d.* who dare be ſo hardy to ſet upon known godlineſs, or afflict and wrong the known friends of it? The true reaſon why many Chriſtians ſpeed ſo bad, is not becauſe they are godly, but becauſe they do not manifeſt the power of godlineſs more than they do: their lives are ſo like the lives of others, that they are often miſtaken for others. Cyprian brings in the wicked of his time, thus ſcoffing at profeſſors. "Behold, they "that boaſt themſelves to be redeemed from the tyranny of Sa-"tan, and to be dead to the world, how are they overcome by "the luſts of it, as well as other men *:" Look as the poverty and meanneſs of Chriſt's outward condition was a ground of their miſtake of him then, ſo the poverty and meanneſs of our love to God, heavenly-mindedneſs, and mortification to this world, is a diſguiſe to profeſſors, and a cauſe why they are not more owned and honoured in the conſciences of men at this day. For holineſs, manifeſted in its power, is ſo awfully glorious, that the conſciences of the vileſt cannot but honour it, and do

* *Ecce qui jactant ſe redemptos a tyrannide Satanae, qui prædicant ſe mortuos mundo nihilominus cupiditatibus vincuntur.* Cyp.

obeyſance to it; Mark vi. 20. "Herod feared John, for he was a "juſt man"

Inference 4. *The enemies of Chriſt are objects of pity. Alas, they are blind, and know not what they do.* 'Tis pity that any other affection than pity, ſhould ſtir in our hearts towards them: Were their eyes but open, they would never do as they do: We ſhould look upon them as the phyſician doth upon his ſick diſtempered patient †. Did they but ſee with the ſame light you do, they would be as far from hating Chriſt, or his ways, as you are, *Simul ac deſinunt ignorare, deſinunt odiſſe;* as ſoon as they ceaſe to be ignorant, they ceaſe to hate, ſaith Tertullian.

Inference 5. *How needful is it before we engage ourſelves againſt any perſon or way, to be well ſatisfied and reſolved that it is a wicked perſon or practice that we oppoſe?* You ſee the world generally runs upon a miſtake in this matter. O beware of doing you know not what! for though you do you know not what, Satan knows what he is doing by you: he blinds your eyes, and then ſets you to work, knowing that if you ſhould but ſee what you are doing, you would rather die than do it: you may now do you know not what; but you may afterwards have time enough to reflect on, and lament what you have done: you may now do you know not what, and hereafter you may not know what to do. O beware what you do!

Doct. 2. *That there is forgiveneſs with God, for ſuch as oppoſe Chriſt out of ignorance.*

If all manner of ſin and blaſphemy ſhall be forgiven to men, then this, as well as others, Mat. xii. 31. We are not, with Theophilact, to underſtand that place of the *certainty* of pardon; much leſs, with Origen, of the *deſert* of it; nor yet, with Janſenius, of the *facility* of it, but rather of the *poſſibility* of forgiveneſs: it ſhall be ſo to ſome; it may be ſo to you; even thoſe whoſe wicked hands had crucified Chriſt, may receive remiſſion by that blood they ſhed, Acts ii. 23, 38. compared.

I have two things here to do: *Firſt*, To open the nature of

† I meet with many given to wine, luſt, and ingratitude, and many diſtracted with furious ambition, on all theſe the wiſe man will look with as much compaſſion as a phyſician does on his patient. *Seneca on Anger.*

the forgiveneſs, and ſhew you what it is. *Secondly*, To evince the poſſibility of it, for ſuch as, miſtakingly, oppoſe Chriſt.

For the *Firſt*, *Forgiveneſs is God's gracious diſcharge of a believing penitent ſinner, from the guilt of all his ſin, for Chriſt's ſake.*

It is God's diſcharge: there is indeed *fraternal* forgiveneſs, by which one man forgives another; ſo far as he is intereſted in the wrong, Luke vi. 37. There is alſo a *miniſterial* forgiveneſs, whereby the miniſter of Chriſt, as his mouth, and in his name, declares the pardon, or miniſterially applies the promiſes of pardon to penitent offenders, John xx. 23. But none can abſolutely and properly forgive ſin, but God only, Mark ii. 7. The primery, and principal wrong is done to him; Pſal. li. 4. "Againſt thee, "thee only" *(i.e.)* thee mainly or eſpecially, "have I ſinned." Hence ſins are *metonymically* called debts, debts to God, Mat. vi. 12. Not that we owe them to God, or ought to ſin againſt him; but as pecuniary debt obliges him that owes it, to the penalty, if he ſatisfy not for it; ſo do our ſins. And who can diſcharge the debtor, but the creditor?

It is a gracious act to diſcharge. "I, even I, am he that "blotteth out thy tranſgreſſion for mine own name ſake," Iſa. xliii. 25. And yet ſin is not ſo forgiven, as that God expects no ſatisfaction at all; but as expecting none from us, becauſe God hath provided a ſurety for us, from whom he is ſatisfied, Eph. i. 7. "In whom we have redemption through his blood, the for-"giveneſs of ſins, according to the riches of his grace."

It is a gracious diſcharge from the guilt of ſin. Guilt is that which pardon properly deals with. Guilt is an obligation to puniſhment. Pardon is the diſſolving that obligation. Guilt is a chain with which ſinners are bound and fettered by the law. Pardon is that *Aquafortis* that eats it aſunder, and makes the priſoner a free man. The pardoned ſoul is a diſcharged ſoul, Rom. viii. 33. "Who ſhall lay any thing to the charge of God's "elect? It is God that juſtifieth, who ſhall condemn? It is "Chriſt that died."

It is God's diſcharge of a believing penitent ſinner. Infidelity and impenitency, are not only ſins in themſelves, but ſuch ſins as bind faſt all other ſins upon the ſoul. "By him, all that "believe are juſtified from all things," Acts x. 43. So Acts iii. 19. "Repent therefore, that your ſins may be blotted out." This is the method in which God diſpenſeth pardon to ſinners.

Laſtly, *It is for Chriſt's ſake* we are diſcharged; he is the meritorious cauſe of our remiſſion. "As God, for Chriſt's ſake,

" hath forgiven you," Eph. iv. 32. It is his blood alone that meritoriouſly procures our diſcharge.

This is a brief and true account of the nature of forgiveneſs.

Secondly, Now, to evince the poſſibility of forgiveneſs, for ſuch as ignorantly oppoſe Chriſt, let theſe things be weighed:

Firſt, Why ſhould any poor ſoul, that is now humbled for its enmity to Chriſt in the days of ignorance, queſtion the poſſibility of forgiveneſs, when this effect doth not exceed the power of the cauſe; nay, when there is more efficacy in the blood of Chriſt, the meritorious cauſe, than is in this effect of it? There is power enough in that blood, not only to pardon thy ſins, but the ſins of the whole world, were it actually applied, 1 John ii. 2. There is not only a ſufficiency, but alſo a redundancy of merit, in that precious blood. Surely then thy enmity to Chriſt, eſpecially, before thou knoweſt him, may not look like an unpardonable iniquity in thine eyes.

Secondly, And as this ſin exceeds not the power of the meritorious cauſe of forgiveneſs; ſo neither is it any where excluded from pardon, by any word of God. Nay, ſuch is the extenſiveneſs of the promiſe to believing penitents, that this caſe is manifeſtly included, and forgiveneſs tendered to thee in the promiſes, Iſa. lv. 7. " Let the wicked forſake his way, and " the unrighteous man his thoughts; and let him return unto " the Lord, and he will have mercy on him, and to our God, for " he will abundantly pardon." Many ſuch extenſive promiſes there are in the ſcriptures: and there is not one parentheſis in all theſe bleſſed pages, in which this caſe is excepted.

Thirdly, And 'tis yet more ſatisfactory; that God hath already actually forgiven ſuch ſinners; and that which he hath done, he may again do: yea, therefore he hath done it to ſome, and thoſe eminent for their enmity to Chriſt, that others may be encouraged to hope for the ſame mercy, when they alſo ſhall be, in the ſame manner, humbled for it. Take one famous inſtance of many; it is that of Paul in Tim. i. 13, 16. " Who was before " a blaſphemer, a perſecutor, and injurious. But I obtained mer- " cy, becauſe I did it ignorantly in unbelief.—Howbeit for this " cauſe I obtained mercy, that in me firſt Jeſus Chriſt might " ſhew forth all long-ſuffering, for a pattern to them which " ſhould hereafter believe on him to everlaſting life." It is no ſmall encouragement to a ſick man, to hear of ſome that have been recovered out of the ſame diſeaſe, and that prevailing in an higher degree, than in himſelf.

Fourthly, Moreover, it is encouraging, to conſider, That

when God hath cut off others in the way of their ſin, he hath hitherto ſpared thee. What ſpeaks this but a purpoſe of mercy to the ſoul? Thou ſhouldſt account the long-ſuffering of God thy ſalvation, 2 Pet. iii. 15. Had he ſmitten thee in the way of thy ſin and enmity to Chriſt, what hope had remained! But in that he hath not only ſpared thee, but alſo given thee a heart ingenuouſly aſhamed, and humbled for thy evils: doth not this ſpeak mercy for thee; ſurely it looks like a gracious deſign of love to thy ſoul.

Inference 1. And is there forgiveneſs with God for ſuch as have been enemies to Chriſt, his truths, and people? *Then certainly there is pardon and mercy for the friends of God, who involuntarily fall into ſin, by the ſurprizals of temptation, and are broken for it, as ingenuous children for offending a good Father.* Can any doubt, if God have pardon for ſuch enemies, he hath none for children? If he have forgiveneſs for ſuch as ſhed the blood of Chriſt with wicked hands, hath he not much more mercy and forgiveneſs for ſuch as love Chriſt, and are more afflicted for their ſin againſt him, than all other troubles they have in the world? Doubt it not, but he that receives *enemies* into his boſom, will much more receive and embrace *children*, though offending ones.

How penſive do the dear children of God ſometimes ſit, after their lapſe into ſin? Will God ever pardon this? will he be reconciled again? May I hope his face ſhall be to me, as in former times? Penſive ſoul! if thou didſt but know the largeneſs, tenderneſs, freeneſs of that grace, which yearns over enemies, and hath given forth thouſands, and ten thouſands of pardons to the worſt of ſinners, thou wouldſt not ſink at that rate.

Inference 2. Is there pardon with God for enemies? *How inexcuſable then are all they that perſiſt and periſh in their enmity to Chriſt!* ſure their deſtruction is of themſelves. Mercy is offered to them, if they will receive it, Iſa. lv. 7. Proclamation is made in the goſpel, that if there be any among the enemies of Chriſt, who repent of what they have been, and done againſt him, and are now unfeignedly willing to be reconciled, upon the word of a King, they ſhall find mercy: But "God ſhall wound the head of the enemies, and the hairy ſcalp "of ſuch a one as goeth on ſtill in his treſpaſſes," Pſal. lxviii. 21. "If he turn not, he will whet his ſword; he hath bent "his bow, and made it ready; he hath alſo prepared for him "the inſtruments of death: He ordaineth his arrows againſt "the perſecutors," Pſal. vii. 12.

This lays the blood of every man that periſhes in his enmity

to Christ, at his own door; and vindicates the righteousness of God, in the severest strokes of wrath upon them: This also will be a cutting thought to their hearts eternally: I might once have had pardon, and I refused it: the gospel trumpet sounded a parley: fair and gracious terms were offered, but I rejected them.

Inference 3. Is there mercy with God and forgiveness, even for his worst enemies, upon their submission; *How unlike to God then are all implacable spirits!* Some there are that cannot bring their hearts to forgive an enemy; "to whom revenge "is sweeter than life *." 1 Sam. xxiv. 16. "If a man find his "enemy, will he let him go?" This is hell-fire, a fire that never goeth out. How little do such poor creatures consider, if God should deal by them, as they do by others, what words could express the misery of their condition! It is a sad sin, and a sad sign, a character of a wretched state, wherever it appears. Those that have found mercy, should be ready to shew mercy: and they that expect mercy themselves, should not deny it others.

This brings us upon the third and last observation, *viz.*

Doct. 3. *That to forgive enemies, and beg forgiveness for them, is the true character and property of the Christian spirit.*

Thus did Christ: "Father forgive them." And thus did Stephen, in imitation of Christ, Acts vii. 59, 60. "And they "stoned Stephen, calling upon God, and saying, Lord Jesus "receive my spirit. And he kneeled down, and cried with a "loud voice, Lord, lay not this sin to their charge." This suits with the rule of Christ, Mat. v. 44, 45. "But I say unto "you, love your enemies; bless them that curse you, do good "to them that hate you, and pray for them which despitefully "use you and persecute you; that ye may be the children of "God your Father which is in heaven."

Here I shall first open the nature of this duty, and shew you what a forgiving spirit is; and then the excellency of it, how well it becomes all that call themselves Christians.

First, Let us enquire what this Christian forgiveness is. And that the nature of it may the better appear, I shall shew you both what it is not, and what it is.

First, It consists not in a *Stoical insensibility of wrongs and*

* *Et vindicta bonum vita jucundius ipsa.*

injuries. God hath not made men as inſenſible, ſtupid blocks, that have no ſenſe or feeling of what is done to them. Nor hath he made a law inconſiſtent with their very natures that are to be governed by it: but allows us a tender ſenſe of natural evils, though he will not allow us to revenge them by moral evils: nay, the more deep and tender our reſentments of wrongs and injuries are, the more excellent is our forgiveneſs of them: ſo that a forgiving ſpirit doth not exclude ſenſe of injuries, but the ſenſe of injuries graces the forgiveneſs of them.

Secondly, Chriſtian forgiveneſs is not a *politic concealment of our wrath and revenge, becauſe it will be a reproach to diſcover it; or, becauſe we want opportunity to vent it.* This is carnal policy, not Chriſtian meekneſs. So far from being the mark of a gracious ſpirit, that it is apparently the ſign of a vile nature. It is not Chriſtianity to repoſe †, but depoſe injuries.

Thirdly, Nor is it that moral virtue, for which we are beholden to an eaſier and better nature, and the help of moral rules and documents. There are certain virtues attainable without the change of nature, which they call *homilitical virtues,* becauſe they greatly adorn and beautify nature; ſuch as temperance, patience, juſtice, *&c.* Theſe are of ſingular uſe to conſerve peace and order in the world: and without them, (as one aptly ſpeaks) the world would ſoon break up, and its civil ſocieties diſband. But yet, though theſe are the ornaments of nature, they do not argue the change of nature. All graces, in the exerciſes of them, involve a reſpect to God: And for the being of them, they are not by natural acquiſition, but ſupernatural infuſion.

Fourthly, and laſtly, Chriſtian forgiveneſs is *not an injurious giving up of our rights and properties to the luſt of every one that hath a mind to invade them.* No; theſe we may lawfully defend and preſerve, and are bound ſo to do; though, if we cannot defend them legally, we muſt not avenge our wrongs unchriſtianly: This is not Chriſtian forgiveneſs. But, then poſitively,

It is a Chriſtian lenity, or gentleneſs of mind, not retaining, but freely paſſing by the injuries done to us, in obedience to the command of God.

It is a lenity, or gentleneſs of mind. The grace of God demulces the angry ſtomach; calms the tumultuous paſſions; new-moulds our ſour ſpirits, and makes them benign, gentle,

† *Manet alta mente repoſtum.* Virg. Eneid. lib. 1.
Deep graven in her heart the doom remain'd. *Dryden.*

and easy to be intreated; Gal. v. 22. "The fruit of the Spirit "is love, joy, peace, long-suffering, gentleness," &c.

This gracious lenity *inclines the Christian to pass by injuries; so to pass them by, as neither to retain them revengefully in the mind, or requite them when we have opportunity with the hand:* Yea, and that freely, not by constraint, because we cannot avenge ourselves, but willingly. We abhor to do it when we can. So that as a carnal heart thinks revenge its glory, the gracious heart is content that forgiveness should be his glory. I will be even with him, saith nature: I will be above him, saith grace; it is his glory to pass over transgression, Prov. xix. 11.

And *this it doth in obedience to the command of God:* Their own nature inclines them another way. "The spirit that is in "us lusteth to envy; but he giveth more grace," James iv. 5. It lusteth to revenge, but the fear of God represseth those motions. Such considerations as these God hath forbidden me; yea, and God hath forgiven me, as well as forbidden me: they prevail upon him, when nature urges to revenge the wrong. "Be kind one to another, tender-hearted, forgiving one ano-"ther, even as God for Christ's sake hath forgiven you," Eph. iv. 32. This is forgiveness in a Christian sense.

Secondly, And that this is excellent, and singularly becoming the profession of Christ, is evident; inasmuch as,

This speaks your religion excellent, that can mould your hearts into that heavenly frame, to which they are so averse, yea, contrarily disposed by nature. It is the glory of Pagan morality, that it can *abscondere vitia*, hide and cover mens lusts and passions. But the glory of Christianity lies in this, that it can *abscindere vitia*, not hide, but destroy and really mortify the lusts of nature. Would Christians but live up to the excellent principles of their religion, Christianity shall be no more outvied by heathenish morality. The greatest Christian shall be no more challenged to imitate Socrates, if he can. We shall utterly spoil that proud boast, "That the faith of Christians is "out-done by the infidelity of Heathens *." O Christians, yield not to-day to Heathens! Let all the world see the true greatness, heavenliness, and excellency of our represented pattern; and by true mortification of your corrupt natures, enforce an acknowledgement from the world, that a greater than

* *Non præstat fides, quod præstitit infidelitas.* Cecilius in Minucius.

Socrates is here †. He that is really a meek, humble, patient, heavenly Chriſtian, wins this glory to his religion, that it can do more than all other principles and rules in the world. In nothing were the moſt accompliſhed Heathens more defective than this forgiving of injuries: It was a thing they could not underſtand, or, if they did, could never bring their hearts to it; witneſs that rule of their great Tully: "It is the firſt of-"fice of juſtice, (ſaith he), to hurt no man, except firſt pro-"voked by an injury." The addition of that exception ſpoiled his excellent rule ‡.

But now Chriſtianity teaches, and ſome Chriſtians have attained it, to receive evil, and return good, 1 Cor. iv. 12, 13. "Being reviled, we bleſs; being perſecuted, we ſuffer it; be-"ing defamed, we intreat." This certainly is that meekneſs wrought in us by the wiſdom that is from above, James iii. 17.

This makes a man ſit ſure in the conſciences of others, who, with Saul, muſt acknowledge, when they ſee themſelves ſo outdone, "Thou art more righteous than I," 1 Sam xxiv. 16, 17. Had we been ſo much injured, and had ſuch opportunities to revenge them, we ſhould never have paſſed them by, as theſe men did.

This impreſſes and ſtamps the very image of God upon the creature, and makes us like our heavenly Father, who doth good to his enemies, and ſends down ſhowers of outward bleſſing upon them, that pour out floods of wickedneſs daily to provoke him, Mat. v. 44, 45. In a word, this Chriſtian temper of ſpirit gives a man the true poſſeſſion and enjoyment of himſelf. So that our breaſts ſhall be as the Pacific-ſea, ſmooth and pleaſant, when others are as the raging ſea, foaming and caſting up mire and dirt.

Inference 1. Hence we clearly infer, *That the Chriſtian religion, exalted in its power, is the greateſt friend to the peace and tranquillity of ſtates and kingdoms.* Nothing is more oppoſite to the true Chriſtian ſpirit, than implacable fierceneſs, ſtrife, revenge, tumults and uproars. It teaches men to do good and receive evil: to receive evil, and return good. "The wiſdom "that is from above, is firſt pure, then peaceable, gentle, and "eaſy to be intreated; full of mercy and good fruits; with-"out partiality, and without hypocriſy: and the fruit of righ-

† *Veritas Chriſtianorum pulchrior eſt Helena Græcorum.*

‡ On which rule Lactantius thus ſpeaks, "O what a ſimple and "beautiful ſentence did he ſpoil by the addition of two words!"

" teouſneſs is ſown in peace of them that make peace," James iii. 17, 18.

The church is a dove for meekneſs, Cant. vi. 9. When the world grows full of ſtrife, Chriſtians then grow weary of the world; and ſigh out the pſalmiſt's requeſt, "O that I had the " wings of a dove! that I might fly away and be at reſt" Strigelius deſired to die, that he might be freed *ab implacabilibus odiis theologorum*, "from the implacable ſtrife of contending " divines."

The rule by which they are to walk, is, "If it be poſſible, as " much as lieth in you, live peaceably with all men. Dearly " beloved, avenge not yourſelves, but rather give place unto " wrath; for it is written, Vengeance is mine, I will repay it, " ſaith the Lord," Rom. xii. 18, 19. It is not religion, but luſts that make the world ſo unquiet, James iv. 1. 2. Not godlineſs, but wickedneſs, that makes men bite and devour one another. One of the firſt effects of the goſpel, is to civiliſe thoſe places where it comes, and ſettle order and peace among men. How great a miſtake and evil then is it to cry out, when atheiſm and irreligion have broken the civil peace; this is the fruit of religion! this is the effect of the goſpel! Happy would it be, if religion did more obtain in all nations. It is the greateſt friend in the world to their tranquillity and proſperity.

Inference 2. *How dangerous a thing is it to abuſe and wrong meek and forgiving Chriſtians?* Their patience and eaſineſs to forgive, often invites injury, and encourages vile ſpirits to inſult and trample upon them: but if men would ſeriouſly conſider it, there's nothing in the world ſhould more ſcare and affright them from ſuch practices than this: You may abuſe and wrong them, they muſt not avenge themſelves, nor repay evil for evil: true, but becauſe they do not, the Lord will; even the Lord to whom they commit the matter; and he will do it to purpoſe, except ye repent.

" Be patient therefore, brethren, unto the coming of the Lord," James v. 7. Will ye ſtand to that iſſue? had you rather indeed have to do with God than with men? When the Jews put Chriſt to death, " he committed himſelf to him that judgeth " righteouſly," 1 Pet. ii. 22, 23. And did that people get any thing by that? did not the Lord ſeverely avenge the blood of Chriſt on them and their children? yea, do not they and their children groan under the doleful effects of it to this day? If God undertakes, (as he always doth),—the cauſe of his abuſed, meek and peaceable people, he will be ſure to avenge it ſeven-fold

more than they could. His little finger will be heavier than their loins. You will get nothing by that.

Inference 3. Laſtly, *Let us all imitate our pattern Chriſt, and labour for meek forgiving ſpirits.* I ſhall only propoſe two inducements to it: the *Honour of Chriſt*, and *your own peace:* two dear things indeed to a Chriſtian. His glory is more than your life, and all that you enjoy in this world. O do not expoſe it to the ſcorn and deriſion of his enemies. Let them not ſay, How is Chriſt a lamb, when his followers are lions? how is the church a dove, that ſmites and ſcratches like a bird of prey? Conſult alſo the quiet of your own ſpirits. What is life worth, without the comfort of life? what comfort can you have in all that you do poſſeſs in the world, as long as you have not the poſſeſſion of your own ſouls? If your ſpirits be full of tumult and revenge, the ſpirit of Chriſt will grow a ſtranger to you: That dove delights in clean and quiet breaſts. O then imitate Chriſt in this excellency alſo!

SERMON XXXI.

Opens the ſecond excellent Word of CHRIST upon the Croſs.

JOHN xix. 27. *Then ſaith he to his diſciple, Behold thy mother.*

WE now paſs to the conſideration of the ſecond memorable and inſtructive word of our Lord Jeſus Chriſt upon the croſs, contained in this ſcripture. Wherein he hath left us an excellent pattern for the diſcharge of our relative duties. It may be well ſaid, the goſpel makes the beſt huſbands and wives, the beſt parents and children, the beſt maſters and ſervants in the world; ſeeing it furniſhes them with the moſt excellent *precepts*, and propoſes the beſt *patterns*. Here we have the pattern of Jeſus Chriſt preſented to all gracious children for their imitation, teaching them how to acquit themſelves towards their parents, according to the laws of nature and grace. Chriſt was not only ſubject and obedient to his parents whilſt he lived, but manifeſted his tender care even whilſt he hanged in the torments of death upon the croſs. "Then ſaith he to "the diſciple, behold thy mother."

The words contain an affectionate recommendation of his di-

ſtreſſed mother to the care of a dear diſciple, a boſom friend; wherein let us conſider the deſign, manner, and ſeaſon of this recommendation.

Firſt, The deſign and end of it, which, doubtleſs, was to manifeſt his tender reſpect and care for his mother, who was now in a moſt diſtreſſed comfortleſs ſtate. For now was Simeon's prophecy, Luke ii. 35. fulfilled, in the trouble and anguiſh that filled her ſoul, yea, a ſword alſo ſhall pierce through thine own ſoul, that the thoughts of many hearts may be revealed. Her ſoul was pierced for him, both as ſhe was his mother, and as ſhe was a myſtical member of him, her head, her Lord: and therefore he commends her to the beloved diſciple that lay in his boſom, ſaying, "Behold thy mother," *(i. e.)* let her be to thee as thine own mother. Let thy love to me be now manifeſted in thy tender care for her.

Secondly, The manner of his recommending her, is both affectionate and mutual. It is very affectionate and moving, *Behold thy mother*, q. d. John, I am now dying, leaving all human ſociety and relations, and entering into a new ſtate, where neither the duties of natural relations are exerciſed, nor the pleaſures and comforts of them enjoyed. It is a ſtate of dominion over angels and men, not of ſubjection and obedience; this I now leave to thee. Upon thee do I devolve both the honour and duty of being in my ſtead and room to her, as to all dear and tender care over her.

John, "Behold thy mother;" and as it is affectionate, ſo it is mutual, verſe 26. And to his mother he ſaid, "Woman, be-"hold thy ſon;" not mother, but woman, intimating not only the change of ſtate and conditions with him, but alſo the bequeſt he was making for her to the diſciple with whom ſhe was to live, as a mother with a ſon.

And all this he deſigns as a pattern to others.

Thirdly, The ſeaſon or time when his care for his mother ſo eminently manifeſted itſelf, was when his departure was at hand, and he could no longer be a comfort to her, by his bodily preſence; yea, his love and care then manifeſted themſelves, when he was full of anguiſh, to the very brim, both in his ſoul and body; yet all this makes him not in the leaſt unmindful of ſo dear a relation. Hence the doctrinal note is,

Doct. *That Chriſt's tender care of his mother, even in the time of his greateſt diſtreſs; is an excellent pattern for all gracious children to the end of the world.*

"There are three great foundations *, or bonds of relation, "on which all family government depends." Husbands and wives, parents and children, masters and servants. The Lord hath planted in the souls of men, affections suitable to these relations, and to his people he hath given grace to regulate those affections, appointed duties to exercise those graces, and seasons to discharge those duties. So that, as in the motion of a wheel every spoke takes its turn, and bears a stress; in like manner, in the whole round of a Christians conversation, every affection, grace, and duty, at one season or other, comes to be exercised.

But yet grace hath not so far prevailed in the sanctification of any mans affections, but that there will be excesses or defects in the exercise of them towards our relations; yea, and in this the most eminent saints have been eminently defective. But the pattern I set before you this day, is a perfect pattern. As the church finds him the best of husbands, so to his parents he was the best of sons; "and being the best, and most perfect, is "therefore the rule and measure of all others †." Christ knew how those corruptions we draw from our parents, are returned in their bitter fruits upon them again, to the wounding of their very hearts; and therefore it pleased him to commend obedience and love to parents, in his own example to us.

It was anciently a proverb among the heathen, *in sola Sparta, expedit senescere*. It is good to be an old man, or woman, only in Sparta. The ground of it was the strict laws that were among the Spartans, to punish the rebellions and disobedience of children to their aged parents. And shall it not be good to be an old father and mother in England, where the gospel of Christ is preached, and such an argument as this now set before you urged; an argument which the Heathen world was never acquainted with? Shall parents here be forced to complain with the eagle in the fable, that they are smitten to the heart, by an arrow winged with their own feathers? Or, as a tree cleft in pieces by the wedges that were made of its own body? God forbid.

To prevent such sad occasions of complaints as these, I desire all that sustain the relation of children, into whose hands providence shall cast this discourse, seriously to ponder this example of Christ, proposed for their imitation in this point. Wherein we shall first consider what duties belong to the rela-

* Τρεις συζυξεις εξ αν οικια συν ιστατα. *Arist.*

† *Optimus in unoquoque genere est regula et mensura cæterorum.*

tion of children: secondly, how Christ's example enforces those duties, and then suitably apply it.

First, Let us examine what duties pertain to the relation of children: and they are as truly, as commonly, branched out into the following particulars.

First, Fear and reverence are due from children to their parents, by the express command of God, Lev. xix. 3. Ye shall fear every man his mother and his father. The Holy Ghost purposely inverts the order, and puts the mother first, because she, by reason of her blandishments, and fond indulgence, is most subject to the irreverence and contempt of children. God hath cloathed parents with his authority. They are intrusted by God with them, and are accountable to him for the souls and bodies of their children: and he expects that you reverence them, although, in respect of outward estate, or honour, you be never so much above them. Joseph, though lord of Egypt, bowed down before his aged father, with his face to the earth, Gen. xlviii. 12. Solomon, the most magnificent and glorious king that ever swayed a sceptre, when his mother came to speak with him for Adonijah, he rose up to meet her, and bowed himself to her, and caused a seat to be set up for the king's mother, and set her upon his right hand, 2 Kings ii. 19.

Secondly, Dear and tender love is due from children to their parents: and to shew how strong and dear that love ought to be, it is joined with the love you have for your own lives; as appears in that injunction, to deny both for Christ's sake, Mat. x. 37. The bonds of nature are strong and direct betwixt parents and children. What is the child, but a piece of the parent wrapped up in another skin? O the care, the cost, the pity, the tenderness, the pains, the fears they have expressed for you. It is worse than Heathenish ingratitude, not to return love for love. This filial love is not only in itself a duty, but should be the root or spring of all your duties to them.

Thirdly, Obedience to their commands is due to them, by the Lord's strict and special command, Eph. vi. 1. "Children obey your parents in the Lord, for this is right; honour thy father and thy mother, which is the first commandment with promise." Filial obedience is not only founded upon the positive law of God, but also upon the law of nature: for, though the subjection of children to parents is due to them by natural right; therefore, saith the apostle, *this is right*, (i. e.) right both according to natural and positive law. However, this subjection and obedience is not absolute and universal. God has not divested himself of his own authority, to cloath a parent with it.

Your obedience to them must be "in the Lord," (*i. e.*) in such things as they require you to do in the Lord's authority. In things consonant to that divine and holy will, to which they, as well as you, must be subject; and therein you must obey them. Yea, even the wickedness of a parent exempts not from obedience, where his command is not so. Nor, on the other side, must the holiness of a parent sway you, where his commands and God's are opposite. In the former case, the Canonists * have determined, "that the command must be distinguished from the "person." In the latter, it is a good rule, "My parents must "be loved, but my God must be preferred."

Yield yourselves, therefore, chearfully to obey all that which they lawfully enjoin, and take heed of that black character, fixed on the Heathens, who know not God, be not found upon you, "disobedience to parents," Rom. i. 30. Remember, your disobedience to their just commands rises higher, much higher, than an affront to their persons authority; it is disobedience to God himself, whose commands second, and strengthen theirs upon you.

Fourthly, Submission to their discipline, and rebukes, is also your duty, Heb. xii. 9. "We had fathers of our own flesh that "corrected us, and we gave them reverence." Parents ought not to abuse their authority. "Cruelty † in them is a great sin, "wrath and rebellion, in a child, against his parents, is mon-"strous." It is storied of Elian, that having been abroad, at his return, his father asked him what he had learned since he went from him; he answered, you will know shortly. I have learned to bear your anger quietly, and submit to what you please to inflict. Two considerations should especially mould others into the like frame, especially to their godly parents. The *end* for which, and the *manner* in which they manifest their anger to their children. Their end is to save your souls from hell. They judge it better for you to hear the voice of their anger, than the terrible voice of the wrath of God: to feel their hand than his. They know, if you fall into the hands of the living God, will be handled in another manner.

And for the manner in which they rebuke and chasten, it is with grief in their hearts, and tears in their eyes. Alas, it is no delight to them to cross, vex, or afflict you. Were it not mere

* *Officium a persona discernendum. Amandus geniter, sed præponendus Creator.*

† *Sævitia patris in filios grave peccatum, sed ira filii in patrem, grave monirum.*

conscience of their duty to God, and tender love to your souls, they would neither chide nor smite: and when they do, how do they afflict themselves, in afflicting you! When their faces are full of anger their bowels are full of compassion for you; and you have no more reason to blame them for what they do, than if they cry out, and violently snatch at you, when they see you ready to fall from the top of a rock.

Fifthly, *Faithfulness* to all their interests is due to them, by the natural and positive law of God. What in you lies, you are bound to promote, not to waste and scatter their substance: to *assist*, not to *defraud* them. Whoso robbeth his father or mother, and saith, it is no transgression, the same is a companion of a destroyer, Prov. xxviii. 24. This, saith one, as far excels your wronging another, as parricide is a greater crime than manslaughter, or as Reuben's incest was beyond common fornication. God never meant you should grow up about your parents, as suckers about a tree, to impoverish the root ‡. But for a child, out of a covetousness after what his parents have, secretly to wish their death is a sin so monstrous, as should not be once named, much less found, among persons professing Christianity. To desire their death, from whom you had your life, is unnatural wickedness; to dispose of their goods, much more of yourselves, without their consent, is (ordinarily) the greatest injustice to them. Children are obliged to defend the estate and persons of their parents with the hazard of their own. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them. They shall not be ashamed, but they shall speak with the enemy in the gates. Psal. cxxvii. 5.

Sixthly, And more especially, *requital* of all that love, care, and pains they have been at for you, is your duty so far as God enables you, and those things are requitable, 1 Tim. v. 4. "Let "them learn to shew piety at home, and requite their parents." The word is ἀντιπελαργεῖν, and signifies to play the stork, to imitate that creature of whom it is said, that the young do tenderly feed the old ones, when they are no longer able to fly abroad, and provide for themselves. Hence those that want bowels of natural affection to their relations, are said to be ἄστοργοι, Rom. i. 30. worse than storks. Oh, it is a shame that birds and beasts,

‡ *Filius ante diem patrios inquirit in annos.* Ovid. Metam. lib. 1.

The son impatient enquires into his father's years.

ſhould ſhew more tenderneſs to their dams, than children to their parents.

It is a ſaying frequent among the Jews *, "A child ſhould "rather labour at the mill than ſuffer his parents to want †." And to the ſame ſenſe is that other ſaying, "Your parents muſt "be ſupplied by you, if you have it; if not, you ought to beg "for them, rather than ſee them periſh." It was both the comfort and honour of Joſeph, that God made him an inſtrument of ſo much ſuccour and comfort to his aged father, and diſtreſſed family, Gen. xlvii. 13. And you are alſo to know, that what you do for them, is not in the way of an alms, or common charity. For the apoſtle ſaith, it is but your requiting them, and that is juſtice, not charity. And it can never be a full requital. Indeed the apoſtle tells us, 2 Cor. xii. 14. That parents lay up for their children, and not children for their parents, and ſo they ought; but, ſure, if providence bleſs them, and bleſs you, an honourable maintenance is their due. Even Chriſt himſelf took care for his mother.

Secondly, You have had a brief account of the duties of this relation; next, let us conſider how Chriſt's example, who was ſo ſubject to them in his life, Luke ii. 51. and ſo careful to provide at his death, enforces all thoſe duties upon children, eſpecially upon gracious children. And this it doth two ways, both as it hath the obliging power of a law; and, as he himſelf will one day ſit in judgment to take an account how we have imitated him in theſe things.

Firſt, Chriſt's example in this hath the force and power of a law, yea, a law of love, or a law lovingly conſtraining you to an imitation of him. If Chriſt himſelf will be your pattern, if God will be pleaſed to take relations like yours, and go before you in the diſcharge of relative duties; Oh, how much are you obliged to imitate him, and tread in all his footſteps! This was by him intended as a preſident, or pattern, to facilitate and direct your duties.

Secondly, He will come to take an account how you have anſwered the pattern of obedience, and tender care he ſet before you in the days of his fleſh. What will the diſobedient plead in that day? He that heard the groans of an afflicted father or mother, will now come to reckon with the diſobedient child for them: and, the glorious example of Chriſt's own obedience to, and tenderneſs of his relations, will, in that day, condemn and

* *Vel in piſtrino laborate filium debere, ut parentibus ſubveniat.*
† *Honorandi parentes ſi habes, ſi non habes potius mendicandum.*

aggravate, ſilence and ſhame ſuch wretched children as ſhall ſtand guilty before his bar.

Inference 1. Hath Jeſus Chriſt given ſuch a famous pattern of obedience, and tenderneſs to parents? *Then there can be nothing of Chriſt in ſtubborn, rebellious, and careleſs children, that regard not the good or comfort of their parents.* The children of diſobedience cannot be the children of God. If providence directs this to the hands of any that are ſo, my hearts deſire and prayer for them is, that the Lord would ſearch their ſouls by it, and diſcover their evils to them, whilſt they ſhall read the following queries.

Firſt Query, Have you not been guilty of ſlighting your parents by irreverent words or carriages; the old man or woman? To ſuch I commend the conſideration of that ſcripture, Prov. xxx. 17. which, methinks, ſhould be to them as the hand-writing that appeared upon the plaiſter of the wall to Belteſhazar. "The eye that mocketh at his father, and deſpiſeth to obey his "mother, the ravens of the valley ſhall pick it out, and the "young eagles ſhall eat it." That is, they ſhall be brought to an untimely end, and the birds of the air ſhall eat that eye, that had never ſeen but for that parent that was deſpiſed by it.

It may be you are vigorous and young, they decayed and wrinkled with age: but, ſaith the Holy Ghoſt, "Deſpiſe not "thy mother when ſhe is old," Prov. xxiii. 22. Or when ſhe is wrinkled, as the Hebrew ſignifies. It may be you are rich, they poor; own, and honour them in their poverty, and deſpiſe them not. God will requite it with his hand if you do.

Second Query, Have you not been diſobedient to the commands of parents? a ſon of Belial is a ſon of wrath, if God give not repentance to life. Is not this the black brand ſet upon the Heathens, Rom. i. 30? Have not many repented this upon a ladder, with a halter about their necks? Wo to him that makes a father or mother complain, as the tree in the fable, that they are cleft aſunder with the wedges that are cut out of their own bodies.

Third Query, Have you not riſen up rebelliouſly againſt, and hated your parents for chaſtening your bodies, to ſave your ſouls from hell? Some children (ſaith one) will not take that from a parent, which beaſts, yea, and ſavage beaſts too, bears and lions, will take from their keepers. What is this but to reſiſt an ordinance of God for your good? and, in rebelling againſt them, to rebel againſt the Lord? Well, if they do not,

God will take the rod into his own hand, and him you ſhall not reſiſt.

Fourth Query, Have you not been unjuſt to your parents, and defrauded them? firſt, help to make them poor, and then deſpiſe them becauſe they are poor. O horrid wickedneſs! What a complicated evil is this! Thou art, in the language of the ſcripture, a companion with deſtroyers, Prov. xxviii. 24. This is the worſt of theft, in God's account. You think you may make bold with them, but how bold do you make with conſcience, and the command of God?

Fifth Query, Are you not, or have you not been ungrateful to parents? Leaving them to ſhift for themſelves, in thoſe ſtraits you have helped to bring them into. O conſider it, children, this is an evil which God will ſurely avenge, except ye repent. What! to be hardened againſt thine own fleſh! to be cruel to thine own parents, that with ſo much tenderneſs fed thee, when elſe thou hadſt periſhed! I remember Luther gives us a ſtory of one, (and oh that it might be a warning to all that hear it), who having made over all that he had to his ſon, reſerving only a maintenance for himſelf; at laſt his ſon deſpiſed him, and grudged him the very meat he eat; and one day the father coming in, when the ſon and his wife were at dinner upon a gooſe, they ſhuffled the meat under the table: but ſee the remarkable vengeance of God, upon this ungracious, unnatural ſon: the gooſe was turned into a monſtrous toad, which ſeized upon this vile wretch, and killed him. If any of you be guilty of theſe evils, to humble you for them, and reclaim you from them, I deſire theſe ſix conſiderations may be laid to heart.

Firſt, That the effects of your obedience, or diſobedience, will ſtick upon you and yours to many generations. If you be obedient children in the Lord, both you and yours may reap the fruits of that your obedience, in multitudes of ſweet mercies, for many generations. So runs the promiſe, Eph. vi. 2. "Honour thy father and mother, which is the firſt command-"ment with promiſe, that it may be well with thee, and thou "mayeſt live long on the earth." You know what an eye of favour God caſt upon the Recabites for this, Jer. xxxv. 8. from the 14th to the 20th verſe: and as his bleſſings are, by promiſe entailed on the obedient, ſo his curſe upon the diſobedient, Prov. xx. 20. "Whoſo curſeth his father or his mo-"ther, his lamp ſhall be put out in obſcure darkneſs;" *i. e.* the lamp of his life quench'd by death, yea, ſay others, and his ſoul alſo by the blackneſs of darkneſs in hell.

Secondly, Though other ſins do, this ſin ſeldom eſcapes exemplary puniſhment, even in this world. Our Engliſh hiſtory tells us of a yeoman of Leiceſter-ſhire, who had made over all he had to his ſon, to prefer him in marriage, reſerving only a bare maintenance at his ſon's table: afterward, upon ſome diſcontent, the ſon bid his father get out of his houſe. The next day Mr. Goodman, the miniſter of the pariſh, meeting the young man, walking about his ground, asked him, How he did? He anſwered, Very well; but before the miniſter was gone far from him, his bowels fell out, which he carried in his hands, got to his houſe, ſent for Mr. Goodman, bitterly bewailed his ſin againſt his father, and ſo died. And Dr. Taylor, in his great exemplar, tells us of another, that, upon diſcontent with his father, wiſhed the houſe might be on fire, if ever he came any more into his father's houſe: afterwards, coming in, it was fired indeed, and this wicked ſon only conſumed. I could multiply inſtances of this nature, (for indeed the righteous judgment of God hath multiplied them), but this only for a taſte.

Thirdly, Heathens will riſe up in judgment againſt you, and condemn you. They never had ſuch precepts nor precedents as you, and yet ſome of the better natured Heathens would have rather choſen death, than to do as you do. You remember the ſtory of Croeſus his dumb ſon, whoſe dear affections could make him ſpeak when he ſaw Croeſus in danger; though he never ſpake before, yet then he could cry out, "O do not "kill my father!" But what ſpeak I of Heathens! the ſtork in the heavens, yea, the beaſts of the earth, will condemn the diſobedience of children.

Fourthly, Theſe are ſins inconſiſtent with the true fear of God, in whomſoever they are found. That a man is indeed, which he is in his family, and among his relations. He that is a bad child, can never be a good Chriſtian. Either bring teſtimonies of your godlineſs from your relations, or it may be well ſuſpected to be no better than counterfeit. Never talk of your obedience to God, whilſt your diſobedience to the juſt commands of parents gives you the lie.

Fifthly, A parting time is coming, when death will break up the family; and when that time comes, oh, how bitter will the remembrance of theſe things be! when you ſhall ſee a father or a mother lying by the wall, what a cut will it be to remember your miſcarriages and evils! They are gone out of your reach, you cannot now, if you would, give them any ſatisfaction for what you have done againſt them; but, oh, how bitter will the remembrance of theſe things be, at ſuch a time! Surely, this will be

more unſupportable to you than their death, if the Lord open your eyes, and give you repentance; and if not, then,

Sixthly, What a terrible thing will it be, to have a father or mother come in as witneſſes againſt you at Chriſt's bar? As well as they loved you, and as dear as you were to them in this world, they muſt give evidence againſt you then. Now, what a fearful thing is it for you but to imagine your parents to come before the Lord, and ſay, Lord, I have given this child many hundred reproofs for ſin; I have counſelled, perſuaded, and uſed all means to reclaim him, but in vain; he was a child of diſobedience, nothing could work upon him: What think you of this?

Inference 2, Have you ſuch a pattern of obedience, and tender love to parents? Then, *Children, imitate your pattern, as it becomes Chriſtians, and take Chriſt for your example.* Whatſoever your parents be, ſee that you carry it towards them becoming ſuch as profeſs Chriſt.

Firſt, If your parents be godly, O beware of grieving them by any unbecoming carriage. Art thou a Chriſtian indeed? thou wilt then reckon thyſelf obliged in a double bond, both of grace and nature, to them: O what a mercy would ſome children eſteem it, if they had parents that feared the Lord, as you have!

Secondly, If they be carnal, walk circumſpectly, in the moſt preciſe and punctual diſcharge of your duties? for how knoweſt thou, O child, but hereby thou mayeſt win thy parents? Wouldſt thou but humbly, and ſeriouſly intreat, and perſuade them to mind the ways of holineſs, ſpeaking to them at fit ſeaſons, with all imaginable humility and reverence, inſinuating your advice to duties, or trouble for their evils, rather by relating ſome pertinent hiſtory, or propoſing ſome excellent example, leaving their own conſcience to draw the concluſion, and make application, than to do it yourſelves; it is poſſible they may ponder your words in their hearts, as Mary did Chriſt's, Luke ii. 49, 51. And would you but back all this with your earneſt cries to heaven for them, and your own daily example, that they may have nothing from yourſelves to retort upon you; and thus wait with patience for the deſired effect: O what bleſſed inſtruments might you be of their everlaſting good!

Inference 3. To conclude, *Let thoſe that have ſuch children as fear the Lord, and endeavour to imitate Chriſt in thoſe duties, account them a ſingular treaſure and heritage from the Lord, and give them all due encouragement to their duties.*

How many have no children at all, but are as a dry-tree!

and how many have ſuch as are worſe than none? The very reproach and heart-breaking of their parents, that bring down their hoary heads with ſorrow to the grave.

If God have given you the bleſſing of godly children, you can never be ſufficiently ſenſible of, or thankful for ſuch a favour. O that ever God ſhould honour you to bring forth children for heaven! what a comfort muſt this be to you, whatever other troubles you meet with abroad, when you come home among godly relations, that are careful to ſweeten your own family to you by their obedience! eſpecially, what a comfort is it, when you come to die, that you leave them within the covenant, entitled to Chriſt, and ſo need not be anxious how it ſhall be with them when you are gone? Take heed of diſcouraging or damping ſuch children from whom ſo much glory is like to riſe to God, and ſo much comfort to yourſelves. Thus let Chriſt's pattern be improved, who went before you in ſuch eminent holineſs, in all his relations, and left you an example that you ſhould follow his ſteps.

SERMON XXXII.

Opens the third of CHRIST's laſt Words upon the Croſs.

LUKE xxiii. 43. *And Jeſus ſaid unto him, Verily I ſay unto thee, to-day thou ſhalt be with me in paradiſe.*

IN this ſcripture you have the third excellent ſaying of Chriſt upon the croſs, expreſſing the riches of free grace to the penitent thief: a man that had ſpent his life in wickedneſs, and for his wickedneſs was now to loſe his life. His practice had been vile and prophane, but now his heart was broken for it; he proves a convert, yea, the firſt fruits of the blood of the croſs. In the former verſe he manifeſts his faith, "Lord, re-"member me, when thou comeſt into thy kingdom." In this Chriſt manifeſts his pardon and gracious acceptance of him; "Verily I ſay unto thee, to-day ſhalt thou be with me in pa-"radiſe." In which promiſe are conſiderable, the matter of it, the perſon to whom it is made, the time ſet for its performance, and the confirmation of it for his full ſatisfaction.

Firſt, The matter or ſubſtance of the promiſe made by Chriſt, *viz.* That *he ſhall be with him in paradiſe*. By paradiſe he means heaven itſelf, which is here ſhadowed to us by a place of

delight and pleasure. This is the receptacle of gracious souls, when separated from their bodies. And that paradise signifies heaven itself, and not a third place, as some of the fathers fondly imagine, is evident from 2 Cor. xii. 2, 4. where the apostle calls the same place by the names of the third heaven, and the paradise. This is the place of blessedness designed for the people of God. So you find, Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the "midst of the paradise of God;" *i. e.* to have the fullest and most intimate communion with Jesus Christ in heaven. And this is the substance of Christ's promise to the thief: Thou, *i. e.* thou in spirit, or thou in the noblest part, thy soul which here bears the image of the whole person, "Thou shalt be with me in pa-"radise."

Secondly, The person to whom Christ makes this excellent and glorious promise: it was to one that had lived lewdly and prophanely; a very vile and wretched man, in all the former part of his time, and, for his wickedness, now justly under condemnation; yea, to one that had reviled Christ, after that sentence was executed on him. However, now at last the Lord gave him a penitent believing heart. Now, almost at the last gasp, he is soundly, in an extraordinary way converted; and, being converted, he owns and professes Christ amidst all the shame and reproach of his death; vindicates his innocency, and humbly supplicates for mercy; "Lord, remember me, when thou comest into thy "kingdom."

Thirdly, The set time for the performance of this gracious promise to him: *To-day*, this very day, shalt thou be with me in glory: Not after the resurrection, but immediately from the time of thy dissolution, thou shalt enjoy blessedness. And here I cannot but detect the cheat of those that deny an immediate state of glory to believers after death; who, (to the end this scripture might not stand in full opposition to their, as uncomfortable, as unsound opinion), lose the whole frame of it, by drawing one pin, yea, by transposing but a comma, putting it at the word *day*, which should be at the word *thee*; and so reading it thus, "Verily I say unto thee to-day," referring the word *day* to the time that Christ made the promise, and not to the time of its performance. But if such a liberty as this be yielded, what may not men make the scriptures speak? There can be no doubt, but Christ, in this expression, fixes the time for his happiness; "To-day thou shalt be with me."

Fourthly, and lastly, You have here the confirmation and seal of this most comfortable promise to him, with Christ's solemn

aſſeveration; "Verily I ſay unto thee." Higher ſecurity cannot be given. I that am able to perform what I promiſe, and have not out-promiſed myſelf; for heaven and the glory thereof, are mine: I that am faithful and true to my promiſes, and have never forfeited my credit with any; I ſay it, I ſolemnly confirm it; "Verily I ſay unto thee, to-day thou ſhalt be with "me in paradiſe." Hence we have three plain obvious truths, for our inſtruction and conſolation.

Doct. 1. *That there is a future eternal ſtate, into which ſouls paſs at death.*

Doct. 2. *That all believers are, at their death, immediately received into a ſtate of glory, and eternal happineſs.*

Doct. 3. *That God may, though he ſeldom doth, prepare men for this glory, immediately before their diſſolution by death.*

Theſe are the uſeful truths reſulting from this remarkable word of Chriſt to the penitent thief. We will conſider and improve them in the order propoſed.

Doct. 1. *That there is a future eternal ſtate, into which ſouls paſs at death.*

This is a principal foundation-ſtone to the hopes and happineſs of ſouls. And ſeeing our hopes muſt needs be as their foundation and ground-work is, I ſhall briefly eſtabliſh this truth by theſe five arguments. The being of a God evinces it. The ſcriptures of truth plainly reveal it. The conſciences of all men have reſentments of it. The incarnation and death of Chriſt is but a vanity without it; and the immortality of human ſouls plainly diſcovers it.

Argu. 1. *The being of a God undeniably evinces a future ſtate for human ſouls after this life.* For, if there be a God who rules the world which he hath made, he muſt rule it by rewards and puniſhments, equally and righteouſly diſtributed to good and bad; putting a difference betwixt the obedient and diſobedient, the righteous and the wicked. To make a ſpecies of creatures capable of a moral government, and not to rule them at all, is to make them in vain, and is inconſiſtent with his glory, which is the laſt end of all things. To rule them, but not ſuitably to their natures, conſiſts not with that infinite wiſdom from which their beings proceeded, and by which their workings are ruled and ordered. To rule them, in a way ſuitably to their natures,

viz. by rewards and punishments, and not to perform, or execute them at all, is utterly incongruous with the veracity and truth of him that cannot lie: this were to impose the greatest cheat in the world upon men; and can never proceed from the holy and true God. So then, as he hath made a rational sort of creatures, capable of moral government by rewards and punishments; so he rules them in that way which is suitable to their natures, promising "it shall be well with the righteous, and ill "with the wicked." These promises and threatnings can be no cheat, merely intended to scare and fright, where there is no danger, or encourage, where there is no real benefit; but what he promises, or threatens, must be accomplished, and every word of God take place, and be fulfilled. But 'tis evident that no such distinction is made by the providence of God (at least ordinarily and generally) in this life; but *all things come alike to all; and as with the righteous, so with the wicked.* Yea, here it goes ill with them that fear God; they are oppressed; they receive their evil things, and wicked men their good; therefore we conclude, the righteous judge of the whole earth, will, in another world, recompense to every one according as his work shall be.

Arg. 2. *Secondly*, And as the very being of God evinces it, so *the scriptures of truth plainly reveal it.* These scriptures are the *pandect*, or *system* of the laws, for the government of men; which the wise and holy Ruler of the world hath enacted and ordained for that purpose. And in them we find promises made to the righteous, of a full reward for all their obedience, patience and sufferings, in the next life, or world to come; and threatnings, made against the wicked, of eternal wrath and anguish, as the just recompence of their sin, in hell for ever, Rom. ii. 5, 6, 7, 8, 9, 10. "Thou treasurest up to thyself "wrath against the day of wrath; and revelation of the righte- "ous judgment of God; who shall render to every man accord- "ing to his deeds: to them, who by patient continuance in "well-doing, seek for glory, and honour, and immortality, "eternal life: but unto them that are contentious, and obey "not the truth, but obey unrighteousness, indignation and "wrath, tribulation and anguish upon every soul of man that "doth evil, *&c.*" So 2 Thess. i. 4, 5, 6, 7. "So that we "ourselves glory in you, in the churches of God, for your pa- "tience and faith in all your persecutions and tribulations that "ye endure: which is (a manifest token) of the righteous "judgment of God, that ye may be counted worthy of the "kingdom of God, for which ye also suffer: seeing it is a righte-

" ous thing with God to recompenſe tribulation to them that " trouble you: and to you who are troubled reſt with us, " when the Lord Jeſus ſhall be revealed from heaven in flaming " fire, *&c.*" To theſe plain teſtimonies, multitudes might be added, if it were needful. Heaven and earth ſhall paſs away, but theſe words ſhall never paſs away.

Arg. 3. *Thirdly*, As the ſcriptures reveal it, ſo *the conſciences of all men, have ſome reſentments of it.* Where is the man whoſe conſcience never felt any impreſſions of hope, or fear, from a future world? If it is ſaid, theſe may be but the effects and force of diſcourſe, or education; we have read ſuch things in the ſcriptures, or have heard it by preachers; and ſo raiſe up to ourſelves hopes and fears about it. I demand, how the conſciences of the Heathens, who have neither ſcriptures nor preachers, came to be impreſt with theſe things? Doth not the apoſtle tell us, Rom. ii. 15. " That their conſciences in the " mean while work upon theſe things?" their thoughts, with reference to a future ſtate, *accuſe*, or *elſe excuſe*, (i. e.) their hearts are cheared and encouraged by the good they do, and terrified with fears about the evils they commit. Whereas, if there were no ſuch things, conſcience would neither accuſe nor excuſe for good or evil done in this world.

Arg. 4. *Fourthly, The incarnation and death of Chriſt, is but a vanity without it.* What did he propoſe to himſelf, or what benefit have we by his coming, if there be no ſuch future ſtate? Did he take our nature, and ſuffer ſuch terrible things in it for nothing! If you ſay, Chriſtians have much comfort from it in this life: I anſwer, the comforts they have are raiſed by faith and expectation of the happineſs to be enjoyed, as the purchaſe of his blood, in heaven. And if there be no ſuch heaven to which they are appointed, no hell from which they are redeemed, they do but comfort themſelves with a fable, and bleſs themſelves with a thing of nought: their comfort is no greater than the comfort of a beggar, that dreams he is a king, and when he awakes, finds himſelf a beggar ſtill. Surely the ends of Chriſt's death were to deliver us from the wrath to come, 1 Theſſ. i. 10. not from an imaginary, but a real hell, to bring us to God, 1 Pet. iii. 18. to be the author of eternal ſalvation to them that obey him, Heb. v. 9.

Arg. 5. *Fifthly* and laſtly, *The immortality of human ſouls, puts it beyond all doubt.* The ſoul of man, vaſtly differs from that of a beaſt, which is but a material form, and ſo wholly depending on, that it muſt need periſh with the matter. But it

is not ſo with us: Ours are reaſonable ſpirits, that can live and act in a ſeparated ſtate from the body, Eccleſ. iii. 21. "Who "knoweth the ſpirit of man, that goeth upward; and the ſpirit "of a beaſt, that goeth downward to the earth?" For if a man diſpute whether man be rational, this his very diſputing it proves him to be ſo: ſo our diſputes, hopes, fears and apprehenſions of eternity, prove our ſouls immortal, and capable of that ſtate.

Inference 1. Is there an eternal ſtate into which ſouls paſs after this life? *How precious then is preſent time, upon the improvement whereof that ſtate depends.* O what a huge weight hath God hanged upon a ſmall wire? God hath ſet us here in a ſtate of trial: "According as we improve theſe few hours, "ſo will it fare with us to all eternity *." Every day, every hour, nay, every moment of your preſent time hath an influence into your eternity. Do you believe this? What! and yet iquander away precious time ſo careleſsly, ſo vainly! How do theſe things conſiſt? When Seneca heard one promiſe to ſpend a week with a friend that invited him, to recreate himſelf with him; he told him, he admired he ſhould make ſuch a raſh promiſe! What (ſaid he) caſt away ſo conſiderable a part of your life! How can you do it? Surely, our prodigality in the expence of time, argues we have but little ſenſe of great eternity.

Inference 2. *How rational are all the difficulties, and ſeverities of religion, which ſerve to promote and ſecure a future eternal happineſs?* So vaſt is the diſproportion betwixt time and eternity, things ſeen, and not ſeen as yet, the preſent vaniſhing, and future permanent ſtate, that he can never be juſtly reputed a wiſe man, that will not let go the beſt enjoyment he hath on earth, if it ſtand in the way of his eternal happineſs. Nor can that man ever eſcape the juſt cenſure of notorious folly, who, for the gratifying of his appetite and preſent accomodation of his fleſh, lets go an eternal glory in heaven. Darius repented heartily that he loſt a kingdom for a draught of water, O, ſaid he, "for how ſhort a pleaſure have I ſold a king-"dom!" It was Moſes's choice, and his choice argued his wiſdom; he choſe rather "to ſuffer afflictions with the people "of God, than to enjoy the pleaſures of ſin, which are but "for a ſeaſon," Heb. xi 25. Men do not account him a fool, that will adventure a penny, upon a probability to gain ten

* *Ab hoc momento pendet æternitas.*

thouſand pounds. But ſure the diſproportion betwixt time and eternity is much greater.

Inference 3. If there certainly be ſuch an eternal ſtate into which ſouls paſs immediately after death; *How great a change then doth death make upon every man and woman?* O what a ſerious thing is it to die! 'Tis your paſſage out of the ſwift river of time, into the boundleſs and bottomleſs ocean of eternity. You that now converſe with ſenſible objects, with men and women like yourſelves, enter then into the world of ſpirits. You that now ſee the continual revolutions of days and nights, paſſing away one after another, will then be fixed in a perpetual *NOW*. O what a ſerious thing is death! You throw a caſt for eternity, when you die. If you were to caſt a dye for your natural life, O! how would your hand ſhake with fear, how it would fall? But what is that to this?

The ſouls of men are, as it were, aſleep now in their bodies; at death they awake, and find themſelves in the world of realities. Let this teach you, both how to carry yourſelves toward dying perſons when you viſit them; and to make every day ſome proviſion for that hour yourſelves. Be ſerious, be plain, be faithful with others that are ſtepping into eternity; be ſo with your own ſouls every day. O remember what a long word, what an amazing thing eternity is! eſpecially conſidering,

Doct. 2. *That all believers are at their death, immediately received into a ſtate of glory and eternal happineſs. This day ſhalt thou be with me.*

This the Atheiſt denies: He thinks he ſhall die, and therefore reſolves to live as the beaſts that periſh. Beryllus, and ſome others after him, taught, that there was indeed a future ſtate of happineſs and miſery for ſouls, but that they paſs not into it immediately upon death and ſeparation from the body, but ſhall ſleep till the reſurrection, and then awake and enter into it. But is not that ſoul aſleep, or worſe, that dreams of a ſleeping ſoul 'till the reſurrection? Are ſouls ſo wounded and prejudiced by their ſeparation from the body, that they cannot ſubſiſt or act ſeparate from it? Or have they found any ſuch conceit in the ſcriptures? Not at all. The ſcriptures takes notice of no ſuch interval; but plainly enough denies it, 2 Cor. v. 8. "We are confident, I ſay, and willing rather to be abſent "from the body, and preſent with the Lord." Mark it, no ſooner parted from the body, but preſent with the Lord. So

Phil. i. 23. "I desire to be dissolved, and to be with Christ, "which is far better." If his soul was to sleep till the resurrection, how was it far better to be dissolved, than to live? Sure Paul's state in the body had been far better than his state after death, if this were so; for here he enjoyed much sweet communion with God by faith, but then he should enjoy nothing.

To confirm this dream, they urge, John xiv. 3. "If I go "away, I will come again, and receive you to my self." As if the time of Christ's receiving his people to himself, should not come, until his second coming at the end of the world. But tho' he will then collect all believers into one body, and present them solemnly to his Father; yet that hinders not, but he may, as indeed he doth, receive every particular believing soul to himself at death, by the ministry of angels. And if not, how is it that when Christ comes to judgment, he is attended with ten thousand of his saints, that shall follow him when he comes from heaven? Jude 14. You see then the scripture puts no interval betwixt the dissolution of a saint, and his glorification: It speaks of the saints that are dead, as already with the Lord: And the wicked that are dead, as already in hell, calling them *spirits in prison*, 1 Pet. iii. 19, 20. assuring us, that Judas went presently to his *own place*, Acts i. 25. And to that sense, is the parable of Dives and Lazarus, Luke xvi. 22.

But let us weigh these four things more particularly, for our full satisfaction in this point.

Arg. 1. *First*, Why should the happiness of believers be deferred, since they are immediately capable of enjoying it, as soon as separated from the body? Alas, the soul is so far from being assisted by the body (as it is now) for the enjoyment of God; that 'tis either clogg'd or hindered by it: So speaks the apostle, 2 Cor. v. 6, 8. "Whilst we are at home in the body, we "are absent from the Lord;" (*i. e.*) our bodies prejudice our souls, obstruct and hinder the fulness and freedom of their communion: When we part from the body, we go home to the Lord; then the soul is escaped as a bird out of a cage or snare. Here I am prevented by an excellent pen, * which hath judiciously opened this point: To whose excellent observations I only add this; That if the entanglements, snares, and prejudices of the soul are so great and many in its embodied estate, that it cannot so freely dilate itself, and take in the comforts of God by communion with him, then surely the laying aside of

* Mr. Shaw in his Farewel to Life.

that clog, or the freeing of the ſoul from that burden, can be no bar to its greater happineſs, which it enjoys in its ſeparated ſtate.

Arg. 2. *Secondly*, Why ſhould the happineſs and glory of the ſoul be deferred, unleſs God had ſome farther preparative work to do upon it, before it be fit to be admitted into glory? But, ſurely, there is no ſuch work wrought upon it after its ſeparation by death: All that is done of that kind, is done here. When the *compoſitum* is diſſolved, all means, duties, and ordinances are ceaſed. The working day is then ended, and night come, when no man can work, John ix. 3. To that purpoſe are thoſe words of Solomon, Eccleſ. ix. 10. "Whatſoever thy hand "findeth to do, do it with all thy might; for there is no wiſ- "dom, nor knowledge, nor device in the grave whither thou "goeſt." So that our glorification is not deferred, in order to our fuller preparation for glory: If we are not fit when we die, we can never be fit: All is done upon us that ever was intended to be done; for they are called, Heb. xii. 23. the ſpirits of the juſt made perfect.

Arg. 3. *Thirdly*; Again, Why ſhould our ſalvation ſlumber, when the damnation of the wicked doth not ſlumber? God defers not their miſery; and ſurely he will not defeat our glory. If he be quick with his enemies, he will not be ſlow and dilatory with his friends. It cannot be imagined, but he is as much inclined to acts of favour to his children, as to acts of juſtice to his enemies; theſe are preſently damned, Jude 7. Acts i. 25. 1. Pet. iii. 19, 20. And what reaſon why believers, yea every believer, as well as this in the text, ſhould not be, that very day in which they die, with Chriſt in glory?

Arg. 4. *Fourthly*, and *laſtly*; How do ſuch delays conſiſt with Chriſt's ardent deſires to have his people with him where he is, and with the vehement longings of their ſouls to be with Chriſt? You may ſee thoſe reflected flames of love and deſire of mutual enjoyment betwixt the bridegroom and his ſpouſe in Rev. xxii. 17, 20. Delays make their hearts ſick: The expectation and faith in which the ſaints die, is to be ſatisfied then: And, ſurely, God will not deceive them. I deny not but their glory will be more compleat when the body, their abſent friend, is re-united, and made to ſhare with them in their happineſs: Yet that hinders not, but mean while the ſoul may enjoy its glory, whilſt the body takes its reſt, and ſleeps in the duſt.

Inference 1. Are believers immediately with God after their diſſolution? *Then how ſurprizingly glorious will heaven be to believers!* Not that they are in it before they think of it, or

are fitted for it; no, they have ſpent many thoughts upon it before, and been long preparing for it; but the *ſudenneſs* and *greatneſs* of the change is amazing to our thoughts. For a ſoul to be now here in the body, converſing with men, living among ſenſible objects, and within a few moments to be with the Lord; this hour on earth, the next in the third heaven; now viewing this world, and anon ſtanding among an innumerable company of angels, and the ſpirits of the juſt made perfect: O what a change is this! What! but wink, and ſee God! Commend thy thy ſoul to Chriſt, and be transferr'd in the arms of angels into the inviſible world, the world of ſpirits! To live as angels of God! To live without eating, drinking, ſleeping! To be lifted up from a bed of ſickneſs to a throne of glory! To leave a ſinful, troubleſome world, a ſick and pained body, and be in a moment perfectly cured, and feel thy ſelf perfectly well, and free from all troubles and diſtempers! You cannot think what this will be! Who can tell what ſights, what apprehenſions, what thoughts, what frames believing ſouls have, before the bodies, they left, are removed from the eyes of their dear ſurviving friends!

Inference 2. Are believers immediately with God after their diſſolution? *where then ſhall the unbelievers be, and in what ſtate will they find themſelves immediately after death hath cloſed their eyes?* Ah! what will the caſe of them be that go the other way?

To be pluck'd out of houſe and body, from among friends and comforts, and thruſt into endleſs miſeries, into the dark vault of hell; never to ſee the light of this world any more; never to ſee a comfortable ſight; never to hear a joyful ſound; never to know the meaning of reſt, peace, or delight any more. O what a change is here! To exchange the ſmiles and honours of men, for the frowns and fury of God: To be cloathed with flames, and drink the pure unmixed wrath of God, who was but a few days ſince cloathed in ſilks, and filled with the ſweet of the creature? How is the ſtate of things altered with thee! It was the lamentable cry of poor Adrian, when he felt death approaching: "O my poor wandring ſoul! alas! whither art thou going! "Where muſt thou lodge this night! Thou ſhalt never jeſt "more, never be merry more!"

Your term in your houſes and bodies is out, and there is another habitation provided for you; but 'tis a diſmal one! When a ſaint dies, heaven above is as it were moved to receive and entertain him; at his coming, he is received into everlaſting habitations, into the inheritance of the ſaints in light. When an unbe-

liever dies, we may say of him, alluding to Isa. xiv. 9. "Hell "from beneath is moved for him, to meet him at his coming; "it stirreth up the dead for him." No more sports, nor plays, no cups of wine nor beds of pleasure: The more of these you enjoy'd here, the more intolerable will this change be to you. If saints are immediately with God, others must be immediately with Satan.

Inference 3. *How little cause have they to fear death, who shall be with God so soon after their death?* Some there are that tremble at the thoughts of death; that cannot endure to hear its name mentioned; that would rather stoop to any misery here, yea, to any sin, than die, because they are afraid of the exchange. But you that are interested in Christ, need not do so; you can lose nothing by the exchange: the words *Death*, *Grave*, and *Eternity*, should have another kind of sound in your ears, and make contrary impressions upon your hearts. If your earthly tabernacles cast you out, you shall not be found naked; you have "a building of God, an house not made "with hands, eternal in the heavens;" and it is but a step out of this into that. O what fair, sweet, and lovely thoughts should you have of that great and last change! But what speak I of your fearlesness of death? Your duty lies much higher than that far.

Inference 4. *If believers are immediately with God, after their dissolution, then 'tis their duty to long for their dissolution, and cast many a longing look towards their graves.* So did *Paul*, *I desire to be dissolved, and to be with Christ, which is far better.* The advantages of this exchange are unspeakable: You have gold for brass; wine for water; substance for shadow; solid glory for very vanity. Oh! if the dust of this earth were but once blown out of your eyes, that you might see the divine glory, how weary would you be to live? How willing to die? But then be sure your title be sound and good: Leave not so great a concernment to the last: For, though it is confessed, God may do that in an hour, that never was done all your days, yet it is not common: Which brings to our third and last observation.

Doct. 3. *That God may, though he seldom doth, prepare Men for glory immediately before their dissolution by death.*

There is one *parable*, and no more, that speaks of some that were called at the last hour, Matt. xx. 9, 10. And there is this

one inſtance in the text, and no more, that gives us an account of a perſon ſo called. We acknowledge God may do it, his grace is his own, he may diſpenſe it how and where he pleaſeth: We muſt always ſalve divine prerogative. Who ſhall fix bounds, or put limits to free grace, but God himſelf, whoſe it is? If he do not ordinarily ſhew ſuch mercies to dying ſinners (as indeed he doth not); yet it is not becauſe he cannot, but becauſe he will not; not becauſe their hearts are ſo hardened by long cuſtom in ſin, that his grace cannot break them, but becauſe he moſt juſtly withholds that grace from them. When bleſſed Mr. Bilney, the martyr, heard a miniſter preaching thus: O thou old ſinner, that haſt lain theſe fifty years rotting in thy ſin, doſt thou think now to be ſaved? That the blood of Chriſt ſhall ſave thee? O, ſaid Mr. Bilney, what preaching of Chriſt is this! if I had heard no other preaching than this, what had become of me? No, no, old ſinners, or young ſinners, great or ſmall ſinners, are not to be beaten off from Chriſt, but encouraged to repentance and faith: For who knows but the bowels of mercy may yearn at laſt upon one that hath all along rejected it? This thief was as unlikely ever to receive mercy, but a few hours before he died, as any perſon in the world could be.

But ſurely this is no encouragement to neglect the preſent ſeaſons of mercy, becauſe God may ſhew mercy hereafter: Or to neglect the ordinary, becauſe God ſometimes manifeſts his grace in ways extraordinary. Many I know, have hardened themſelves in ways of ſin, by this example of mercy. But what God did at this time, for this man, cannot be expected to be done ordinarily for us: And the reaſons thereof are.

Reaſon 1. *Firſt*, Becauſe God hath vouchſafed us the ordinary and ſtanding means of grace, which this ſinner had not; and therefore we cannot expect ſuch extraordinary and unuſual converſions as he had. This poor creature never heard in all likelihood, one ſermon preached by Chriſt, or any of his apoſtles: He lived the life of a highwayman, and concerned not himſelf about religion: But we have Chriſt preached freely, and conſtantly in our aſſemblies: We have line upon line, precept upon precept: And when God affords the ordinary preaching of the goſpel, he doth not uſe to work wonders. When Iſrael was in the wilderneſs, then God gave them bread from heaven, and clave the rocks to give them drink; but when they came to Canaan, where they had the ordinary means of ſubſiſtence, the Manna ceaſed.

Reaſon 2. *Secondly*, Such a converſion as this, may not be

ordinarily expected by any man: becauſe ſuch a time as that will never come again: it is poſſible, if Chriſt were to die again, and thou to be crucified with him, thou mighteſt receive thy converſion in ſuch a miraculous and extraordinary way; but Chriſt dies no more; ſuch a day as that will never come again

Mr. Fenner, in his excellent diſcourſe upon this point, tells us, That as this was an extraordinary time, Chriſt being now to be inſtalled in his kingdom, and crowned with glory and honours; ſo extraordinary things were now done; as when kings are crowned, the ſtreets are richly hanged, the conduits run with wine, great malefactors are then pardoned, for then they ſhew their munificence and bounty; it is the day of the gladneſs of their hearts. But let a man come at another time to the conduits, he ſhall find no wine, but ordinary water there. Let a man be in the jail at another time, and he may be hanged; yea, and have no reaſon but to expect and prepare for it. What Chriſt did now for this man, was at an extraordinary time.

Reaſon 3. *Thirdly*, Such a converſion as this may not ordinarily be expected; for as ſuch a time will never come again, ſo there will never be the like reaſon for ſuch a converſion any more: Chriſt converted him upon the croſs, to give an inſtance of his divine power at that time, when it was almoſt wholly clouded: Look, as in that day the divinity of Chriſt brake forth in ſeveral miracles, as the preternatural eclipſe of the ſun, the great earthquake, the rending of the rocks and vail of the temple; ſo in the converſion of this man in ſuch an extraordinary way, and all, to give evidence of the divinity of Chriſt, and prove him to be the Son of God whom they crucified: but that is now ſufficiently confirmed, and there will be no more occaſion for miracles to evidence it.

Reaſon 4. *Fourthly*, None hath reaſon to expect the like converſion, that enjoys the ordinary means; becauſe, though in this convert we have a pattern of what free grace can do, yet, as divines pertinently obſerve, it is a pattern without a promiſe; God hath not added any promiſe to it, that ever he will do ſo for any other: and where we have not a promiſe to encourage our hope, our hope can ſignify but little to us.

Inference 1. *Let thoſe that have found mercy in the evening of their life, admire the extraordinary grace that therein hath appeared to them.* O that ever God ſhould accept the bran, when Satan hath had the flour of thy days! The fore-menti-

owned reverend author tells us of one Marcus Caius Victorius, a very aged man in the primitive times, who was converted from Heathenism to Christianity in his old age. This man came to Simplicianus, a minister, and told him, he heartily owned and embraced the Christian faith. But neither he nor the church would trust him for a long time; and the reason was, the unusualness of a conversion at such a age. But after he had given them good evidence of the reality thereof, there were acclamations and singing of psalms, the people every where crying Marcus Caius Victorius is become a Christian. This was written for a wonder! Oh! if God have wrought such wondrous salvations for any of you, what cause have you to do more for him than others! What! to pluck you out of hell when one foot was in! To appear to you at last, when so hardned by long custom in sin, that one might say, "Can the Ethiopian "change his skin, or the leopard his spots?" Oh! what riches of mercy have appeared to you!

Inference 2. Let this convince and startle such, as even to their gray hairs, remain in an unconverted state, who are where they were when they first came into the world, yea, rather farther off by much.

Bethink yourselves, ye that are full of days, and full of sin; whose time is almost done, and your great work not begun! who have but a few sands more in the upper part of the glass to run down, and then your conversion will be impossible: your sun is setting; your night is coming; the shadows of the evening are stretched out upon you; you have one foot in the grave, and the other in hell: O think, if all sense and tenderness be not withered up as well as natural verdure; think with yourselves, how sad a case you are in: God may do wonders, but they are not seen every day, then they would cease to be wondered at: O strive, strive, while you have a little time, and a few helps and means more: strive to get that work accomplished now that was never done yet; defer it no longer, you have done so too much already.

It may be (to use * Seneca's expression) you have been these sixty, seventy, or eighty years, beginning to live, about to change your practice; but hitherto you still continue the same. Do not you see how Satan hath gulled, and cheated you with vain purposes, 'till he hath brought you to the very brinks of the grave and hell! O it is time now to make a stand, and pause a little where you are, and to what he hath brought you.

* *Semper victuri.*

The Lord at last give you an eye to see, and an heart to consider.

Inference 3. Lastly, *Let this be a call and caution to all young ones to begin with God betime, and take heed of delays till the last, so as many thousands have done before them to their eternal ruin.* Now is your time, if you desire to be in Christ; if you have any sense of the weight and worth of eternal things upon your hearts: I know your age is voluptuous, and delights not in the serious thoughts of death and eternity: you are more inclined to mind your pleasures, and leave these grave and serious matters to old age: but let me persuade you against that, by these considerations.

First, O set to the business of religion now, because *this is the moulding age.* Now your hearts are tender, and your affections flowing: now is the time when you are most likely to be wrought upon.

Secondly, Now, because this is *the freest part of your time.* It is in the morning of your life, as in the morning of the day: if a man have any business to be done, let him take the morning for it; for, in the after-part of the day a hurry of business comes on, so that you either forget it, or want opportunity for it.

Thirdly, Now, because *your life is immediately uncertain;* you are not certain that ever you shall attain the years of your fathers: there are graves in the church-yard just of your length; and skulls of all sorts and sizes in Golgotha, as the Jews proverb is.

Fourthly, Now, *because God will not spare you because you are but young sinners, little sinners, if you die Christless.* If you are not, as you think, old enough to mind Christ, surely, if you die Christless, you are old enough to be damned; there is the small spray, as well as great logs in the fire of hell.

Fifthly, Now, because *your life will be the more eminently useful, and serviceable to God, when you know him betime, and begin with him early.* Austin repented, and so have many thousands since him, that he began so late, and knew God no sooner.

Sixthly, Now, because *your life will be the sweeter to you, when the morning of it is dedicated to the Lord.* The first fruits sanctify the whole harvest: this will have a sweet influence into all your days, whatever changes, straits, or troubles you may afterwards meet with.

SERMON XXXIII.

Opens the fourth excellent Saying of CHRIST upon the Croſs.

MAT. xxvii. 46. *And about the ninth hour Jeſus cried with a loud voice, ſaying,* Eli, Eli, lama ſabachthani; *that is to ſay, My God, my God, why haſt thou forſaken me?*

THIS verſe contains the fourth memorable ſaying of Chriſt upon the croſs; words able to rend the hardeſt heart in the world: it is the voice of the Son of God in an agony *: his ſufferings were great, very great before, but never in that extremity as now; when this heaven-rending and heart-melting out-cry brake from him upon the croſs, *Eli, Eli, lama ſabachthani?* In which are conſiderable, the time, matter, and manner of this his ſad complaint.

Firſt, The time when it was uttered, "about the ninth hour," (*i. e.*) about three of the clock after noon. For as the Jews divided the night into four quarters, or watches; ſo they divided the day, in like manner, into four quarters, or greater hours: which had their names from that hour of the day that cloſed the quarter. So that beginning their account of their leſſer hours from ſix in the morning, which with them was the firſt, their ninth hour anſwered to our third after noon. And this is heedfully marked by the evangeliſts, on purpoſe to ſhew us how long Chriſt hanged in diſtreſs upon the croſs, both in ſoul and body, which at leaſt was full three hours: towards the end whereof his ſoul was ſo filled, diſtreſſed, and overwhelmed, that this doleful cry brake from his ſoul, in bitter anguiſh, "My God, my God," *&c.*

Secondly, The matter of the complaint. It is not of the cruel tortures he felt in his body, nor of the ſcoffs and reproaches of his name; he mentions not a word of theſe, they were all ſwallowed up in the ſufferings within, as the river is ſwallowed up in the ſea, or the leſſer flame in the greater. He ſeems to neglect all theſe, and only complains of what was more burdenſome than ten thouſand croſſes: even his Father's deſerting him, "My God, my God, why haſt thou forſaken me?"

* I know theſe are the words of one in agony, and in the utmoſt anguiſh of ſoul. *Heinſius on the place.*

It is a more inward trouble that burdens him, darkneſs upon his ſpirit, the hidings of God's face from him, an affliction he was totally a ſtranger to till now; here he lays his hand in this complaint. This was the pained place, to which he points in this dolorous outcry.

Thirdly, The manner in which he utters his ſad complaint, and that was with a remarkable vehemency, "he cried with a "loud voice," not like a dying man, in whom nature was ſpent, but as one full of vigour, life, and ſenſe. He gathered all his ſpirits together, ſtirred up the whole power of nature, when he made this grievous outcry. There is in it alſo an *emphatical reduplication*, which ſhews with what vehemency it was uttered; not ſingly, my God, but he doubles it, "My God, my "God," as diſtreſſed perſons uſe to do. So Eliſha, when Elijah was ſeparated from him by the chariots and horſes of fire, cries out, "My father, my father."

Nay, moreover, to increaſe the force and vehemency of this complaint, here is an affectionate interrogation, "Why haſt "thou forſaken me?" Queſtions, eſpecially ſuch as this, are full of ſpirits. It is as if he were ſurprized by the ſtrangeneſs of this affliction: and rouſing up himſelf with an unuſual vehemency, turns himſelf to the Father, and cries, Why ſo, my Father? O what doſt thou mean by this? What! hide that face from me that was never hid before! What! and hide it from me now, in the depth of my other torments and troubles! O what new, what ſtrange things are theſe! Laſtly, here is an obſervable variation of the language in which this aſtoniſhing complaint was uttered; for he ſpeaks both Hebrew and Syriac in one breath, *Eli, Eli, lama*, are all Hebrew, *ſabachthani* is a Syriac word, uſed here for emphaſis ſake. Hence we obſerve.

Doct. *That God in deſign to heighten the ſufferings of Chriſt to the uttermoſt, forſook him in the time of his greateſt diſtreſs; to the unſpeakable affliction and anguiſh of his ſoul.*

This propoſition ſhall be conſidered in three parts: The *deſertion* itſelf; the *deſign* or end of it; the *effect* and influence it had on Chriſt.

Firſt, The deſertion itſelf. Divine deſertion generally conſidered, is God's withdrawing himſelf from any, not as to his eſſence, that fills heaven and earth, and conſtantly remains the ſame; but 'tis the withdrawment of his favour, grace, and

love: when these are gone God is said to be gone. And this is done two ways, either absolutely, and wholly, or respectively, and only as to manifestation. In the first sense, devils are forsaken of God. They once were in his favour and love, but they have utterly and finally lost it. God is so withdrawn from them, as that he will never take them into favour any more. In the other sense he sometimes forsakes his dearest children, *(i. e.)* he removes all sweet manifestations of his favour and love for a time, and carries it to them as a stranger, though his love be still the same.

And this kind of desertion, which is respective, temporary, and only in regard of manifestation, is justly distinguished from the various ends and designs of it, into *probational*, *cautional*, *castigatory*, and *penal*. *Probational* desertions are only for the proof and trial of grace. *Cautional* desertions are designed to prevent sin. *Castigatory* desertions are God's rods to chastise his people for sin. *Penal* desertions are such as are inflicted as the just reward of sin, for the reparation of that wrong sinners have done by their sins. Of this sort was Christ's desertion. A part of the curse, and a special part. And his bearing it was no small part of the reparation, or satisfaction he made for our sins.

More particularly, to open the nature of this desertion of Christ by his Father, there being much of intricacy and difficulty in it; I shall proceed in the explication of it *negatively*, and *positively*.

First, Negatively. When Christ cries out of God's forsaking him, he doth not mean, that he had *dissolved the personal union* of the two natures. Not as if the marriage-knot which united our nature to the person of Christ was looled, or a divorce made betwixt them: No, for when he was forsaken of God, he was still true and real *God-man* in one person.

Secondly, When Christ bewails the Father's forsaking him, he doth not mean, that he *pulled away the prop of divine support* from him, by which he had till then endured the tortures and sufferings that oppressed him: no, though the Father deserted, yet he still supported him. And so much is intimated in these words of Christ, *Eli, Eli,* which signifies my strong One, my strong One. God was with him by way of support, when withdrawn as to manifestations of love and favour. In respect of God's supporting presence which was with Christ at this time, 'tis said, Isa. xlii. 1. "Behold my servant, whom I uphold;" and John xvi. 32. "I am not alone, but my father is with "me." So that this cannot be the meaning of it.

Thirdly, Much leſs is it his meaning, *that God had left him, as to inherent grace and ſanctification;* recalling that ſpirit of holineſs which had anointed him above his fellows: no, no; when he was forſaken, he remained as holy as ever: he had indeed leſs comfort, but not leſs holineſs than before. Such a deſertion had irritated and made void the very end of his death. And his ſacrifice could never have yielded ſuch a fragrant odour to God as it did, Eph. v. 2.

Fourthly, The love of God was not ſo withdrawn from Chriſt, as that *the Father had now no love for him*, nor delight in him. That is impoſſible; he can no more ceaſe to love Chriſt, than to love himſelf. His love was not turned into wrath; though his wrath only was now manifeſted to him as our ſurety; and hid his love from him, as his beloved Son.

Fifthly, Nor was Chriſt *forſaken by his Father finally*, upon what account ſoever it was that he was forſaken: no, it was but for a few hours that the dark cloud dwelt upon his ſoul; it ſoon paſſed away, and the bright and glorious face of God ſhone forth again as bright as ever, Pſal. xxii. 1, 24. compared.

Sixthly, and laſtly, It was *not a mutual deſertion*, or a deſertion on both parts; the Father forſook him, but he forſook not his Father. When God withdrew, he followed him, crying, "My God, my God."

Yet to ſpeak poſitively of it; though it did not diſſolve the perſonal union, nor cut off divine ſupports, nor remove his inherent grace, nor turn his Father's love into hatred, nor continue for ever, nor yet was it on both parts, Chriſt's forſaking God, as well as God forſaking Chriſt: yet I ſay it was,

Firſt, *A very ſad deſertion*, the like unto which in all reſpects never was experienced by any, nor can be to the end of the world. All his other things were but ſmall things to this; they bore upon his body, this upon his ſoul; they came from the hands of vile men, this from the hands of a dear Father. He ſuffered both in body and ſoul; but the ſufferings of his ſoul were the very ſoul of his ſufferings. Under all his other ſufferings he opened not his mouth; but this touched the quick, that he could not but cry out, "My God, my God, why haſt "thou forſaken me?"

Secondly, As it was ſad, ſo *it was a penal deſertion*, inflicted on him for ſatisfaction for thoſe ſins of ours, which deſerved that God ſhould forſake us for ever, as the damned are forſaken by him. So that this cry (as one obſerves) was like the *perpetual ſhriek* of them that are caſt away for ever: this was that

hell, and the torments of it, which Christ, our surety, suffered for us. For look, as there lies a twofold misery upon the damned in hell, *viz. pain of sense*, and *pain of loss*; so upon Christ answerably *there was not only an impression of wrath, but also a subtraction or withdrawment of all sensible favour and love.* Hence it is said by himself, John xii. 27. And now my soul, τεταρακται, is troubled. The word signifies, troubled as they that are in hell are troubled. Though God did not leave his soul in hell, as others are, he having enough to pay the debt which they have not, yet in the torments thereof, at this time, he was; yea, in sufferings at this time in his soul, equivalent to all that, which our souls should have suffered there to all eternity.

Thirdly, It was a desertion that was real, and not fictitious *. He doth not personate a deserted soul, and speak as if God had withdrawn the comfortable sense and influence of his love from him; but the thing was so indeed. The Godhead restrained and kept back, for this time, all its joys, comforts, and sense of love from the manhood, yielding it nothing but support. This bitter doleful outcry of Christ gives evidence enough of the reality of it: he did not *feign*, but *feel* the burdensomeness of it.

Fourthly, This desertion fell out in the time of Christ's greatest need of comfort that ever he had in all the time of his life on earth. His father forsook him at that time, when all earthly comforts had forsaken him, and all outward evils had broken in together upon him; when men, yea, the best of men stood afar off, and none but barbarous enemies were about him. When pains and shame, and all miseries even weighed him down: then, even then, to compleat and fill up his sufferings, God stands afar off too.

Fifthly, and *lastly, It was such a desertion as left him only to the supports of his faith.* He had nothing else now but his Father's covenant and promise to hang upon. And indeed, as a judicious † author pertinently observes, the faith of Christ did several ways act and manifest itself, in these very words of complaint in the text.

For though all comfortable sights of God, and sense of love

* It is not in a fictitious and theatrical manner, that he laments his being deserted of the Father; and what some maintain, that he spoke thus, according to the opinion of the vulgar, is a foolish cavil. *Calvin.*

† Mr. Case's Correction, instruction, p. 51, 52.

were obſtructed, yet you ſee his ſoul *cleaves fiducially to God for all that: My God*, &c Though ſenſe and feeling ſpeak as well as faith, yet *faith ſpeaks firſt, My God*, before ſenſe ſpeaks a word of his forſaking. His faith prevented the complaint of ſenſe; and tho' ſenſe comes in afterwards with a word of complaint, yet here are two words of Faith to one of Senſe: it is, "My God, "my God," and but one word of forſaking. As his faith ſpake firſt, ſo it ſpake twice, when ſenſe and feeling ſpake but once: yea, and as faith ſpake firſt, and twice as much as ſenſe, ſo it ſpake more confidently than ſenſe did. He lays a confident claim to God as his God; "My God, my God," and only queries about his forſaking of him, "Why haſt thou forſaken me?" This is ſpoken more dubiouſly, the former more confidently.

To be ſhort, his faith laid hold on God, under a moſt ſuitable title, or attribute, *Eli, Eli*, "my ſtrong One, my ſtrong "One." *q. d.* O thou, with whom is infinite and everlaſting ſtrength; thou that haſt hitherto ſupported my manhood, and according to thy promiſe upheld thy ſervant; what! wilt thou now forſake me? My ſtrong One, I lean upon thee. To theſe ſupports and refuges of faith this deſertion ſhut up Chriſt: By theſe things he ſtood, when all other viſible and ſenſible comforts ſhrunk away, both from his ſoul and body. This is the true, though brief account of the nature and quality of Chriſt's deſertion.

Secondly, In the next place, let us conſider the deſigns and ends of it; which were principally *ſatisfaction* and *ſanctification*: Satisfaction for thoſe ſins of ours which deſerved that we ſhould be totally and everlaſtingly forſaken of God. This is the deſert of every ſin, and the damned do feel it, and ſhall to all eternity: God is gone from them for ever, not eſſentially; the juſt God is with them ſtill, the God of power is ſtill with them, the avenging God is ever with them; but the merciful God is gone, and gone for ever. And thus would he have withdrawn himſelf from every ſoul that ſinned, had not Chriſt borne that puniſhment for us in his own ſoul: If he had not cried, "My God, "my God, why haſt thou forſaken me?" we muſt have howled out this hideous complaint in the loweſt hell for ever, O righteous God! O dreadful! O terrible God! thou haſt for ever forſaken me!

And as ſatisfaction was deſigned in this deſertion of Chriſt, ſo alſo was the ſanctification of all the deſertions of the ſaints deſigned in it. For he having been forſaken before us, and for us, whenever God forſakes us, that very forſaking of his is ſanctified, and

thereby turned into a mercy to believers. Hence are all the precious fruits and effects of our deſertions: ſuch are the earneſt excitations of the ſoul to prayer, Pſal. lxxvii. 2. Pſal. lxxxviii. 1, 9. The antidoting the tempted ſoul againſt ſin. The reviving of ancient experiences, Pſal. lxxvii. 5. Enhancing the value of the divine preſence with the ſoul, and teaching it to hold Chriſt faſter than ever before, Cant. iii. 1, 2, 3, 4, 5. Theſe, and many more, are the precious effects of ſanctified deſertion; but how many, or how good ſoever theſe effects are, they all owe themſelves to Jeſus Chriſt, as the author of them; who, for our ſakes, would paſs through this ſad and dark ſtate, that we might find thoſe bleſſings in it. So then, the Godhead's ſuſpending of all the effects of joy and comfort from the humanity of Chriſt at this time, which had not ceaſed to flow into it, in an ineffable meaſure and manner, till now, muſt needs be, both a ſpecial part of Chriſt's ſatisfaction for us, and, conſequently, that which makes all our temporary deſertions rather mercies, and bleſſings, than curſes to us.

Thirdly, Let us, in the next place, conſider the effects and influence this deſertion had upon the ſpirit of Chriſt.

And though it did not drive him to deſpair, as the Papiſts falſly charge Mr. Calvin to have affirmed; yet it even amazed him, and almoſt ſwallowed up his ſoul in the deeps of trouble and conſternation. This cry is a cry from the deeps, from a ſoul oppreſſed even to death. Never was the Lord Jeſus ſo put to it before: it is a moſt aſtoniſhing outcry.

Let but five particulars be weighed, and you will ſay, never was there any darkneſs like this; no ſorrow like Chriſt's ſorrow, in his deſerted ſtate: For,

Firſt, Apprehend, reader, this was a new thing to Chriſt, and that which he never was acquainted with before. From all eternity, until now, there had been conſtant and wonderful outlets of love, delight, and joy, from the boſom of the Father, into his boſom. He never miſſed his Father before: never ſaw a frown, or a vail, upon that bleſſed face before. This made it an heavy burden indeed, the words are words of admiration and aſtoniſhment; "My God, my God, why haſt thou forſaken me?" thou that never didſt ſo before, haſt forſaken me now.

Secondly, As it was a new thing to Chriſt, and therefore the more amazing, ſo it was a great thing to Chriſt; ſo great, that he ſcarce knew how to ſupport it. Had it not been a great trial indeed, ſo great a ſpirit as Chriſt's was, would never have ſo drooped under it, and made ſo ſad a complaint of it. It was ſo ſharp, ſo heavy an affliction to his ſoul, that it cauſed

him, who was meek under all other ſufferings as a lamb, to roar under this like a lion: for ſo much thoſe words of Chriſt ſignify, Pſal. xxii. 1. "My God, my God, why haſt thou forſaken me? "Why art thou ſo far from the voice of my roaring?" It comes from a root, that ſignifies "to howl, or roar as a lion: and ra- "ther ſignifies the noiſe made by a wild beaſt, than the voice of "a man *."

And it is as much as if Chriſt had ſaid, O my God, no words can expreſs my anguiſh: I will not ſpeak, but roar, howl out my complaint; pour it out in vollies of groans: I roar as a lion. It is no ſmall matter will make that majeſtic creature to roar; and, ſure, ſo great a ſpirit as Chriſt's would not have roared under a ſlight burden.

Thirdly, As it was a great burden to Chriſt, ſo it was a burden laid on in the time of his greateſt diſtreſs. When his body was in tortures, and all about him was black, diſmal, and full of horror and darkneſs. He fell into this deſertion at a time when he never had the like need of divine ſupports and comforts, and that aggravated it.

Fourthly, It was a burden that lay upon him long, even from the time his ſoul began to be ſorrowful, and ſore amazed, in the garden, till his very death. If you were but to hold your finger in the fire for two minutes, you would not be able to bear it. But what is the finger of a man to the ſoul of Chriſt? Or what is material fire to the wrath of the great God!

Fifthly, So heavy was this preſſure upon Chriſt's ſoul, that in all probability, it haſtned his death; for it was not uſual for crucified perſons to expire ſo ſoon; and thoſe that were crucified with him, were both alive after Chriſt was gone. Some have hanged more than a day and a night, ſome two full days and nights, in thoſe torments, alive; but never did any feel inwardly what Chriſt felt. He bare it till the ninth hour, and then makes a fearful outcry, and dies. The uſes follow.

Inference 1. Did God forſake Chriſt upon the croſs, as a puniſhment to him for our ſins? Then it follows, *That as often as we have ſinned, ſo oft have we deſerved to be forſaken of God.* This is the juſt recompenſe and demerit of ſin. And, indeed, here lies the principal evil of ſin, that it ſeparates betwixt God and the ſoul. This ſeparation is both the moral evil that is in it, and the penal evil inflicted by the righteous God for it. By ſin we depart from God, and, as a due puniſhment of it, God

* *Id quod rugitum vocat, non humanam, ſed leoninam vocem ſignificat.* Bucer. in loc.

departs from us. This will be the dismal sentence in the last day, Mat. xxv. "Depart from me, ye cursed" Thenceforth there will be a gulph fixed betwixt God and them, Luke xix. 20. No more friendly intercourses with the blessed God for ever. The eternal shriek of the damned is, *Wo and alas, God hath forsaken us for evermore.* Ten thousand worlds can nowise recompense the loss of one God. Beware sinners, how you say to God now, *Depart from us, we desire not the knowledge of thy ways*, lest he say, Depart from me, you shall never see my face.

Inference 2. Did Christ never make such a sad complaint and outcry, till God hid his face from him? Then *the hiding of God's face is certainly the greatest misery that can possibly befal a gracious soul in this world.* When they scourged, buffeted, and smote Christ, yea, when they nailed him to the tree, he opened not his mouth; but, when his Father hid his face from him, then he cried out; yea, his voice was the voice of roaring: this was more to him than a thousand crucifyings. And, surely, as it was to Christ, so it is to all gracious souls, the saddest stroke, the heaviest burden that ever they felt. When David forbad Absalom to come to Jerusalem, to see his father, he complains in 2 Sam. xiv. 32. "Wherefore, (saith he), am I come from "Geshur, if I may not see the king's face?" So doth the gracious soul bemoan itself; Wherefore am I redeemed, called, and reconciled, if I may not see the face of my God?

It it is said of Tully, when he was banished from Italy, and of Demosthenes, when he was banished from Athens, that they wept every time they looked towards their own country: and, Is it strange that a poor deserted believer should mourn every time he looks heaven-ward? Say, Christian, did the tears never trickle down thy cheeks, when thou lookest towards heaven, and couldst not see the face of thy God, as at other times? If two dear friends cannot part, though it be but for a season, but that parting must be in a shower; blame not the saints, if they sigh and mourn bitterly when the Lord, who is the life of their life, depart, though but for a season, from them; for if God depart, their sweetest enjoyment on earth, the very crown of all their comforts is gone, and what will a king take in exchange for his crown? What can recompense a saint for the loss of his God! Indeed, if they had never seen the Lord, or tasted the incomparable sweetness of his presence, it were another matter; but the darkness which follows the sweetest light of his countenance, is double darkness.

And that which doth not a little increase the horror of this darkness is, that when their souls are thus benighted, and the

ſun of their comfort is ſet; then doth Satan, like the wild beaſts of the deſart, creep out of his den, and roars upon them with hideous temptations. Surely this is a ſad ſtate, and deſerves tender pity! Pity is a due debt to the diſtreſſed, and the world ſhews not a greater diſtreſs than this. If ever you have been in troubles of this kind yourſelves, you will never ſlight others in the ſame caſe: nay, one end of God's exerciſing you with troubles of this nature, is to teach you compaſſion towards others in the ſame caſe. Do they not cry to you, as Job xix. 21. "Have pity, have pity upon me, O ye my friends, for the "hand of God hath touched me." Draw forth bowels of mercy and tender compaſſion to them; for, either you have been, or are, or may be in the ſame caſe yourſelves: however, if men do not, to be ſure Chriſt, that hath felt it before them, and for them, will pity them.

Inference 3. Did God really forſake Jeſus Chriſt upon the croſs? *Then from the deſertion of Chriſt's, ſingular conſolation ſprings up to the people of God, yea, manifold conſolation*: Principally it is a ſupport in theſe two reſpects, as it is preventive of your final deſertion and a comfortable pattern to you in your preſent ſad deſertions.

Firſt, Chriſt's deſertion is preventive of your final deſertion: becauſe he was forſaken for a time, you ſhall not be forſaken for ever: for, he was forſaken for you: and God's forſaking him, though but for a few hours, is equivalent to his forſaking you for ever. It is every way as much for the dear Son of God, the darling delight of his ſoul, to be forſaken of God for a time; as if ſuch a poor inconſiderable thing as thou art, ſhould be caſt off to eternity. Now this being equivalent, and borne in thy room, muſt needs give thee the higheſt ſecurity in the world, that God will never finally withdraw from thee: had he intended to have done ſo, Chriſt had never made ſuch a ſad outcry as you hear this day, "My God, my God, why haſt "thou forſaken me?"

Secondly, Moreover, this ſad deſertion of Chriſt becomes a comfortable *pattern* to poor deſerted ſouls in divers reſpects: and the proper buſineſs of ſuch ſouls, at ſuch times, is to eye it believingly, in theſe ſix reſpects.

Firſt, Though God deſerted Chriſt, yet at the ſame time he powerfully ſupported him: his omnipotent arms were under him, though his pleaſed face was hid from him: he had not indeed his ſmiles, but he had his ſupports So, Chriſtian, juſt ſo ſhall it be with thee: thy God may turn away his face, but he will not pluck away his arm. When one aſked holy Mr.

Baines how the caſe ſtood with his ſoul, he anſwered; *ſupports* I have, tho' *ſuavities I want.* Our father, in this, deals with us, as we ourſelves ſometimes do with a child that is ſtubborn and rebellious. We turn him out of doors, and bid him be gone out of our ſight; and there he ſighs and weeps; but, however, for the humbling of him, we will not preſently take him into houſe and favour: yet we order, at leaſt, permit the ſervants to carry him meat and drink. Here his fatherly care, and ſupport, though no former ſmiles, or manifeſted delights.

Secondly, Though God deſerted Chriſt, yet he deſerted not God: his father forſook him, but he could not forſake his father, but followed him with this cry, "My God, my God, "why haſt thou forſaken me?"

And is it not even ſo with you? God goes off from your ſouls, but you cannot go off from him. No, your hearts are mourning after the Lord, ſeeking him carefully with tears: complaining of his abſence, as the greateſt evil in this world. This is Chriſt-like: ſo it was with the ſpouſe, Cant. iii. 1, 2. Her beloved had withdrawn himſelf, and was gone; but was ſhe content to part with him ſo? No ſuch thing. "By night, on my "bed, I ſought him whom my ſoul loveth; I ſought him, but "I found him not: I will ariſe now, and go about the city," *&c.*

Thirdly, Though God forſook Chriſt, yet he returned to him again. It was but for a time, not for ever. In this alſo doth his deſertion parallel yours. God may, for ſeveral wiſe and holy reaſons, hide his face from you, but not ſo as it is hid from the damned, who ſhall never ſee it again. This cloud will paſs away; this night ſhall have a bright morning: "For (ſaith thy "God) I will not contend for ever, neither will I be always "wroth; for the ſpirit ſhall fail before me, and the ſouls which "I have made." As if he ſhould ſay, I may contend with him for a time, to humble him, but not for ever, leſt, inſtead of a ſad child, I ſhould have a dead child. Oh the tenderneſs even of a diſpleaſed father!

Fourthly, Though God forſook Chriſt, yet, at that time, he could juſtify God. So you read, Pſal. xxii. 2, 3. "O my God "(ſaith he) I cry in the day-time, but thou heareſt not; and in "the night-ſeaſon, and am not ſilent: but thou art holy." Is not thy ſpirit, according to the meaſure, framed like Chriſt's in this; canſt thou not ſay, even when he writes bitter things againſt thee, he is a holy, faithful, and good God for all this? I am deſerted but not wronged. There is not one drop of injuſtice in all the ſea of my ſorrows. Though he condemn me, I muſt, and will juſtify him; this alſo is Chriſt-like.

Fifthly, Though God took from Christ all visible and sensible comforts, inward as well as outward; yet Christ subsisted, by faith, in the absence of them all: his desertion put him upon the acting of his faith. *My God, my God*, are words of faith; the words of one that wholly depends upon his God: and is it not so with you too? Sense of love is gone, sweet sights of God shut up in a dark cloud; well, what then? must thy hands presently hang down, and thy soul give up all its hopes? what! is there no faith to relieve in this case? Yes, yes, and blessed be God for faith. "Who is among you that feareth "the Lord, and obeyeth the voice of his servants, that walk-"eth in darkness, and hath no light; let him trust in the name "of the Lord, and stay himself upon his God," Isa. l. 10. To conclude,

Sixthly, Christ was deserted, a little before the glorious morning of light and joy dawned upon him. It was a little, a very little while, after this sad cry, before he triumphed gloriously; and so it may be with you: heaviness may endure for a night, but joy and gladness will come in the morning. You know how Mr. Glover was transported with joy, and cried out, as a man in a rapture, O Austin! he is come, he is come, he is come, meaning the comforter, who for some time had been absent from his soul.

But, I fear I am absolutely and finally forsaken.

Why so? Do you find the characters of such a desertion upon your soul? Be righteous judges, and tell me, whether you find an heart willing to forsake God? Is it indifferent to you whether God ever return again or no? Are there no mournings, meltings, or thirstings after the Lord? Indeed, if you forsake him, he will cast you off for ever; but can you do so? Oh, no, let him do what he will, I am resolved to wait for him, cleave to him, mourn after him, though I have no present comfort from him, no assurance of my interest in him; yet will I not exchange my poor weak hopes for all the good in this world.

Again, you say God hath forsaken you, but hath he *let loose the bridle before you?* To allude to Job xxx. 11. Hath he taken away from your souls all conscientious tenderness of sin, so that now you can sin freely, and without any regret? If so, it is a sad token indeed: tell me soul, if thou, indeed, judgest God will never return in loving-kindness to thee any more; why dost thou not then give thyself over to the pleasures of sin, and fetch thy comforts that way, from the creature, since thou canst have no comfort from thy God? Oh, no, I cannot do so; if I die

in darkneſs and ſorrow, I will never do ſo: my ſoul is as full of fear and hatred of ſin as ever, though empty of joy and comfort. Surely, theſe are no tokens of a ſoul finally abandoned by its God.

Inference 4. Did God forſake his own Son upon the croſs? *Then the deareſt of God's people may, for a time, be forſaken of their God.* Think it not ſtrange, when you, that are the children of light, meet with darkneſs, yea, and walk in it; neither charge God fooliſhly; nor ſay he deals hardly with you. You ſee what befel Jeſus Chriſt, whom his ſoul delighted in: It is doubtleſs your concernment to expect and prepare for days of darkneſs. You have heard the doleful cry of Chriſt, "My God, "my God, why haſt thou forſaken me?" You know how it was with Job, David, Heman, Aſaph, and many others, the dear ſervants of God, what heart-melting lamentations they have made upon this account; and are you better than they? Oh, prepare for ſpiritual troubles; I am ſure you do enough every day to involve you in darkneſs. Now, if at any time this trial befal you, mind theſe two ſeaſonable *admonitions*, and lay them up for ſuch a time.

Admonition 1. Firſt, *Exerciſe the faith of adherence, when you have loſt the faith of evidence.* When God takes away that, he leaves this: that is neceſſary to the comfort, this to the life of his people. It is ſweet to live in views of your intereſt, but if they be gone, believe and rely on God for an intereſt. Stay yourſelves on your God when you have no light, Iſa. l. 10. Drop this anchor in the dark, and do not reckon all gone when evidence is gone: never reckon yourſelves undone whilſt you can adhere to your God. Direct acts are noble acts of faith, as well as reflexive ones; yea, and in ſome reſpects to be preferred to them. For,

Firſt, As your comfort depends on the evidencing acts of faith, ſo your ſalvation upon the adhering act of faith. Evidence comforts, affiance ſaves you; and, ſure, ſalvation is more than comfort.

Secondly, Your faith of evidence hath more ſenſible ſweetneſs, but your faith of adherence is of more conſtancy and continuance: the former is as a flower in its month, the latter ſticks by you all the year.

Thirdly, Faith of evidence brings more joy to you, but faith of adherence brings more glory to God: for, thereby you truſt him when you cannot ſee him; yea, you believe not only without, but againſt ſenſe and feeling; and, doubtleſs, that which brings glory to God, is better than that which brings comfort to you. O then exerciſe this, when you have loſt that.

Admonition 2. Secondly, *Take the right method to recover the ſweet light which you have ſinned away from your ſouls.* Do not go about from one to another complaining; nor yet ſit down deſponding under your burden. But,

Firſt, Search diligently after the cauſe of God's withdrawment: urge him hard, by prayer, to tell thee wherefore he contends with thee, Job. x. 2. Say, Lord, what have I done that ſo offends thy ſpirit? What evil is it which thou ſo rebukeſt? I beſeech thee ſhew me the cauſe of thine anger: have I grieved thy ſpirit in this thing, or in that? Was it my neglect of duty, or my formality in duties? Was I not thankful for the ſenſe of thy love, when it was ſhed abroad in my heart? O Lord, why is it thus with me?

Secondly, Humble your ſouls before the Lord for every evil you ſhall be convinced of: tell him, it pierces your hearts that you have ſo diſpleaſed him, and that it ſhall be a caution to you, whilſt you live, never to return again to folly: invite him again to your ſouls, and mourn after the Lord till you have found him: If you ſeek him, he will be found of you, 2 Cor. xv. 2. It may be you ſhall have a thouſand comforters come about your ſad ſouls, in ſuch a time, to comfort them: this will be to you inſtead of God, and that will repair your loſs of Chriſt: deſpiſe them all, and ſay, I am reſolved to ſit as a widow till Chriſt return; he, or none, ſhall have my love.

Thirdly, Wait on the uſe of means till Chriſt return. O be not diſcouraged; though he tarry, wait you for him; for, *bleſſed are all they that wait for him.*

SERMON XXXIV.

Opens the fifth excellent Saying of CHRIST upon the Croſs.

JOHN xix. 28. *After this, Jeſus knowing all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.*

IT is as truly, as commonly ſaid, *death is dry*: Chriſt found it ſo, when he died. When his ſpirit laboured in the agonies of death, then he ſaid, *I thirſt.*

This is the fifth word of Chriſt upon the croſs, ſpoken a little before he bowed the head and yielded up the ghoſt. It is only

recorded by this evangeliſt; and, there are four things remarkable in this complaint of Chriſt, *viz.* The perſon complaining: the complaint he made. The time when, and the reaſon why he ſo complained.

Firſt, The perſon complaining. *Jeſus ſaid I thirſt.* This is a clear evidence, that it was no common ſuffering: great and reſolute ſpirits will not complain for ſmall matters. The ſpirit of a common man will endure much, before it utters any complaint. Let us therefore ſee,

Secondly, The affliction, or ſuffering, he complains of; and that is *thirſt*. There are two ſorts of thirſt, one natural and proper, another ſpiritual and figurative: Chriſt felt both at this time. His ſoul thirſted, in vehement deſires and longings, to accompliſh and finiſh that great and difficult work he was now about; and his body thirſted, by reaſon of thoſe unparalleled agonies it laboured under, for the accompliſhing thereof: but it was the proper natural thirſt he here intends, when he ſaid, *I thirſt*. Now, "this natural thirſt," of which he complains, "is the raging of the appetite for moiſt nouriſhment, ariſing "from ſcorching up of the parts of the body for want of moi-"ſture *." And, amongſt all the pains and afflictions of the body, there can ſcarcely be named a greater, and more intolerable one, than extreme thirſt. The moſt mighty and valiant have ſtooped under it. Mighty Samſon, after all his conqueſts and victories complains thus, Judges xv. 18. "And he was ſore a-"thirſt, and called on the Lord, and ſaid, thou haſt given this "great deliverance into the hand of thy ſervant, and now ſhall "I die for thirſt, and fall into the hands of the uncircumciſed?" Great Darius drank filthy water, defiled with the bodies of the ſlain, to relieve his thirſt, "and proteſted, never any drink was "more pleaſant to him †." Hence, Iſa. xli. 17. thirſt is put to expreſs the moſt afflicted ſtate. "When the poor and needy "ſeek water, and there is none, and their tongue faileth for "thirſt, I the Lord will hear them;" *(i. e.)* when my people are in extreme neceſſities, under any extraordinary preſſures and diſtreſſes, I will be with them, to ſupply and relieve them. Thirſt cauſes a moſt painful compreſſion of the heart, when the body, like a ſponge, ſucks and draws for moiſture, and there is none. And this may be occaſioned, either by long abſtinence

* *Sitis eſt cupiditas nutrimenti, potiſſimum humidi orta ex affectione partium corporis animalis, quæ irrigatione egent.* Kerkerm Phyſ. p. 404.

† *Gujuſmodi voluptatis hactenus inexpertus fui?* Plut.

from drink, or by the labouring and expence of the ſpirits, under grievous agonies, and extreme tortures; which, like a fire within, ſoon ſcorch up the very radical moiſture.

Now, though we find not that Chriſt taſted a drop ſince he ſat with his diſciples at the table; after that, no more refreſhments for him in this world; yet, that was not the cauſe of this raging thirſt; but it is to be aſcribed to the extreme ſufferings which he ſo long had conflicted with, both in his ſoul and body. Theſe preyed upon him, and drank up his very ſpirits. Hence came this ſad complaint, *I thirſt.*

Thirdly, Let us conſider the time when he thus complained. "When all things were now accompliſhed," ſaith the text; *(i. e.)* when all things were even ready to be accompliſhed in his death. A little, a very little while before his expiration, when the pangs of death began to be ſtrong upon him: And ſo it was both a ſign of death at hand, and of his love to us, which was ſtronger than death, that would not complain ſooner, becauſe he would admit of no relief, nor take the leaſt refreſhment, 'till he had done his work.

Fourthly, and *laſtly*, Take notice of the deſign and end of his complaint; "that the ſcripture might be fulfilled, he ſaith, "I thirſt;" *(i. e.)* that it might appear, for the ſatisfaction of our faith, that whatſoever had been predicted by the prophets, was exactly accompliſhed, even to a circumſtance in him. Now it was foretold of him, Pſal lxix. 21. "They gave me gall "for my meat, and in my thirſt, they gave me vinegar, to drink;" and herein it was verified. Hence the note is,

Doct. *That ſuch were the agonies and extreme ſufferings of our Lord Jeſus Chriſt upon the Croſs, as drank up his very ſpirits, and made him cry, I thirſt.*

"If I, (ſaid * one) ſhould live a thouſand years, and every "day die a thouſand times the ſame death for Chriſt that he "once died for me, yet all this would be nothing to the ſor-"rows Chriſt endured in his death." At this time, the bridegroom Chriſt, might have borrowed the words of his ſpouſe, the church, Lam. i. 12. "Is it nothing to you, all ye that paſs "by? See and behold, if there be any ſorrow like unto my "ſorrow which is done unto me, wherewith the Lord hath af-"flicted me in the day of his fierce anger."

* *Si poſſem vivere mille annis, et qualibet die milles mori pro eo, eadem morte qua ille pro me mortuus eſt ſemel; nihil eſſet ad dolorem quem habuit in ſe.* Edmund de ſpeculo. Eccleſ. c. 23.

Here we are to enquire into, and conſider the extremities and agonies Chriſt laboured under upon the croſs, which occaſioned this ſad complaint of thirſt; and then make application, in the ſeveral inferences of truth deducible from it.

Now the ſufferings of our Lord Jeſus Chriſt upon the croſs were two-fold; *viz.* His corporeal, and ſpiritual ſufferings: We ſhall open them diſtinctly, and then ſhew how both theſe meeting together upon him in their fulneſs and extremity, muſt needs conſume his very radical moiſture, and make him cry, *I thirſt.* To begin with the firſt.

Firſt, His corporeal and more external ſufferings were exceeding great, acute, and extreme ſufferings; for they were ſharp, univerſal, continual, and unrelieved by any inward comforts.

Firſt, They were *ſharp ſufferings*; for his body was racked or digged in thoſe parts where ſenſe more eminently dwells: In the hands and feet the veins and ſinews meet, and their pain and anguiſh meet with them; Pſal. xxii. 16. "They digged my "hands and my feet †." Now Chriſt, by reaſon of his exact and excellent temper of body, had doubtleſs more quick, tender and delicate ſenſes than other men: His body was ſo formed, that it might be a capacious veſſel, to take in more ſufferings than any other body could. Senſe is, in ſome, more delicate and tender, and in others, dull and blunt, according to the temperament and vivacity of the body and ſpirits; but in none as it was in Chriſt, whoſe body was miraculouſly formed on purpoſe to ſuffer unparalleled miſeries and ſorrows in: "A body "haſt thou fitted me," Heb. x. 5. Neither ſin nor ſickneſs had any way enfeebled or dulled it.

Secondly, As his pains were ſharp, ſo they were *univerſal*, not affecting one, but every part; they ſeized every member; from head to foot, no member was free from torture: For as his head was wounded with thorns, his back with bloody laſhes, his ſide with a ſpear, his hands and feet with nails, ſo every other part was ſtretched and diſtended beyond its natural length, by hanging upon that cruel engine of torment, the croſs: And as every member, ſo every particular ſenſe, was afflicted; his ſight with vile wretches, cruel murderers that ſtood about him; his hearing with horrid blaſphemies, belch'd out againſt him; his taſte with vinegar and gall, which they gave to aggravate his miſery; his ſmell with that filthy Golgotha where he was crucified, and his feeling with exquiſite pains

† His body was of a moſt excellent contexture when it was miraculouſly formed. *Aquin. part tertia. Art.* 6.

in every part; ſo that he was not only ſharply, but univerſally tormented.

Thirdly, Theſe univerſal pains were *continual*, not by fits, but without any intermiſſion: He had not a moment's eaſe by the ceſſation of pains; wave came upon wave, one grief driving on another, till all God's waves and billows had gone over him. To be in extremity of pain, and that without a moment's intermiſſion, will quickly pull down the ſtouteſt nature in the world.

Fourthly and *Laſtly*, As his pains were ſharp, univerſal, and continual, ſo they were altogether unrelieved by his underſtanding part. If a man have ſweet comforts flowing into his ſoul from God, they will ſweetly demulce and allay the pains of the body: This made the martyrs ſhout amidſt the flames. Yes, even inferior comforts and delights of the mind, will greatly relieve the oppreſſed body.

'Tis ſaid of * Poſſidonius, that in a great fit of the ſtone; he ſolaced himſelf with diſcourſes of moral virtue, and when the pain twinged him, he would ſay, "O pain thou do'ſt no-"thing, tho' thou art a little troubleſome, I will never confeſs "thee to be evil." And Epicurus in the fits of the cholic, refreſhed himſelf, *ob memoriam inventorum*, (i. e.) by his invention in philoſophy.

But now Chriſt had no relief this way in the leaſt; not a drop of comfort came from heaven into his ſoul to relieve it, and the body by it: But on the contrary, his ſoul was filled up with grief, and had an heavier burden of its own to bear than that of the body; ſo that inſtead of relieving, it increaſed unſpeakably, the burden of its outward man. For,

Secondly, Let us conſider theſe inward ſufferings of his ſoul, how great they were, and how quickly they ſpent his natural ſtrength, and turned his moiſture into the drought of ſummer. And,

Firſt, His ſoul felt *the wrath of an angry God*, which was terribly impreſs'd upon it. The wrath of a king is as the roaring of a lion; but what is that to the wrath of a Deity? See what a deſcription is given of it in Nahum i. 6. "Who can "ſtand before his indignation: And who can abide in the "fierceneſs of his anger? His fury is poured out like fire, and "the rocks are thrown down by him." Had not the ſtrength

* *Nihil agis dolor, quamvis ſic moleſtus, nunquam confitebor te eſſe malum.*

that supported Christ been greater than that of rocks, this wrath had certainly overwhelmed, and ground him to powder.

Secondly, As it was the wrath of God that lay upon his soul, so it was the *pure wrath* of God, without any allay of mixture: Not one drop of comfort came from heaven, or earth; all the ingredients in his cup were bitter ones: There was wrath without mercy; yea, wrath without the least degree of sparing mercy; "for God spared not his own son," Rom. viii. 32. Had Christ been abated or spared, we had not? If our mercies must be pure mercies, and our glory in heaven pure and unmixed glory, then the wrath which he suffered must be pure and unmixed wrath. Yea,

Thirdly, As the wrath, the pure unmixed wrath of God, lay upon his soul, so *all the wrath of God* was poured out upon him, even to the last drop: So that there is not one drop reserved for the elect to feel. Christ's cup was deep and large, it contained all the fury and wrath of an infinite God in it! and yet he drank it up: He bare it all, so that to believing souls, who come to make peace with God through Christ, he saith, Isa. xxvii. 4. "Fury is not in me." In all the chastisements God inflicts upon his people, there is no vindictive wrath; Christ bore it all in his own soul and body on the tree.

Fourthly, As it was all the wrath of God that lay upon Christ, so *it was wrath aggravated, in divers respects, beyond that which the damned themselves do suffer*. That's strange, you will say; can there be any sufferings worse than those the damned suffer, upon whom the wrath of an infinite God is immediately transacted, who holds them up with the arm of his power, while the arm of his justice lies on eternally? Can any sorrows be greater than these? Yes; Christ's sufferings were beyond theirs in divers particulars.

First, None of the damned were ever so near and dear to God as Christ was: They were estranged from the womb; but Christ lay in his bosom. When he smote Christ, he smote "the "man that was his fellow," Zech. xiii. 7. But in smiting them, he smites his enemies. When he had to do, in a way of satisfaction, with Christ, he is said not to spare his own son, Rom. viii. 32. Never was the fury of God poured out upon such a person before.

Secondly, None of the damned had ever so large a capacity to take in the full sense of the wrath of God, as Christ had. The larger any one's capacity is to understand and weigh his troubles fully, the more grievous and heavy is his burden. If a man casts vessels of greater and lesser quantity into the sea,

tho' all will be full, yet the greater the veſſel is, the more water it contains. Now Chriſt had a capacity beyond all mere creatures to take in the wrath of his father: And what deep and large apprehenſions he had of it, may be judged by his bloody ſweat in the garden, which was the effect of his mere apprehenſions, of the wrath of God. Chriſt was a large veſſel indeed: As he is capable of more glory, ſo of more ſenſe and miſery than any other perſon in the world.

Thirdly, The damned ſuffer not ſo innocently as Chriſt ſuffered; they ſuffer the juſt demerit and recompence of their ſin: They have deſerved all that wrath of God which they feel, and muſt feel for ever: It is but that recompence which was meet; but Chriſt was altogether innocent: He had done no iniquity, neither was guile found in his mouth, yet it pleaſed the Lord to bruiſe him. When Chriſt ſuffered, he ſuffered not for what he had done; but his ſufferings were the ſufferings of a ſurety, paying the debts of others. "The Meſſiah was cut off, but "not for himſelf," Dan. ix. 26. Thus you ſee what his external ſufferings in his body, and his internal ſufferings in his ſoul, were.

Thirdly, In the laſt place, it is evident, that ſuch extreme ſufferings as theſe, meeting together upon him, muſt needs exhauſt his very ſpirits, and make him cry, *I thirſt*. For let us conſider,

Firſt, What mere external pains, and outward afflictions can do? Theſe prey upon and conſume our ſpirits. * So David complains, Pſal. xxxix. 11. "When thou with rebukes, correct-"eſt man for iniquity; thou makeſt his beauty to conſume a-"way as a moth," *(i. e.)* look, as a moth frets and conſumes the moſt ſtrong and well wrought garment, and makes it feary and rotten without any noiſe; ſo afflictions waſte and wear out the ſtrongeſt bodies: They make bodies of the firmeſt conſtitution like an old rotten garment: They ſhrivel and dry up the moſt vigorous and flouriſhing body, and make it like a bottle in the ſmoak, Pſal. cxix. 83.

Secondly, Conſider what mere internal troubles of the ſoul can do upon the ſtrongeſt body: Theſe ſpend its ſtrength, and devour the ſpirits. So Solomon ſpeaks, Prov. xvii. 22. "A "broken ſpirit drieth the bones," *(i. e.)* it conſumes the very

* For as a bottle is ſcorched and waſted in ſmoak, ſo the ſpirit by continual pains and the conſtant violent heat of grief is ſpent and conſumed. *Mol. on the place.*

marrow with which they are moiſtned. So Pſal. xxxii. 3, 4. "My bones waxed old, and through my roaring all the day "long: For day and night thy hand was heavy on me: My "moiſture" (or chief ſap) "is turned into the drought of ſum-"mer." What a ſpectacle of pity was Francis Spira become, merely through the anguiſh of his ſpirit? a ſpirit ſharpened with ſuch troubles, like a keen knife, cut through the ſheath. Certainly, whoever hath had any acquaintance with troubles of ſoul, knows, by ſad exprrience, how like an internal flame, it feeds and preys upon the very ſpirits, ſo that the ſtrongeſt ſtoop and ſink under it. But,

Thirdly, When outward bodily pains ſhall meet with inward ſpiritual troubles, and both in extremity ſhall come in one day; how ſoon muſt the firmeſt body fail and waſte away like a candle lighted at both ends? Now ſtrength fails a-pace, and nature muſt fall flat under this load. When the ſhip in which Paul ſailed, fell into a place where two ſeas met, it was quickly wrecked; and ſo will the beſt conſtituted body in the world, if it fall under both theſe troubles together: the ſoul and body ſympathize with each other, under trouble, and mutually relieve each other.

If the body be ſick and full of pain, the ſpirit ſupports, chears, and relieves it by reaſon and reſolution all that it can: And if the ſpirit be afflicted, the body ſympathizes, and helps to bear up the ſpirit; but, now, if the one be over-laden with ſtrong pains, more than it can bear, and calls for aid from the other, and the other be oppreſſed with intolerable anguiſh, and cries out under a burden greater than it can bear, ſo that it can contribute no help, but inſtead thereof adds to its burden, which before was above ſtrength to bear; then nature muſt needs fail, and the friendly union betwixt ſoul and body ſuffer a diſſolution by ſuch an extraordinary preſſure as this. So it was with Chriſt, when outward and inward ſorrows met, in one day, in their extremity upon him: Hence the bitter cry, *I thirſt.*

Inference 1. *How horrid a thing is ſin! How great is that evil of evils, which deſerves that all this ſhould be inflicted and ſuffered for the expiation of it!*

The ſufferings of Chriſt for ſin, give us the true account, and fulleſt repreſentation of its evil. "The law (ſaith † one) "is a bright glaſs, wherein we may ſee the evil of ſin; but "there is the red glaſs of the ſufferings of Chriſt, and in that

† Mr. J. B. in his evil of evils, p. 124.

" we may see more of the evil of sin, than if God should let us " down to hell, and there we should see all the tortures and " torments of the damned. If we should see them how they " lie sweltering under God's wrath there, it were not so much " as the beholding of sin through the red glass of the sufferings " of Christ."

Suppose the bars of the bottomless pit were broken up, and damned Spirits should ascend from thence, and come up among us, with the chains of darkness rattling at their heels, and we should hear the groans, and see the ghastly paleness and trembling of those poor creatures, upon whom the righteous God hath impressed his fury and indignation; if we could hear how their consciences are lashed by the fearful scourge of guilt, and how they shriek at every lash the arm of justice gives them.

If we should see and hear all this, it is not so much as what we may see in this text, where the Son of God, under his sufferings for it, cries out, *I thirst.* For, as I shewed you before, Christ's sufferings, in divers respects, were beyond theirs. O then, let not thy vain heart slight sin, as if it were but a small thing! If ever God shew thee the face of sin in this glass, thou wilt say, there is not such another horrid representation to be made to a man in all the world. Fools make a mock at sin, but wise men tremble at it.

Inference 2. *How afflictive and intolerable are inward troubles.* Did Christ complain so sadly under them, and cry, *I thirst?* Surely then they are no such light matters as many are apt to make of them. If they so scorched the very heart of Christ, dried up the green tree, preyed upon his very spirits, and turned his moisture into the drought of summer, they deserve not to be slighted, as they are by some. The Lord Jesus was fitted to bear and suffer as strong troubles as ever befel the nature of man, and he did bear all other troubles with admirable patience; but when it came to this, when the flames of God's wrath scorched his soul, then he cries, *I thirst.*

David's heart was, for courage, as the heart of a lion; but when God exercised him with inward troubles for sin, then he roars out under the anguish of it, " I am feeble, and sore broken; " I have roared, by reason of the disquietness of my heart. My " heart panteth, my strength faileth me: As for the light of " mine eyes, it is also gone from me," Psal. xxxviii. 8, 10. " A wounded spirit who can bear!" Many have professed that all the torments in the world are but toys to it: the racking fits of the gout, the grinding tortures of the stone, are nothing to

the wrath of God upon the conſcience. What is the worm that never dies, but the efficacy of a guilty conſcience? This worms feeds upon, and gnaws the very inwards, the tender and moſt ſenſible part of man; and is the principal part of hell's horror. In bodily pains, a man may be relieved by proper medicines; here nothing but the blood of ſprinkling relieves. In outward pains, the body may be ſupported by the reſolution and courage of the mind; here the mind itſelf is wounded. O let none deſpiſe theſe troubles, they are dreadful things!

Inference 3. *How dreadful a place is hell, where this cry is heard for ever, I thirſt!* There the wrath of the great and terrible God flames upon the damned for ever, in which they thirſt, and none relieves them. If Chriſt complained, *I thirſt*, when he had conflicted but a few hours with the wrath of God; what is their ſtate then, that are to grapple with it for ever? When millions of years are paſt and gone, ten thouſand millions more are coming on. There is an everlaſting thirſt in hell, and it admits of no relief ‡. There are no full cups in hell, but an eternal, unrelieved thirſt. Think on this ye that now add drunkenneſs to thirſt, who wallow in all ſenſual pleaſures, and drown nature in an exceſs of luxury. Remember what Dives ſaid in Luke xvi. 24. "And he cried and ſaid, Father "Abraham, have mercy on me, and ſend Lazarus that he may "dip the tip of his finger in water, and cool my tongue; for I "am tormented in this flame." No cups of water, no bowls of wine in hell. There, that throat will be parched with thirſt, which is now drowned with exceſs. The ſongs of the drunkard turned into howlings. If thirſt in the extremity of it be now ſo unſufferable, what is that thirſt which is infinitely beyond this in meaſure, and never ſhall be relieved? Say not it is hard that God ſhall deal thus with his poor creatures. You will not think it ſo, if you conſider what he expoſed his own dear Son to, when ſin was but imputed to him. And what that man deſerves to feel, that hath not only merited hell, but, by refuſing Chriſt, the remedy, the hotteſt place in hell *.

‡ For then the devouring flame burns up thoſe whom carnal pleaſure pollutes. Then they are caſt into the infinite open gulph of hell. *Greg.*

‡ An Engliſh merchant living at Dantzic, related this ſtory to a godly miniſter, that a friend of his (a merchant alſo) went to a convent, and dined with the friers there; their entertainment was very noble. After he had dined and ſeen all, the merchant commended their pleaſant lives; yea, ſaid one of the friers to him, we live gallantly

In this thirſt of Chriſt we have the livelieſt emblem of the ſtate of the damned, that ever was preſented to men in this world. Here you ſee a perſon labouring in extremity, under the infinite wrath of the great and terrible God lying upon his ſoul and body at once, and cauſing him to utter this doleful cry, *I thirſt.* Only Chriſt endured this but a little while, the damned muſt endure it for ever: in that they differ, as alſo in the innocency and ability of the perſons ſuffering, and in the end for which they ſuffer. But, ſurely, ſuch as this will the cry of thoſe ſouls be that are caſt away for ever. O terrible thirſt!

Inference 4. *How much do nice and wanton appetites deſerve to be reproved?* The Son of God wanted a draught of cold water to relieve him, and could not have it. God hath given us variety of refreſhing creatures to relieve us, and we deſpiſe them. We have better things than a cup of water to refreſh and delight us when we are thirſty, and yet are not pleaſed. O that this complaint of Chriſt on the croſs, *I thirſt*, were but believingly conſidered, it would make you bleſs God for what ye now deſpiſe, and beget contentment in you for the meaneſt mercies, and moſt common favours in this world. Did the Lord of all things cry, *I thirſt*, and had nothing in his extremity to comfort him; and doſt thou, who haſt, a thouſand times over, forfeited all temporal as well as ſpiritual mercies, contemn and ſlight the good creatures of God! What, deſpiſe a cup of water, who deſerveſt nothing but a cup of wrath from the hand of the Lord! O lay it to heart, and hence learn contentment with any thing.

Inference 5. *Did Jeſus Chriſt upon the croſs cry*, I thirſt? *Then believers ſhall never thirſt eternally. Their thirſt ſhall be certainly ſatisfied.*

There is a threefold thirſt, *gracious*, *natural*, and *penal*. The gracious thirſt is the vehement deſire of a ſpiritual heart after God. Of this David ſpeaks, Pſal. xlii. 1, 2. "As the hart "panteth after the water-brooks, ſo panteth my ſoul after "thee, O God. My ſoul thirſteth for God, for the living "God: When ſhall I come and appear before God?" And this is indeed, a vehement thirſt; it makes the ſoul break with the longings it hath after God, Pſal. cxix. 'Tis a thirſt proper to believers, who have taſted that the Lord is gracious.

Natural thirſt is (as before was noted) a deſire of refreſhment by humid nouriſhment, and it is common both to believers and

lantly indeed, had we any body to go to hell for us when we die. *Mr. Firmin's Real Chriſtian.*

unbelievers in this world. God's dear ſaints have been driven to ſuch extremities in this life, that their tongues have even failed for thirſt. "When the poor and needy ſeek water, and there "is none, and their tongue faileth for thirſt," Iſa. xli. 17. And of the people of God in their captivity, it is ſaid, Lam. iv. 4. "The tongue of the ſucking child cleaveth to the roof of "his mouth for thirſt. The young children aſk bread, and no "man breaketh it unto them. They that feed delicately are "deſolate in the ſtreets; they that were brought up in ſcarlet "embrace dunghils." To this many that fear the Lord have been reduced.

A *penal thirſt*, is God's juſt denying of all refreſhments or relief to ſinners in their extremities, and that as a due puniſhment for their ſin. This believers ſhall never feel, becauſe when Chriſt thirſted upon the croſs, he made full ſatisfaction to God in their room. Theſe ſufferings of Chriſt, as they were ordained for them, ſo the benefits of them are truly imputed to them. And for the natural thirſt, that ſhall be ſatisfied: for in heaven we ſhall live without theſe neceſſities and dependencies upon the creature; we ſhall be equal with the angels in the way and manner of living and ſubſiſting, ἰσάγγελοι βίοντες, Luke xx. 36. And for the gracious thirſting of their ſouls for God, it ſhall be fully ſatisfied. So it is promiſed, Mat. v. 6. "Bleſſed "are they which hunger and thirſt after righteouſneſs, for they "ſhall be filled:" They ſhall then depend no more upon the ſtream, but drink from the overflowing fountain itſelf, Pſal. xxxvi. 8. "They ſhall be abundantly ſatisfied with the fatneſs "of thy houſe, and thou ſhalt make them drink of the river of "thy pleaſures: for with thee is the fountain of life, and in thy "light ſhall we ſee light:" There they ſhall drink and praiſe, and praiſe and drink for evermore: all their thirſty deſires ſhall be filled with compleat ſatisfaction. O how deſirable a ſtate is heaven upon this account! and how ſhould we be reſtleſs 'till we come thither; as the thirſty traveller is until he meet that cool, refreſhing ſpring he wants and ſeeks for. This preſent ſtate is a ſtate of thirſting, that to come of refreſhment and ſatisfaction. Some drops indeed come from that fountain by faith, but they quench not the believer's thirſt; rather like water ſprinkled on the fire, they make it burn the more: but there the thirſty ſoul hath enough.

O bleſs God, that Jeſus Chriſt thirſted under the heat of his wrath once, that you might not be ſcorched with it for ever. If he had not cried, *I thirſt*, you muſt have cried out of thirſt eternally, and never be ſatisfied.

Inference 6. Laſtly; Did Chriſt in the extremity of his ſufferings cry, *I thirſt? Then how great, beyond all compare, is the love of God to ſinners, who for their ſakes expoſed the Son of his love to ſuch extreme ſufferings?*

Three conſiderations marvellouſly heighten that love of the Father.

Firſt, His putting the Lord Jeſus into ſuch a condition. There is none of us would endure to ſee a child of our own lye panting, and thirſting in the extremity of torments, for the faireſt inheritance on earth; much leſs, to have the ſoul of a child conflicting with the wrath of God, and making ſuch heart-rending complaints as Chriſt made upon the croſs, if we might have the largeſt empire in the world for it: yet, ſuch was the ſtrength of the love of God to us, that he willingly gave Jeſus Chriſt to all this miſery and torture for us. What ſhall we call this love? O the height, length, depth and breadth of that love which paſſeth knowledge! The love of God to Jeſus Chriſt was infinitely beyond all the love we have for our children, as the ſea is more than a ſpoonful of water: and yet, as dearly as he loved him, he was content to expoſe him to all this, rather than we ſhould periſh eternally.

Secondly, As God the Father was content to expoſe Chriſt to this extremity, ſo in that extremity to hear his bitter cries, and dolorous complaints, and yet not relieve him with the leaſt refreſhment 'till he fainted, and died under it. He heard the cries of his Son: that voice, *I thirſt*, pierced heaven, and reached the Father's ear; but yet he will not refreſh him in his agonies, nor abate him any thing of the debt he was now paying, and all this for the love he had to poor ſinners. Had Chriſt been relieved in his ſufferings, and ſpared, then God could not have pitied or ſpared us. The extremity of Chriſt's ſufferings was an act of juſtice to him; and the greateſt mercy to us that ever could be manifeſted. Nor indeed (though Chriſt ſo bitterly complains of his thirſt) was he willing to be relieved, 'till he had finiſhed his work. O love unſpeakable! He doth not complain, that he might be relieved, but to manifeſt how great that ſorrow was which his ſoul now felt upon our account.

Thirdly, And it ſhould never be forgotten, that Jeſus Chriſt was expoſed to theſe extremities of ſorrow for ſinners, the greateſt of ſinners, who deſerved not one drop of mercy from God. This commends the love of God ſingularly to us, in that "whilſt we were yet ſinners, Chriſt died for us," Rom. v. 8. Thus the love of God in Jeſus Chriſt ſtill riſes higher

and higher in every diſcovery of it. Admire, adore, and be raviſhed with the thoughts of this love!

Thanks be to God for his unſpeakable gift.

SERMON XXXV.

Opens the ſixth excellent Saying of CHRIST upon the Croſs.

JOHN xix. 30. *When Jeſus therefore had received the vinegar, he ſaid,* [*It is finiſhed*]*; and he bowed his head, and gave up the ghoſt.*

IT *is finiſhed.* This is the ſixth remarkable word of our Lord Jeſus Chriſt upon the croſs, uttered as a triumphant ſhout when he ſaw the glorious iſſue of all his ſufferings now at hand.

It is but one word in the original; but in that one word is contained the ſum of all joy; the very ſpirits of all divine conſolation. The ancient Greeks reckoned it their excellency to ſpeak much in a little; "to * give a ſea of matter in a drop of "language." What they only ſought, is here found. I find ſome variety, (and indeed variety rather than contrariety), among expoſitors about the relation of theſe words. Some are of opinion, that the antecedent is the legal types and ceremonies; and ſo make this to be the meaning †; *It is finiſhed:* that is, all the types and prefigurations that ſhadowed forth the redemption of ſouls, by the blood of Chriſt, are now fulfilled, and accompliſhed. And, doubtleſs, as this is itſelf a truth, ſo it is ſuch a truth as may not be excluded, as foreign to the true ſcope and ſenſe of this place. And though it be objected, that many types and prefigurations remained at this time unſatisfied, even all that looked to the actual death of Chriſt, his continuance in the ſtate of the dead, and his reſurrection; yet it is eaſily removed, "by conſidering that they are ſaid to be finiſh-"ed, becauſe they were juſt finiſhing, or ready to be finiſhed: "and it is as if Chriſt had ſaid, I am now putting the laſt hand "to it ‡," a few moments of time more will compleat and fi-

* Πελαγος πραγματων, εν σαλαγματι ρηματων. *Cypr. Sect.* 568.

† He teaches us that the full accompliſhment of our ſalvation, and every part thereof, was contained in his death: the cancelling all the legal ceremonies is connected with this doctrine. *Calvin.*

‡ *Factum dicit, quod jam in eo fuit, et pene factum eſſet.* Cam.

niſh it; I have the ſum now in my hand, which will fully ſatisfy and pay God the whole debt.

It is now, but bow the head, and the work is done, and all the types therein fulfilled. So that this cannot exclude the fulfilling of the types, in the death of Chriſt, from their juſt claim to the ſenſe of this place. But yet, though we cannot here exclude this ſenſe, we cannot allow it to be the whole, or principal ſenſe: for lo! a far greater truth is contained herein, even the finiſhing, or compleating of the whole deſign and project of our redemption, and therein of all the types that prefigured it. Both theſe judicious Calvin conjoins, making the compleating of redemption the principal; and the fulfilling of all the types, the collateral and leſs principal ſenſe of it.

Yet it muſt be obſerved, when we ſay, Chriſt finiſhed redemption-work by his death, the meaning is not that his death alone did finiſh it; for his abode in the grave, reſurrection, and aſcenſion, had all of them their joint influence therein; but theſe being ſhortly to follow, are all included in the ſcope of this place. According then to the principal ſcope of the place, we obſerve,

Doct. *That Jeſus Chriſt hath perfected, and completely finiſhed the great work of redemption, committed to him by God the Father.*

To this great truth the apoſtle gives a full teſtimony, Heb. x. 14. "By one offering he hath perfected for ever them that "are ſanctified." And to the ſame purpoſe ſpeaks Chriſt, John xvii. 4. "I have glorified thee on earth! I have finiſhed the "work thou gaveſt me to do." Concerning this work, and the finiſhing thereof by Jeſus Chriſt upon the croſs, we ſhall enquire what this work was, how Chriſt finiſhed it, and what evidence can be produced for the finiſhing of it.

Firſt, What was the work which Chriſt finiſhed by his death?

It was the fulfilling the whole law of God in our room, and for our redemption, as a ſponſor or ſurety for us. The law is a glorious thing; the holineſs of God, that fiery attribute, is engraven or ſtamped upon every part of it; Deut. xxxiii. 2. "From his right hand went a fiery law." The jealouſy of the Lord watched over every point and title of it, for his dreadful and glorious name was upon it; it curſed every one that continued not in all things contained therein, Gal. iii. 10. Two things, therefore, were neceſſarily required in him that ſhould

perfectly fulfil it, and both found in our ſurety, and in him only, *viz.* a ſubjective, and effective perfection.

Firſt, A ſubjective perfection. He that wanted this, could never ſay, *It is finiſhed.* Perfect working always follows a perfect Being. That he might therefore finiſh this great work of obedience, and therein the glorious deſign of our redemption; lo! in what ſhining and perfect holineſs was he produced! Luke i. 35. "That holy thing that ſhall be born of thee, "ſhall be called the Son of God." And indeed, "ſuch an "high-prieſt became us, who is holy, harmleſs, undefiled, ſe-"parate from ſinners," Heb. vii. 26. So that the law could have no exception againſt his perſon; nay, it was never ſo honoured ſince its firſt promulgation, as it was by having ſuch a perfect and excellent perſon, as Chriſt, to ſtand at its bar, and give it due reparation.

Secondly, There muſt be alſo an effective perfection, or a perfection of working, and obeying, before it could be ſaid, *It is finiſhed.* This Chriſt had; for he continued in all things written in the law, to do them: *He fulfilled all righteouſneſs*, as it behoved him to do, Matth. iii. 15. He did all that was required to be done; and ſuffered all that was requiſite to be ſuffered; he did and ſuffered all that was commanded, or threatned, in ſuch perfection of obedience, both active and paſſive, that the pure eye of divine juſtice could not find a flaw in it; and ſo finiſhed the work his Father gave him to do: And this work finiſhed by our Lord Jeſus Chriſt, was both a neceſſary, difficult, and precious work.

Firſt, It was a neceſſary work which Chriſt finiſhed upon the croſs: neceſſary, upon a threefold account.

Opus neceſſarium ex parte Patris; It was neceſſary on the Father's account: I do not mean that God was under any neceſſity, from his nature, of redeeming us this, or any other way; for our redemption is *opus liberi concilii*, an act of the free counſel of God: but when God had once decreed and determined to redeem and ſave poor ſinners by Jeſus Chriſt, then it became neceſſary that the counſel of God ſhould be fulfilled; Acts iv. 28. "To do whatſoever thy hand and counſel had be-"fore determined to be done."

Secondly, Ex parte Filii; It was neceſſary with reſpect to Chriſt, upon the account of that previous compact that was betwixt the Father and him about it. Therefore it is ſaid by Chriſt himſelf, Luke xxii. 22. "Truly the Son of man goeth as it was "determined," *i. e.* as it was fore-agreed, and covenanted; under the neceſſity of fulfilling his engagement to the Father, he

came into the world; and being come, he ſtill minds his engagement, John ix. 3. "I muſt work the works of him that ſent me."

Thirdly, Ex parte noſtri. Yea, and it was no leſs neceſſary upon our account that this work ſhould be finiſhed: for, had not Chriſt finiſhed this work, ſin had quickly finiſhed all our lives, comforts, and hopes. Without the finiſhing this work, not a ſon, or daughter of Adam could ever have ſeen the face of God. Therefore it is ſaid, John iii. 14, 15. "As Moſes lifted "up the ſerpent in the wilderneſs, ſo [muſt] the Son of man be "lifted up; that whoſoever believeth in him ſhould not periſh, "but have everlaſting life." On all theſe accounts the finiſhing of this work was neceſſary.

Secondly, As it was neceſſary this work ſhould be finiſhed, ſo the finiſhing of it was exceeding difficult: It coſt many a cry, many a groan, and many a tear, before Chriſt could ſay, *It is finiſhed.* All the angels in heaven were not able, by their united ſtrength, to lift that burden one inch from the ground, which Chriſt bare upon his ſhoulders, yea, and bare it away. But how heavy a burden this was, may in part appear by his agony in the garden, and the bitter outcries he made upon the croſs, which in their proper places have been opened.

Thirdly, and laſtly, It was a moſt precious work which Chriſt finiſhed by his death: That work was diſpatched and finiſhed in few hours, which will be the matter of everlaſting ſongs and triumphs to the angels and ſaints to all eternity. O it was a precious work! The mercies that now flow out of this fountain, *viz.* juſtification, ſanctification, adoption, *&c.* are not to be valued; beſides the endleſs happineſs and glory of the world to come, which cannot enter into the heart of man to conceive. If the angels ſang when the foundation-ſtone was laid, what ſhouts, what triumphs ſhould there be among the ſaints, when this voice is heard, *It is finiſhed!*

Secondly, Let us next inform ourſelves how, and in what manner Jeſus Chriſt finiſhed this glorious work: and if you ſearch the ſcriptures upon that account, you will find that he finiſhed it obediently, freely, diligently, and fully.

Firſt, This bleſſed work was finiſhed by Jeſus Chriſt moſt obediently, Phil. ii. 8. "He became obedient to death, even the "death of the croſs:" "His obedience was the obedience of a "ſervant, though not ſervile obedience ‖." So it was foretold of him, before he touched this work, Iſa. l. 5. "The Lord God

‖ *Obedientia ſervi, non ſervilis.*

" hath opened mine ear, and I was not rebellious, neither turn-
" ed away my back;" *i. e.* My Father told me the very worſt of it: he told me what hard and heavy things I muſt undergo, if ever I finiſhed this deſign of redemption; and I was not rebellious, *i. e.* I heartily ſubmitted to, and accepted all thoſe difficulties: for there is a *Meioſis* in the words; I was content to ſtoop to the hardeſt, and moſt ignominious part of it, rather than not finiſh it.

Secondly, As Chriſt finiſhed it obediently, ſo he finiſhed it freely. Freedom and obedience in acting are not at all oppoſite to, or excluſive of each other. Moſes's mother nurſed him in obedience to the command of Pharaoh's daughter, yet moſt freely with reſpect to her own delight and contentment in that work. So it is ſaid of Chriſt, and that by his own mouth, John x. 17, 18. " Therefore doth my Father love me, becauſe I lay
" down my life, that I might take it again. No man taketh it
" from me, but I lay it down of myſelf: I have power to lay it
" down, and I have power to take it again. This command-
" ment have I received of my Father." He liked the work for the end's ſake. When he had a proſpect of it from eternity, then were his delights with the ſons of men: then he rejoiced in the habitable parts of the earth, Prov. viii. 30, 31. And when he came into the world about it, with what a full and free conſent did his heart echo to the voice of his Father calling him to it; juſt as you ſhall ſometimes hear an echo anſwering your voice two or three times over, Pſal. xl. " Lo, I come: I delight
" to do thy will: thy law is within my heart." He finiſhed the work freely.

Thirdly, As he finiſhed it freely, ſo he finiſhed it diligently; he wrought hard from the morning of his life, to the end of it; he was never idle wherever he was, but " went about doing
" good," Acts x. 38. Sometimes he was ſo intent upon his work, that " he forgat to eat bread," John iv. 30, 31. As the life of ſome men is but a diverſion from one trifle to another, from one pleaſure to another; ſo the whole life of Chriſt was ſpent, and taken up betwixt one work or another: never was a life ſo filled up with labour: the very moments of his time were all employed for God, to finiſh this work.

Fourthly and *laſtly*, *He finiſhed it* compleatly *and fully*. All that was to be done by way of impetration, and meritorious redemption, is fully done: no hand can come after his; angels can add nothing to it *. " That is perfected to which

* *Perfectum eſt, cui nihil deeſt, et cui nihil addi poteſt.*

" nothing is wanting, and to which nothing can be added." Such is the work Chriſt finiſhed. Whatever the law demanded, is perfectly paid; whatever a ſinner needs, is perfectly obtained, and purchaſed: nothing can be added to what Chriſt hath done; he put the laſt hand to it, when he ſaid, *It is finiſhed.* Thus you ſee what the work was, and how Chriſt finiſhed it.

Thirdly, In the laſt place, let us conſider what aſſurance or evidence we have that Chriſt hath ſo finiſhed redemption-work: and if you purſue that inquiry, you will find theſe, among other plain evidences of it.

Firſt, When Chriſt died, redemption-work muſt needs be finiſhed, inaſmuch as the blood, as well as the obedience of Chriſt, was of infinite value and efficacy, ſufficiently able to accompliſh all the ends for which it was ſhed; " and that not by divine ac-" ceptation, but upon the account of its proper value *." This effect, *viz.* the finiſhing redemption-work meritoriouſly by Chriſt, doth not exceed the power of the cauſe to which we aſſign it, *viz.* the death of Chriſt. And if there be a ſole ſufficient cauſe in act, what hinders but the effect ſhould follow? There was certainly enough in Chriſt's blood to ſatisfy the utmoſt demand of juſtice: when that therefore is actually ſhed, juſtice is fully paid, and, conſequently, the ſouls for whom, and in whoſe names it is paid, fully redeemed from the curſe by the merit thereof.

Secondly, It is apparent that Chriſt finiſhed the work, by the diſcharge or acquittance God the father gave him, when he raiſed him from the dead, and ſet him at his own right hand. If Chriſt, the ſinners ſurety, be, as ſuch, diſcharged by God the creditor, then the debt is fully paid. Now Chriſt was juſtified, and cleared at his reſurrection, from all charges and demand of juſtice: therefore it is ſaid, 1 Tim. iii. 16. that he was *juſtified in the ſpirit*, (i. e.) openly diſcharged, by that very act of the Godhead, his raiſing him from the dead. For when the grave was opened, and Chriſt aroſe, it was to him as the opening of the priſon doors, and ſetting a ſurety at liberty, who was confined for another man's debt. To the ſame ſenſe Chriſt ſpeaks of his aſcenſion, John xvi. 10. " The ſpirit (ſaith he) " ſhall convince the world of righteouſneſs," (*i. e.*) of a compleat and perfect righteouſneſs in me, imputable to ſinners for their perfect juſtification. And whereby ſhall he convince and ſatisfy them that it is ſo? Why, by this, " Becauſe I go to the Fa-" ther and ye ſee me no more." There is a great deal of force

* *Non ex divina acceptatione, ſed ex proprio valore.*

and weight in thoſe words, "becauſe you ſee me no more?" for it amounts to this much; by this you ſhall be ſatisfied I have fully, and compleatly, performed all righteouſneſs, and that, by my active, and paſſive obedience; I have ſo fully ſatisfied God for you, as that you ſhall never be charged or condemned; becauſe, when I go to heaven, I ſhall abide there in glory with my Father, and not be ſent back again, as I ſhould, if any thing had been omitted by me. And this the apoſtle gives you alſo in ſo many plain words, Heb. x. 12, 13, 14. "After he had "offered one ſacrifice for ſins, for ever ſat down on the right "hand of God." And what doth he infer from that, but the very truth before us, verſe 14. that "by one offering he hath "perfected for ever them that are ſanctified?"

Thirdly, It is evident Chriſt hath finiſhed the work, by the bleſſed effects of it upon all that believe in him: for by virtue of the compleatneſs of Chriſt's work, finiſhed by his death, their conſciences are now rationally pacified, and their ſouls, at death, actually received into glory; neither of which could be, if Chriſt had not in this world finiſhed the work. If Chriſt had done his work imperfectly, he could not have given reſt, and tranquillity to the labouring and burdened ſouls that come to him, as now he doth, Mat. xi. 28. Conſcience would ſtill be heſitating, trembling, and unſatisfied; and had he not finiſhed his work, he could not have entrance through the vail of his fleſh into heaven, as all that believe in him have, Heb. x. 19, 20. If he had but *almoſt* done that work, we had been but *almoſt ſaved*, that is, certainly damned. And thus you ſee briefly the *evidences* that the *work* is finiſhed.

Inference 1. Hath Chriſt perfected and compleatly finiſhed all his work for us!? *how ſweet a relief is this to us that believe in him, againſt all the defects and imperfections of all the works of God, that are wrought by us.* There's nothing finiſhed that we do: all our duties are imperfect duties; they come off lamely, and defectively from our hands. It is Chriſt's charge againſt the church of Sardis, Rev. iii. 2. I have not found thy works πεπληρωμενα, perfect, or filled up before God. O there is much emptineſs, and vanity in the beſt of our duties: but here is the grand relief, and that which anſwers to all the grounds of our doubts and fears upon that account; Jeſus Chriſt hath finiſhed all his work, though we can finiſh none of ours: and ſo, though we be defective, poor, imperfect creatures, in ourſelves, yet, notwithſtanding, we are "compleat in him," Col. ii. 9. 10. Though we cannot perfectly obey, or fulfil one command of the law, yet is "the righteouſneſs of the law fulfilled

" in us that believe," Rom. viii. 4. Chriſt's compleat obedience being imputed to us, makes us compleat, and without fault before God.

It is true, we ought to be humbled for our defects, and troubled for every failing in obedience; but we ſhould not be diſcouraged, though multitudes of weakneſſes be upon us, and many infirmities compaſs us about, in every duty we put our hand to: though we have no righteouſneſs of our own; yet of God, Chriſt is made unto us righteouſneſs: and that righteouſneſs of his is infinitely better than our own: inſtead of our own we have his. O bleſſed be God for Chriſt's perfect righteouſneſs!

Inference 2. Did Chriſt finiſh his work with his own hand? *How dangerous and diſhonourable a thing is it, to join any thing of our own to the righteouſneſs of Chriſt, in point of juſtification before God.* Jeſus Chriſt will never endure this; it reflects upon his work diſhonourably; he doth not (in this caſe) affect *ſocial glory*: not I, and my God; I, and my Chriſt, did this; he will be all, or none, in your juſtification. If he have finiſhed the work, what need of our additions? And if not, to what purpoſe are they? Can we finiſh that which Chriſt himſelf could not? But we would fain be ſharing with him in this honour, which he will never endure. Did he finiſh the work by himſelf, and will he ever divide the glory and praiſe of it with us? No, no, Chriſt is no half Saviour. O it is an hard thing to bring theſe proud hearts to live upon Chriſt for righteouſneſs: we would fain add our penny to make up Chriſt's ſum. But if you will have it ſo, or have nothing to do with Chriſt, you and your penny muſt periſh together, Iſa. l. *ult.* God gives us the righteouſneſs of Chriſt, as he gave *manna* to the Iſraelites in the wilderneſs. It is ſaid, Deut. viii. 16. " That he fed them " with manna in the wilderneſs, that he might humble them." The quality of the food was not humbling, for it was angels food, but the manner of giving it was ſo: they muſt live by faith upon God for it, from day to day. This was not like other food, produced by their own labour. Certainly God takes the right way to humble proud nature, in calling ſinners wholly from their own righteouſneſs to Chriſt's for their juſtification.

Inference 3. Did Chriſt finiſh his work for us; Then there can be no doubt, *but he will alſo finiſh his work in us.* As he begun the work of our redemption, and finiſhed it; ſo he that hath begun the good work in you, will alſo finiſh it upon your ſouls. And of this the apoſtle ſaith, " He is confident," Phil.

i. 6. Jeſus Chriſt is not only called the *author*, but alſo the *finiſher* of our faith, Heb. xii. 2. If he begin it, no doubt but he will finiſh it. And indeed the finiſhing of his own work of redemption without us, gives full evidence that he will finiſh his work of ſanctification within us; and that becauſe theſe two works of Chriſt have a reſpect and relation to each other; and ſuch a relation, that the work he finiſhed by his own death, reſurrection, and aſcenſion, would be in vain to us, if the work of ſanctification in us ſhould not in like manner be finiſhed. Therefore, as he preſented a perfect ſacrifice to God, and finiſhed redemption-work; ſo will he preſent every man perfect, and compleat, for whom he offered up himſelf; for he will not loſe the end of all his ſufferings at laſt. To what purpoſe would his meritorious impetration be, without compleat and full application? Be not therefore diſcouraged at the defects and imperfections of your inherent grace: be humbled for them, but be not dejected by them: this is Chriſt's work, as well as that: that work is finiſhed, and ſo will this.

Inference 4. Is Chriſt's work of redemption a compleat and finiſhed work? *How excellent and comfortable beyond all compare, is the method and way of faith!* Surely the way of believing is the moſt excellent way in which a poor ſinner can approach God; for it brings before him a compleat, intire, perfect righteouſneſs; and this muſt needs be moſt honourable to God, moſt comfortable to the ſoul that draws nigh to God. O what a compleat, finiſhed, perfect thing is the righteouſneſs of Chriſt! The ſearching eye of the holy and jealous God cannot find the leaſt flaw or defect in it. Let God or conſcience look upon it; turn it every way; view it on every ſide; thoroughly weigh and examine it, it will appear a pure, a perfect piece, containing in it whatſoever is neceſſary for the reconciling of an angry God, or pacifying of a diſtreſſed and perplexed ſoul. How pleaſing, therefore, and acceptable to God muſt be that faith, which preſents ſo compleat and excellent an atonement to him! Hence the acting of our faith upon Chriſt, for righteouſneſs, the approaches of faith to God with ſuch an acceptable preſent, is called the work of God; that is, the moſt grateful, acceptable, and well pleaſing work to God that a creature can perform; John vi. 29. "This is the work of God, that ye be-"lieve." One act of faith pleaſes him more, than if you ſhould toil all your lives at a taſk of obedience to the law. As it is more for God's honour and thy comfort, to pay all thou oweſt him at one payment, in one full ſum, than to be paying by very ſmall degrees, and never be able to make full payment, or

ſee the bond cancelled; ſo this perfect work only produces perfect peace.

Inference 5. Did Chriſt work, and work out all that God gave him to do, till he had finiſhed his work? *How neceſſary then is a laborious working life to all that call themſelves Chriſtians?* The life of Chriſt, you ſee, was a laborious life. Shall he work, and we play? Shall a zealous, active, working Chriſt be reproached with idle, negligent and lazy followers? O work, and *work out your own ſalvation with fear and trembling*, Phil. ii. 12.

Object. But if Chriſt wrought ſo hard, we may ſit ſtill. If he finiſhed the work, nothing remains for us to do.

Solut. Nothing of that work which Chriſt did, remains for you to do. It is your commendation and duty to leave all that to Chriſt: but there is other work for you to do; yea, ſtore of work lying upon your hands. You muſt work as well as Chriſt, though not for the ſame ends Chriſt did. He wrought hard to ſatisfy the law, by fulfilling all righteouſneſs. He wrought all his life long, to work out a righteouſneſs to juſtify you before God. This work falls to no hand but Chriſt's: but you muſt work, to obey the commands of Chriſt into whoſe right ye are come by redemption: you muſt work, to teſtify your thankfulneſs to Chriſt, for the work finiſhed for you: you muſt work, to glorify God by your obedience; *let your light ſo ſhine before men.* For theſe, and divers other ſuch ends and reaſons, your life muſt be a working life. God preſerve all his people from the groſs and vile opinions of *Antinomian libertines*, who cry up grace, and decry obedience: who under ſpecious pretences of exalting a naked Chriſt upon the throne, do indeed ſtrip him naked of a great part of his glory, and vilely dethrone him. My pen ſhall not engliſh what mine eyes have read *. Tell it not in Gath.

But for thee, reader, be thou a follower of Chriſt: imitate thy pattern: yea, let me perſuade thee, as ever thou hopeſt to clear up thine intereſt in him, imitate him in ſuch particulars as theſe that follow.

Firſt, Chriſt began early to work for God: he took the morning of his life, even the very beginning of it, to work for

* *Da mihi Chriſtum, non quæro dona gratiæ, ſed Chriſtum. Non quæro promiſſiones, ſed Chriſtum. Non quæro ſanctificationem, ſed Chriſtum. Ne mihi narra fabulam de mediatore, et officio; narra mihi de Chriſto.* Commentarius de ſtatu Eccleſ. Brit. p. 45.

God. "How is it (ſaid he to his parents, when he was but a "child of about twelve years) that ye ſought me? Wiſt ye not "that I muſt be about my Father's buſineſs?" Reader, if the morning of thy life be not gone, O devote it to the work of God, as Chriſt did: if it be, ply thy work the cloſer in the afternoon of thy life. If a man have any great and neceſſary buſineſs to do, it is good doing it in the morning; afterwards a hurry of buſineſs and diverſion comes on.

Secondly, As Chriſt began betime, ſo he followed his work cloſe: he was early up, and he wrought hard, ſo hard, that "he forgat to eat bread," John iv. 31, 32. So zealous was he in his Father's work, that his friends "thought that he had "been beſides himſelf," Mark iii. 21. So zealous, that "the "zeal of God's houſe eat him up." He flew like a *ſeraphim*, in a flame of zeal, about the work of God. O be not ye like ſnails. What † Auguſtus ſaid of the young Roman, well becomes the true Chriſtian, "whatſoever he doth, he doth it to "purpoſe."

Thirdly, Chriſt often thought upon the ſhortneſs of his time, and wrought hard becauſe he knew his working-time would be but little. So you find it John ix. 4. "I muſt work the works "of him that ſent me, whilſt it is day; the night cometh, "when no man can work." O in this be like Chriſt: rouze your hearts to diligence with this conſideration. If a man have much to write, and be almoſt come to the end of his paper, he will write cloſe, and thereby much matter in a little room.

Fourthly, He did much work for God, in a very ſilent manner: He wrought hard, but did not ſpoil his work, when he had wrought it, by vain oſtentation. When he had expreſſed his charity, in his acts of mercy and bounty to men, he would humbly ſeal up the glory of it, with this charge; "ſee ye tell "no man of it," Mat. viii. 4. He affected no popular air. All the angels in heaven could not do what Chriſt did, and yet he called himſelf a *worm*, for all that, Pſal. xxii. 6. O imitate your pattern: Work hard for God, and let not pride blow upon it, when you have done: 'Tis hard for a man to do much, and not value himſelf for it too much.

Fifthly, Chriſt carried on his work for God reſolvedly: No diſcouragements would beat him off, though never any work met with more from firſt to laſt. How did Scribes and Phariſees, Jews, Gentiles, yea, Devils ſet upon him, by perſecutions, and reproaches, violent oppoſitions, and ſubtil temptations; but

† *Quicquid vult, valde vult.*

yet, he goes on with his Father's work for all that: He is deaf to all diſcouragements ‡. So it was foretold of him, Iſa. xlii. 4, "He ſhall not fail, nor be diſcouraged." O that more of this ſpirit of Chriſt were in his people: O that, in the ſtrength of love to Chriſt, and zeal for the glory of God, you would pour out your hearts in ſervice, and like a river, ſweep down all diſcouragements before you.

Sixthly, He continued working, whilſt he continued living: His life and labour ended together: He fainted not in his work: Nay, the greateſt work he did in this world, was his laſt work. O be like Chriſt in this, be not weary of well-doing: Give not over the work of God, while you can move hand and tongue to promote it, and ſee that your laſt works be more than your firſt. O let the motions of your ſoul after God be, as all natural motions are, ſwift when neareſt the centre ‖. Say not it is enough, whilſt there is any capacity of doing more for God. In theſe things, Chriſtians, be like your Saviour.

Inference 6. Did Chriſt finiſh his work? *Look to it Chriſtians, that ye alſo finiſh your work which God hath given you to do:* That you may with comfort ſay, when death approaches, as Chriſt ſaid, John xvii. 4. "I have glorified thee on earth, I have finiſhed "the work thou gaveſt me to do; and now, O Father, glorify "thou me with thine own ſelf." Chriſt had a work committed to him, and he finiſhed it; you have a work alſo committed to you: O ſee that you may be able to ſay, 'tis finiſhed when your time is ſo: O work out your own ſalvation with fear and trembling; And, that I may perſuade you to it, I beſeech you lay theſe conſiderations cloſe to heart.

Firſt, If your work be not done before you die, it can never be done when you are dead. "There's no work nor knowledge, "nor device in the grave, whither thou goeſt," Eccleſ. ix. 5, 10. They that go down to the pit, cannot celebrate the name of God, Iſa. xxxviii. 18. Death binds up the hand from working any more: ſtrikes dumb the tongue that it can ſpeak no more; for then the compoſition is diſſolved. The body, which is the ſoul's inſtrument to work by, is broken, and thrown aſide: the ſoul itſelf preſented immediately before the Lord, to give an account of all its works. O therefore, ſeeing the night cometh,

‡ *Sævior, ab obice ibit.* i. e. He ſhall proceed the more reſolutely because of obſtacles.

‖ *Si dixiſti ſufficit, periiſti.* If thou once ſay it is enough, thou art loſt.

when no man can work, as Chriſt ſpeaks, John ix. 4. make haſte and finiſh your work.

Secondly, If you finiſh not your work, as the ſeaſon of working, ſo the ſeaſon of mercy will be over at death. Do not think, you that have neglected Chriſt all your lives, you that could never be perſuaded to a laborious holy life, that ever your cries and intreaties ſhall prevail with God for mercy, when your ſeaſon is paſt: No, no, 'tis too late; "Will God hear his cry, when "troubles come upon him?" Job xxvii. 9. The ſeaſon of mercy is then over; *as the tree falls, ſo it lies:* Then he that is holy ſhall be holy ſtill, and he that is filthy ſhall be filthy ſtill. Alas, poor ſouls, you come too late: "The maſter of the houſe is riſen "up, and the doors are ſhut," Luke xix. 42. The ſeaſon is over: Happy had it been, if ye had known the day of your viſitation.

Laſtly, If your work be not finiſhed when you come to die, you can never finiſh your lives with comfort. He that hath not finiſhed his *work* with care, can never finiſh his *courſe* with *joy*. O what a diſmal caſe is that ſoul in, that finds itſelf ſurprized by death in an unready poſture! To lie ſhivering upon the brink of the grave, ſaying, Lord what will become of me! O I cannot, I dare not die! For the poor ſoul to ſhrink back into the body, and cry, *Oh, it were better for me to do any thing than die.* Why what's the matter? Oh, I am in a Chriſtleſs ſtate, and dare not go before that awful judgment-ſeat. If I had in ſeaſon made Chriſt ſure, I could then die with peace. Lord, what ſhall I do? How doſt thou like this, reader? Will this be a comfortable cloſe! When one aſked a chriſtian that conſtantly ſpent ſix hours every day in prayer, why he did ſo? He anſwered, *O I muſt die, I muſt die.* Well, then, look to it that you finiſh your work as Chriſt alſo did his.

SERMON XXXVI.

Opens the ſeventh and laſt Word with which CHRIST breathed out his Soul.

LUKE xxiii. 46. *And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit; and having ſaid thus, he gave up the ghoſt.*

THESE are the laſt of the laſt words of our Lord Jeſus Chriſt upon the croſs, with which he breathed out his

ſoul: They were David's words before him, Pſal. xxxi. 5. and for ſubſtance, Stephen's after him, Acts vii. 27. They are words full, both of faith and comfort; fit to be the laſt breathings of every gracious ſoul in this world. They are reſolved into theſe five particulars;

Firſt, The *perſon depoſiting*, or committing: The *Lord Jeſus Chriſt*, who in this, as well as in other things, acted as a common perſon, as the head of the church *. This muſt be remarked carefully, for therein lies no ſmall part of a believer's conſolation: When Chriſt commends his ſoul to God, he doth as it were bind up all the ſouls of the elect in one bundle with it, and ſolemnly preſents them all with his, to his Father's acceptance: To this purpoſe one aptly renders it.

" This commendation made by Chriſt, turns to the ſingular " profit and advantage of our ſouls; inaſmuch as Chriſt, by " this very prayer, hath delivered them into his Father's hand, " as a precious treaſure, whenever the time comes that they are " to be looſed from the bodies which they now inhabit.†" Jeſus Chriſt neither lived nor died for himſelf, but for believers; what he did in this very act, refers to them as well as to his own ſoul: You muſt look therefore upon Chriſt, in this laſt and ſolemn act of his life, as gathering all the ſouls of the elect together, and making a ſolemn tender of them all, with his own ſoul to God.

Secondly, *The depoſitory*, or perſon to whom he commits this precious treaſure, and that was to his own Father: " Father, " into thy hands I commit my ſpirit." Father is a ſweet encouraging, aſſuring title: Well may a ſon commit any concernment, how dear ſoever, into the hands of a father; eſpecially ſuch a ſon into the hands of ſuch a father. " By the hands of " the Father into which he commits his ſoul, we are not to un- " derſtand the naked or mere power, but the fatherly acceptati- " on and protection of God ‡."

Thirdly, *The depoſitum*, or thing committed into this hand,

* He commends not his ſoul to the Father on his own perſonal account, but the ſouls of all the faithful bound up as it were in one bundle, that they might be kept in ſafety together with his own. *D. Pareus.*

† *Hæc Chriſti commendatio, in animarum noſtrarum commodum cedebat. Quippe quas ille a corpore quod inhabitaverant abſolutas, quaſi quoddam depoſitum, in Dei viventis manu, ex oratione tradebat.* Vict. Antioch. in Mark ix.

‡ *Manus hæc patris alias Dei potentiam ſignificant, hic vero paternum Dei præſidium*, &c. Pareus.

[*my ſpirit*] (*i. e.*) my ſoul, now inſtantly departing, upon the very point of ſeparation from my body. The ſoul is the moſt precious of all treaſures, 'tis called the darling, Pſalm. xxxv. 17. or, "the only one *," *i. e.* that which is moſt excellent, and therefore moſt dear and precious: A whole world is but a trifle, if weighed, for the price of one ſoul, Mat. xvi. 26. This ineſtimable treaſure he now commits into his Father's hands.

Fourthly, *The Act* by which he puts it into that faithful hand of the Father, παρατιθεμαι, I commend †. We rightly render it in the preſent tenſe, though the word be future: For, with theſe words he breathed out his ſoul. This word is of the ſame import with συνιστημι, I preſent, or tender it into thy hands; It was in Chriſt an act of Faith, a moſt ſpecial and excellent act intended as a preſident for all his people.

Fifthly, and Laſtly, The laſt thing obſervable is, *the manner* in which he uttered theſe words, and that was with a loud voice; he ſpake it that all might hear it, and that his enemies, who judged him now deſtitute and forſaken of God, might be convinced that he was not ſo, but that he was dear to his Father ſtill, and could put his ſoul confidently into his hands: "Father into thy "hands I commend my ſpirit." Taking then theſe words, not only as ſpoken by Chriſt, the head of all believers, and ſo commending their ſouls to God with his own, but alſo as a pattern, teaching them what they ought to do themſelves, when they come to die. We obſerve,

Doct. *That dying believers are both warned, and encouraged, by Chriſt's example, believingly to commend their precious ſouls into the hands of God.*

Thus the apoſtle directs the faith of Chriſtians, to commit their ſouls to God's tuition and fatherly protection, when they are either going into priſons, or to the ſtake for Chriſt, 1 Pet. iv. 9. "Let them (ſaith he) that ſuffer according to the will of "God, commit the keeping of their ſouls to him in well-doing, "as unto a faithful creator."

This propoſition we will conſider in theſe two main branchs of it, *viz.* what is implied and carried in the ſoul's commend-

* יחידתי *Unicam meam.*

† Παρατιθεμαι, *i. e.* συνιστημι. Eraſmus obſerves that the word here uſed, ſignifies I will commend, for even in Pſalm xxxi. 6. whence theſe words of Chriſt are taken, the word is read in the future tenſe. *Bez.*

ing itſelf to God by faith, when the time of ſeparation is come: And what warrant or encouragement gracious ſouls have for ſo doing.

Firſt, What is implied in this act of a believer, his commending, or committing, his ſoul into the hands of God at death?

And if it be throughly weighed, you will find theſe ſix things, at leaſt, carried in it.

Firſt, It implies this evidently in it †, *That the ſoul outlives the body*, and fails not, as to its being, when its body fails; it feels the houſe in which it dwelt, dropping into ruins, and looks out for a new habitation with God. "Father into thy "hands I commend my ſpirit." The ſoul underſtands itſelf a more noble being than that corruptible body, to which it was united, and is now to leave it in the duſt: it underſtands its relation to the Father of ſpirits, and from him it expects protection and proviſion in its unbodied ſtate; and therefore into his hands it puts itſelf. If it vaniſhed, or breathed into air, and did not ſurvive the body; if it were annihilated at death, it were but a mocking of God to ſay, when we die, "Father, "into thy hands I commend my ſpirit."

Secondly, It implies *the ſoul's true reſt to be in God.* See which way its motions and tendencies are, not only in life, but in death alſo. It bends to its God: It repoſes, it even puts itſelf upon its God and Father; "Father, into thy hands." God is the centre of all gracious ſpirits. While they tabernacle here, they have no reſt but in the boſom of their God: When they go hence, their expectation and earneſt deſires are to be with him ‡. It had been working after God by gracious deſires before, it had caſt many a longing look to heaven-ward before; but when the gracious ſoul comes near its God (as it doth in a dying hour) "then it even throws itſelf into his arms"; as a river, that after many turnings and windings, at laſt is arrived to the ocean; it pours itſelf with a central force into the boſom of the ocean, and there finiſhes its weary courſe. "Nothing "but God can pleaſe it in this world, and nothing but God "can give it content when it goes hence ‖." It is not the

† Whoever believes in Chriſt, will not at his death, breathe out his ſoul into the air, but fly to the faithful keeper of ſouls, who keeps in ſafety whatever is committed to him. *Cal.*

‡ *Ruere in amplexus.*

‖ The place avails nothing, neither does the very pleaſantneſs of heaven itſelf increaſe the happineſs of bleſſed ſpirits, but only as it is God's dwelling place. *Parker de decenſu, lib.* 2. *p.* 132.

amoenity of the place, whither the gracious ſoul is going, but the boſom of the bleſſed God, who dwells there, that it ſo vehemently pants after; not the Father's houſe, but the Father's arms and boſom: "Father, into thy hands I commend my "ſpirit: Whom have I in heaven but thee? And on earth is "none that I deſire in compariſon of thee," Pſal. lxxiii. 24, 25.

Thirdly, It alſo implies *the great value believers have for their ſouls.* That's the precious treaſure; and their main ſolicitude and chief care, is to ſee it ſecured in a ſafe hand: "Father, "into thy hands I commit my ſpirit:" They are words ſpeaking the believer's care for his ſoul, that it may be ſafe, whatever becomes of the vile body. A believer when he comes nigh to death, ſpends but few thoughts about his body, where it ſhall be laid, or how it ſhall be diſpoſed of: He truſts that in the hands of friends; but as his great care all along was for his ſoul, ſo he expreſſes it in theſe his very laſt breathings, in which he commends it into the hands of God: It is not, Lord Jeſus receive my body, take care of my duſt, but *receive my ſpirit:* Lord, ſecure the jewel, when the caſket is broken.

Fourthly, Theſe words imply *the deep ſenſe that dying believers have of the great change that is coming upon them by death; when all viſible and ſenſible things are ſhrinking away from them, and failing.* They feel the world and the beſt comforts in it failing: Every creature and creature-comfort failing: For, at death we are ſaid to fail, Luke xvi. 9. Hereupon the ſoul claſps the cloſer about its God, cleaves more cloſe than ever to him: "Father into thy hands I commend my ſpirit". Not that a mere neceſſity puts the ſoul upon God; or that it cleaves to God, becauſe it hath then nothing elſe to take hold on: No, no, it choſe God for its portion when it was in the midſt of all its outward enjoyments, and had as good ſecurity as other men have for the long enjoyment of them: but my meaning is, that although gracious ſouls have choſen God for their portion, and do truly prefer him to the beſt of their comfort; yet, in this compounded ſtate, it lives not wholly upon its God, but partly by faith, and partly by ſenſe; partly upon things ſeen, and partly upon things not ſeen. The creatures had ſome intereſt in their hearts; alas, too much; but now all theſe are vaniſhing, and it ſees they are ſo. I ſhall ſee man no more, with the inhabitants of the world, (ſaid ſick Hezekiah;) hereupon it turns itſelf from them all, and caſts itſelf upon God for all its ſubſiſtence, expecting how to live upon its God intirely, as the bleſſed angels do; and ſo, in faith, they throw them-

ſelves into his arms: "Father, into thy hands I commend my "ſpirit."

Fifthly, It implies the attonement of God, and his full reconciliation to believers, by the blood of the great ſacrifice; elſe they durſt never commit their ſouls into his hands: "For, it is a "fearful thing to fall into the hands of the living God," Heb. xii. 29. *(i. e.)* of an abſolute God, a God unattoned by the offering up of Chriſt. The ſoul dare no more caſt itſelf into the hand of God, without ſuch an attoning ſacrifice, than it dares approach to a conſuming fire: And, indeed, the reconciliation of God by Jeſus Chriſt, as it is the ground of all our acceptance with God; for we are made accepted in the beloved: So 'tis plainly carried in the order or manner of the reconciled ſoul's committing itſelf to him: For, it firſt caſts itſelf into the hands of Chriſt, then into the hands of God by him. So Stephen, when dying, "Lord Jeſus receive my ſpirit:" And by that hand it would be put into the Father's hands.

Sixthly, and laſtly, *It implies both the efficacy and excellency of faith, in ſupporting and relieving the ſoul at a time when nothing elſe is able to do it:* Faith is its conduct, when it is at the greateſt loſs and diſtreſs that ever it met with: it ſecures the ſoul when it is turned out of the body: when heart and fleſh fail, this leads it to the rock that fails not: it ſticks by that ſoul till it ſees it ſafe through all the territories of Satan, and ſafe landed upon the ſhore of glory; and then is ſwallowed up in viſion: many a favour it hath ſhewn the ſoul while it dwelt in its body. The great ſervice it did for the ſoul was in the time of its eſpouſals to Chriſt. This is the marriage-knot, the bleſſed bond of union betwixt the ſoul and Chriſt. Many a relieving ſight, ſecret and ſweet ſupport it hath received from its faith ſince that; but, ſurely, its firſt and laſt works are its moſt glorious works. By faith it firſt ventured itſelf upon Chriſt; threw itſelf upon him in the deepeſt ſenſe of its own vileneſs, and utter unworthineſs, when ſenſe, reaſon, and multitudes of temptations ſtood by, contradicting and diſcouraging the ſoul: by faith it now caſts itſelf into his arms, when it is launching out into vaſt eternity.

They are both noble acts of faith; but the firſt, no doubt, is the greateſt and moſt difficult: for, when once the ſoul is intereſted in Chriſt, it is no ſuch difficulty to commit itſelf into his hands, as when it had no intereſt at all in him. It is eaſier for a child to caſt himſelf into the arms of his own father, in diſtreſs, than for one that hath been both a ſtranger and an enemy

to Chriſt, to caſt itſelf upon him, that he may be a father, and a friend to it.

And this brings us upon the ſecond enquiry I promiſed to ſatisfy, *viz.*

Secondly, What warrant or encouragement have gracious ſouls to commit themſelves, at death, into the hands of God? I anſwer, Much every way; all things encourage and warrant its ſo doing: For,

Firſt, This God, to whom the believer commits himſelf at death, is its Creator; the father of its being: he created and inſpired it, and ſo it hath relation of a creature to a Creator; yea, of a creature now in diſtreſs, to a faithful Creator, 1 Pet. iv. 19. "Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing; as to a "[faithful Creator]." It is very true, this ſingle relation, in itſelf, gives little ground of encouragement, unleſs the creature had conſerved that integrity in which it was originally created*. And they that have no more to plead with God for acceptance, by their relation to him as creatures to a Creator, will, doubtleſs, find that word made good to their little comfort, Iſa. xxvii. 11. "It is a people of no underſtanding, therefore he that made "them, will not have mercy on them; and he that formed "them, will ſhew them no favour." But now, grace brings that relation into repute: holineſs ingratiates us again, and revives the remembrance of this relation; ſo that believers only can plead this.

Secondly, As the gracious ſoul is his creature, ſo it is his redeemed creature: one that he hath bought, and that with a great price, even with the precious blood of Jeſus Chriſt, 1 Pet. i. 18. This greatly encourages the departing ſoul, to commit itſelf into the hands of God; ſo you find, Pſal. xxxi. 5. "Into thy "hands do I commend my ſpirit, thou haſt redeemed it, O Lord "God of truth." Surely, this is mighty encouragement, to put itſelf upon God in a dying hour: Lord, I am not only thy creature, but thy redeemed creature; one that thou haſt bought with a great price: O I have coſt thee dear; for my ſake Chriſt came from thy boſom, and is it imaginable, that after that thou haſt in ſuch a coſtly way, even by the expence of the precious blood of Chriſt, redeemed me, thou ſhouldſt at laſt exclude me? Shall the ends both of creation and redemption of this ſoul be loſt together? will God form ſuch an excellent creature as my ſoul is, in which are ſo many wonders of the wiſdom and power

* *Hauſtus ex divino origine.* i. e. Deſcended of a divine original.

of its Creator? will he be content, when ſin has marred the frame, and defaced the glory of it, to recover it to himſelf again, by the death of his own dear ſon, and after all this, caſt it away, as if there were nothing in all this? "Father, into thy "hands I commend my ſpirit:" I know thou wilt have a reſpect to the work of thy hands; eſpecially to a redeemed creature, upon which thou haſt expended ſo great ſums of love, which thou haſt bought at ſo dear a rate.

Thirdly, Nay, that is not all; the gracious ſoul may confidently and ſecurely commit itſelf into the hands of God when it parts with its body at death; not only becauſe it is his creature, his redeemed creature, but becauſe it is his renewed creature alſo: and this lays a firm ground for the believer's confidence and acceptance; not that it is the proper cauſe, or reaſon of its acceptance, but as it is the ſoul's beſt evidence, that it is accepted with God, and ſhall not be refuſed by him, when it comes to him at death: for, in ſuch a ſoul there is a double workmanſhip of God, both glorious pieces, though the laſt exceeds in glory: A natural workmanſhip, in the excellent frame of that noble creature the ſoul; and a gracious workmanſhip upon that again; a new creation upon the old; glory upon glory: "We are his workmanſhip, created in Chriſt Jeſus," Eph. ii. 10. The Holy Ghoſt came down from heaven on purpoſe to create this new workmanſhip; to frame this new creature; and, indeed, it is the top and glory of all God's works of wonder in this world; and muſt needs give the believer encouragement to commit itſelf to God, whether at ſuch a time, it ſhall reflect either upon the end of the work, or upon the end of the workman; both which meet in the ſalvation of the ſoul ſo wrought upon, the end of the work is our glory: By this "we "are made meet to be partakers of the inheritance of the ſaints "in light," Col. i. 12. It is alſo the deſign and end of him that wrought it, 2 Cor. v. 5. "Now he that hath wrought us "for the ſelf ſame thing, is God." Had he not deſigned thy ſoul for glory, the Spirit ſhould never have come upon ſuch a ſanctifying deſign as this: ſurely it ſhall not fail of a reception into glory, when it is caſt out of this tabernacle: ſuch a work was not wrought in vain, neither can it ever periſh: when once ſanctification comes upon a ſoul, it ſo roots itſelf in the ſoul, that where the ſoul goes, it goes; gifts indeed, they die: all natural excellency and beauty, that goes away at death, Job iv. *ult.* but grace aſcends with the ſoul; it is a ſanctified, when a ſeparate ſoul: And can God ſhut the door of glory upon ſuch

a ſoul, that by grace is made meet for the inheritance? O it cannot be!

Fourthly, As the gracious ſoul is a renewed ſoul, ſo it is alſo a ſealed ſoul; God hath ſealed it in this world for that glory, into which it is now to enter at death. All gracious ſouls are ſealed objectively, *i. e.* they have thoſe works of grace wrought on their ſouls, which do, (as but now was ſaid), aſcertain and evidence their title to glory; and many are ſealed formally; that is, the Spirit helps them clearly to diſcern their intereſt in Chriſt, and all the promiſes. This both ſecures heaven to the ſoul in itſelf, and becomes alſo an earneſt or pledge of that glory in the unſpeakable joys and comforts that it produces in the ſoul: So you find, 2 Cor. i. 22. "Who hath ſealed us, and "given us the earneſt of the Spirit in our hearts." God ſealing us gives high ſecurity; his objective ſeal makes it ſure in itſelf, his formal ſeal makes it ſo to us; but, if over and above all this, he will pleaſe, as a fruit of that his ſealing, to give us thoſe heavenly inexpreſſible joys and comforts which are the fruit of his formal ſealing-work, to be an earneſt, a foretaſte and hanſel of that glory, how can the ſoul that hath found all this, doubt in the leaſt of a rejection by its God, when at death it comes to him? Surely, if God have ſealed, he will not refuſe you; if he have given his earneſt, he will not ſhut you out; God's earneſt is not given in jeſt.

Fifthly, Moreover, every gracious ſoul may confidently caſt itſelf into the arms of its God, when it goes hence, with "Father, "into thy hands I commit my ſpirit." Foraſmuch as every gracious ſoul, is a *ſoul in covenant with God*; and God ſtands obliged, by his covenant and promiſe to ſuch, not to caſt them out, when they come unto him. As ſoon as ever thou became his, by regeneration, that promiſe became thine, Heb. xiii. 5. "I will never leave you, nor forſake you." And will he leave the ſoul at a time, when it never had more need of a God to ſtand by it, than it hath then? Every gracious ſoul is entituled to that promiſe, John xiv. 3. "I will come again, and receive you "to myſelf." And will he fail to make it good, when the time of the promiſe is come, as at death it is? It cannot be. Multitudes of promiſes; the whole covenant of promiſes, give ſecurity to the ſoul againſt the fears of rejection, or neglect by God. And the ſouls dependance upon God and his promiſe; its very caſting itſelf upon him, from the encouragement the word gives it, add to the encouragement upon God. When he ſees a poor ſoul that he hath made, redeemed, ſanctified, ſealed, and by ſolemn promiſe engaged himſelf to receive, coming

to him at death, firmly depending upon his faithfulneſs that hath promiſed, ſaying, as David, 2 Sam. xxiii. 5. Though Lord, there be many defects in me, "yet thou haſt made a co-"venant with me, well ordered in all things, and ſure; and "this is all my ſalvation, and all my hope." Lord, I am reſolved to ſend out my ſoul in an act of faith: I will venture it upon the credit of thy promiſe. How can God refuſe ſuch a ſoul? How can he put it off, when it ſo puts itſelf upon him?

Sixthly, But this is not all; *the gracious ſoul ſuſtains many intimate and dear relations to that God into whoſe hands it commends itſelf at death*. It is his ſpouſe, and the conſideration of ſuch a day of eſpouſals, may well encourage it to caſt itſelf into the boſom of Chriſt, its head and huſband: it is a member of his body, fleſh and bones, Eph. v. 30. It is his child, and he its everlaſting Father, Iſa. ix. 6. It is his friend. "Henceforth, "(ſaith Chriſt,) I call you not ſervants, but friends," John xv. 15. What confidence may theſe, and all other the dear relations Chriſt owns to the renewed ſoul, beget, in ſuch an hour as this is! What huſband can throw off the dear wife of his boſom, who in diſtreſſes caſts herſelf into his arms! What father can ſhut the door upon a dear child that comes to him for refuge, ſaying, father, into thy hands I commit myſelf!

Seventhly, and *Laſtly*, The unchangeableneſs of God's love to his people, gives confidence they ſhall in no wiſe be caſt out. They know Chriſt is the ſame to them at laſt as he was at firſt: the ſame in the pangs of death, as he was in the comforts of life: having loved his own which were in the world, he loved them to the end, John xiii. 1. He doth not love as the world loves, only in proſperity; but they are as dear to him when their beauty and ſtrength are gone, as when they were in the greateſt flouriſhing. If we live, we live to the Lord; and if we die, we die to the Lord: ſo then, whether we live or die, we are the Lord's, Rom. xiv. 8. Take in all theſe things, and weigh them both apart, and together, and ſee whether they amount not to a full evidence of the truth of this point, that dying believers are both warranted and encouraged to commend their ſouls into the hands of God: whether they have not every one of them cauſe to ſay as the apoſtle did, 2 Tim. i. 12. "I know "whom I have believed, and am perſuaded that he is able to "keep that which I have committed to him againſt that day." The improvements of all this you have in the following practical deductions.

Deduction 1. *Are dying believers, only, warranted and encouraged thus to commend their ſouls into the hands of God? What* —

a ſad ſtrait then muſt all dying unbelievers be in about their ſouls? Such ſouls will fall into the hands of God, but that is their miſery, not their privilege: they are not put by faith into the hands of *mercy*, but fall by ſin into the hands of *juſtice*: not God, but the devil is their father, John viii. 4. Whither ſhould the child go but to its own father? They have not one of thoſe forementioned encouragements to caſt themſelves into the hands of God, except the naked relation they have to God as their Creator, and that is as good as none, without the new creation. If they have nothing but this to plead for their ſalvation, the devil hath as much to plead as they. 'Tis the new creature that brings the firſt creation into repute again with God.

O diſmal! O deplorable caſe! A poor ſoul is turning out of houſe and home, and knows not where to go: it departs, and immediately falls into the hands of juſtice. The devil ſtands by, waiting for ſuch a ſoul (as a dog for a cruſt) whom God will throw to him. Little! ah little, do the friends of ſuch a one think, whilſt they are honouring his duſt by a ſplendid and honourable funeral, what a caſe that poor ſoul is in that lately dwelt there; and what fearful ſtraits and extremities it is now expoſed to! He may cry, indeed, Lord! Lord! open to me, as in Mat. vii. 22. But to how little purpoſe are theſe vain cries! Will God hear him when he cries? Job xxvii. 9. It is a lamentable caſe!

Deduction 2. *Will God graciouſly accept, and faithfully keep what the ſaints commit to him at death? How careful then ſhould they be to keep what God commits to them, to be kept for him while they live?* You have a great truſt to commit to God when you die, and God hath a great truſt to commit to you whilſt you live: you expect that he ſhould faithfully keep what then you ſhall commit to his keeping, and he expects you ſhould faithfully keep what he now commits to your keeping. O keep what God commits to you, as you expect he ſhould keep your ſouls when you commit them unto him. If you keep his truths, he will keep your ſouls. "Becauſe thou haſt kept the word "of my patience, I alſo will keep thee, &c." Rev. iii. 10. Be faithful to your God, and you ſhall find him faithful to you. None can pluck you out of his hand; ſee that nothing wreſts his truths out of your hands. "If we deny him, he alſo will "deny us," 2 Tim. ii. 12. Take heed leſt thoſe eſtates you have gotten as a bleſſing, attending the goſpel, prove a temptation to you to betray the goſpel. "Religion (ſaith * one)

* *Religio peperit divitias, ſed filia devoravit matrem.*

" brings forth riches, but the daughter devours the mother." How can you expect acceptance with God, who have betrayed his truth, and dealt perfidiously with him?

Deduction 3. If believers may safely commit their souls into the hands of God, *how confidently may they commit all lesser interests, and lower concernments into the same hand?* Shall we trust him with our souls, and not with our lives, liberties or comforts? Can we commit the treasure to him and not a trifle? Whatever you enjoy in this world, is but a trifle to your souls. Sure, if you can trust him for eternal life for your souls, you may much more trust him for the daily bread for your bodies. I know it is objected, that God hath made over temporal things to his people upon conditional promises, and an absolute faith can never be grounded upon conditional promises.

But what means this objection? Let your faith be but suitable to these conditional promises, that is, believe they shall be made good to you so far as God sees them good for you: do you but labour to come up to those conditions required in you, and thereby God will have more glory, and you more comfort: if your prayers for these things proceed from *pure ends*, the glory of God, not the satisfaction and gratification of your lusts: If your desires after them be *moderate* as to the measure, content with that proportion the infinite wisdom sees fittest for you: If you take God's way to obtain them, and dare not strain conscience, or commit a sin, though you should perish for want: if you can patiently wait God's time for enlargements from your straits, and not make any sinful haste, you shall be surely supplied: and he that remembers your souls, will not forget your bodies. But we live by sense, and not by faith: present things strike our affections more powerfully than the invisible things that are to come. *The Lord humble his people for this.*

Deduction 4. *Is this the privilege of believers, that they can commit their souls to God in a dying hour? Then how precious, how useful a grace is faith to the people of God, both living and dying?*

All the graces have done excellently, but faith excels them all: faith is the *Phaenix grace*, the queen of graces: deservedly it is stiled *precious faith*, 2 Pet. i. 1. The benefits and privileges of it in this life are unspeakable: and as there is no comfortable living, so no comfortable dying without it.

First, While we live and converse here in the world, all our comfort and safety is from it; for all our union with Christ, the

fountain of mercies and bleſſings, is by faith, Eph. iii. 17. "that "Chriſt may dwell in your hearts by faith." No faith, no Chriſt: all our communion with Chriſt is by it: he that cometh to God muſt believe, Heb. xi. 6. The ſoul's life is wrapt up in this communion with God, and that communion in faith. *All communications* from Chriſt depend upon faith; for look as all communion is founded in union, ſo from our union, and communion are all our communications. All communications of quickenings, comforts, joy, ſtrength, and whatſoever ſerves to the well-being of the life of grace, are all through that faith which firſt knits us to Chriſt, and ſtill maintains our communion with Chriſt; believing we rejoice, 1 Pet. i. 8. The inner man is renewed, whilſt we look to the things that are not ſeen, 2 Cor. iv. 18.

Secondly, And as our life, and all the ſupports and comforts of it, here, are dependant on faith, ſo you ſee our death, as to the ſafety and comfort of our ſouls then depends upon our faith: he that hath no faith, cannot commit his ſoul to God, but rather ſhrinks from God. Faith can do many ſweet offices for your ſouls upon a death-bed, when the light of this world is gone, and all joy ceaſes on earth: it can give us ſights of things inviſible in the other world, and thoſe ſights will breathe life into your ſouls, amidſt the very pangs of death.

Reader, do but think what a comfortable foreſight of God, and the joys of ſalvation, will be to thee, when thine eye-ſtrings are breaking: faith can not only ſee that beyond the grave, which will comfort, but it can cleave to its God, and claſp Chriſt in a promiſe, when it feels the ground of all ſenſible comforts trembling, and ſinking under thy feet: "My heart and my fleſh "faileth, but God is the ſtrength (or rock) of my heart, and "my portion for ever." Reeds fail, but the rock is firm footing; yea, and when the ſoul can no longer tabernacle here, it can carry the ſoul to God, caſt it upon him, with "Father into thy "hands I commend my ſpirit." O precious faith!

Deduction 5. *Do the ſouls of dying believers commend themſelves into the hands of God? Then let not the ſurviving relations of ſuch, ſorrow as men that have no hope.* A huſband, a wife, a child, is rent by death out of your arms: well, but conſider into what arms, into what boſom they are commended; Is it not better for them to be in the boſom of God, than in yours? Could they be ſpared ſo long from heaven, as to come back again to you but an hour, how would they be diſpleaſed to ſee your tears, and hear your cries and ſighs for them: They would ſay to you as Chriſt ſaid to the daughters of, "Jeru-

" ſalem, Weep not for me, but weep for yourſelves, and for your " children." I am in a ſafe hand, I am out of the reach of all ſtorms and troubles. O did you but know what their ſtate is, who are with God, you would be more than ſatisfied about them.

Deduction 6. Laſtly, I will cloſe all, with a word of counſel. Is this the privilege of dying believers, to commend their ſouls into the hands of God? *Then as ever you hope for comfort, or peace in your laſt hour, ſee that your ſouls be ſuch, as may be then fit to be commended into the hands of an holy and juſt God:* See that they be holy ſouls; God will never accept them if they be not holy, "Without holineſs no man ſhall ſee God," Heb. xii. 24. "He that hath this hope, (*viz.* to ſee God) purifieth himſelf, " even as he is pure," 1 John iii. 3. Endeavours after holineſs are inſeparably connected with all rational expectations of bleſſedneſs. Will you put an unclean, filthy, defiled thing into the pure hand of the moſt holy God? O ſee they be holy, and already accepted in the beloved, or woe to them when they take their leaves of thoſe tabernacles they now dwell in. The gracious ſoul may confidently ſay then, *Lord Jeſus! into thy hand I commend my ſpirit.* O let all that can ſay ſo then, now ſay,

Thanks be to God for Jeſus Chriſt.

SERMON XXXVII.

Treats of CHRIST's Funeral, opening the MANNER, REASONS, and excellent ENDS thereof.

JOHN xix. 40, 41, 42. *Then took they the body of Jeſus, and wound it in linen cloaths, with the ſpices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was never man yet laid. There laid they Jeſus therefore, becauſe of the Jews preparation-day, for the ſepulchre was nigh at hand.*

YOU have heard the laſt words of dying Jeſus commending his ſpirit into his Father's hands. And now the life of the world hangs dead upon a tree. The light of the world, for a time, muffled up in a diſmal cloud. The Sun of Righ-

teouſneſs ſet in the region and ſhadow of death. The Lord is dead, and he that wears the keys of the grave at his girdle, is now himſelf to be locked up in the grave.

All you that are the friends and lovers of Jeſus, are this day invited to his funeral: ſuch a funeral as never was ſince *graves* were firſt digged. "Come, ſee the place where the Lord lay." There are ſix remarkable particulars, about this funeral, in theſe three verſes.

1. The preparations that were made for it, and that was mainly in two particulars, *viz.* the *begging*, and *perfuming* of the body. His body could not be buried, 'till, by begging, his friends had obtained it as a favour from his judge. The dead body was, by law, in the power of Pilate, who adjudged it to death, as the bodies of thoſe that are hanged, are in the power of the judge to diſpoſe of them as he pleaſes. And when they had gotten it from Pilate, they wind it in fine linen cloaths with ſpices. But what need of ſpices to perfume that bleſſed body? His own love was perfume enough, to keep it ſweet in the remembrance of his people to all generations: however, by this they will manifeſt, as far as they are able, the dear affection they have for him.

2. The *Bearers* that carried his body to its grave, Joſeph of Arimathea, and Nicodemus, two ſecret diſciples: they were both men of eſtate and honour; none could imagine that theſe would have appeared at a time of ſo much danger, with ſuch boldneſs for Chriſt; that ever they would have gone openly, and boldly to manifeſt their love to Chriſt, when dead, who were afraid to come to him (except by night) when he was living. But now a ſpirit of zeal and courage is come upon them, when thoſe that made greater, and more open confeſſions of him are gone.

3. The *Attendants* who followed the hearſe, were the women that followed him out of Galilee: among whom the two Mary's and the mother of Zebedee's children (whom Mark calls Salome) are only named.

4. The grave, or ſepulchre, where they laid him: It was in Joſeph's new tomb, which he had prepared in the garden near unto Golgotha, where our Lord died. Two things are remarkable about this tomb: it was another's tomb, and it was a new tomb. It was another's; for he had not an houſe of his own to lay his body in when dead. As he lived in other mens houſes, ſo he lay in another man's tomb: and it was a new tomb, wherein never man was yet laid. Doubtleſs there was much of providence in this; for had any other been laid

there before him, it might have proved an occaſion, both to ſhake the credit, and ſtur the glory of his reſurrection, by pretending it was ſome former body, and not the Lord's, that roſe out of it. In this alſo divine Providence had a reſpect to that prophecy, Iſa. liii. 9. which was to be fulfilled at his funeral: "He made his grave with the rich, becauſe he had done no vio-"lence," *&c.*

5. The diſpoſition of the body in that tomb. 'Tis true, there is no mention made of the groans and tears with which they laid him in his ſepulchre; yet we may well preſume, they were not wanting in plentiful expreſſions of their ſorrow that way; for as they wept, and ſmote their breaſts when he died, Luke xxiii. 48. ſo, no doubt, they laid him with melting hearts, and flowing eyes in his tomb, when dead.

6. And *laſtly*, The laſt remarkable particular in the text, is the ſolemnity with which his funeral rites were performed, and they were all ſuitable to his humbled ſtate: it was, indeed, a funeral as decently ordered, as the ſtraits of time, and ſtate of things would then permit; but there was nothing of pomp or outward ſtate at all obſerved: few marks of honour ſet by men upon it; only the heavens adorned it with divers miraculous works, wich in their proper place will be ſpoken to. Thus was he laid in his grave, *where he continued for three incompleat days and nights in the territories of death*, in the land of darkneſs and forgetfulneſs: partly to correſpond with Jonah his type, and partly to aſcertain the world of the reality of his death. Whence our obſervation is,

Doct. *That the dead body of our Lord Jeſus Chriſt was decently interred by a ſmall number of his own diſciples, and continued in the ſtate of the dead for a time.*

This obſervation containing matter of fact, and that ſo plainly and faithfully delivered to us by the pens of the ſeveral evangeliſts, we need do no more, to prepare it for our uſe, than to ſatisfy theſe two enquiries: why had Chriſt any funeral at all, ſince his reſurrection was ſo ſoon to follow his death? And what manner of funeral Chriſt had?

Firſt, Why had Chriſt any funeral at all, ſince he was to riſe again from the dead, within that ſpace of time that other men commonly have to lye by the wall before their interment; and had it continued longer unburied, it could ſee no corruption, having never been tainted by ſin? Why, though there was no need

of it at all upon that account that a funeral is needful for other bodies, yet there were these four weighty ends and reasons for it.

Reason 1. *First*, It was necessary Christ should be buried, *to ascertain his death*; else it might have been looked upon as a cheat: for, as they were ready enough to impose so gross a cheat upon the world at his resurrection, "That the disciples "came by night, and stole him away;" much more would they have denied at once the reality, both of his death, and resurrection, had he not been so perfumed and interred. But this cut off all pretensions; for in their kind of embalming, his mouth ears and nostrils were all filled with their spices and odours; bound up in linen, and laid long enough in the tomb to give full assurance to the world of the certainty of his death; so that there could be no latent principle of life in him. Now, since our eternal life is wrapt up in Christ's death, it can never be too firmly established. To this, therefore, we may well suppose Providence had special respect in his burial, and the manner of it.

Reason 2. *Secondly*, He must be buried, *to fulfil the types and prophecies that went before*. His abode in the grave was prefigured by Jonah's abode three days and nights in the belly of the whale, Matt. xii. 40. So must the Son of man be three days and three nights in the heart of the earth. Yea, the prophet had described the very manner of his funeral, and, long before he was born, foretold in what kind of tomb his body should be laid, Isa. liii. 9 "He made his grave with the wicked, "and with the rich in his death:" pointing, by that expression, at this tomb of Joseph, who was a rich man; and the scriptures cannot be broken.

Reason 3. *Thirdly*, He must be buried, *to compleat his humiliation*; this being the lowest step he could possibly descend to in his abased state. *They have brought me to the dust of death*: lower he could not be laid; and so low he must lay his blessed head, else he had not been humbled to the lowest.

Reason 4. *Fourthly*, But the great end and reason of his interment was the *conquering of death* in its own dominion and territories; which victory over the grave furnisheth the saints with that triumphant ἐπινίκιον song of deliverance, 1 Cor. xv. 55. "O death! where is thy sting? O grave! where is thy destruc-"tion?" Our graves would not be so sweet and comfortable to us, when we come to lie down in them, if Jesus had not lain there before us, and for us. Death is a dragon, the grave its den; a place of dread and terror: but Christ goes into its

den, there grapples with it, and for ever overcomes it; disarms it of all its terror; and not only makes it cease to be *inimical*, but to become exceeding *beneficial* to the saints; a bed of rest, and a perfumed bed: they do but go into Christ's bed, where he lay before them. For these ends he must be buried.

Secondly, Next let us enquire what manner of funeral Christ had?

And if we intently observe it, we shall find many remarkable properties in it.

First, We shall find it to be a very obscure, and private funeral. Here was no external pomp or gallantry: Christ affected it not in his life, and it was no way suitable to the ends and manner of his death. Humiliation was designed in his death; and state is inconsistent with such an end: besides, he died upon the tree; and persons so dying, do not use to have much ceremony and state at their funerals. Three things shew it to be a very humble and obscure funeral, as to what concerned outward glory, with which the great ones of the earth are usually interred. For,

1. The dead body of the Lord was not brought from his own house, as other mens commonly are, but from the tree. They begged it of his judge. Had they not obtained this favour from Pilate, it must have been buried in Golgotha; it had been tumbled into a pit digged under the cross.

2. As it was first begged, then buried, so it was attended with a very poor train: a few sorrowful women followed the bier. Other men are accompanied to their graves by their relations and friends: The disciples were all scattered from him; afraid to own him dying, and dead.

3. And these few that were resolved to give him a funeral, are forced, by reason of the straits of time, to do it in great haste. Time was short; they take the next sepulchre they can get, and hurry him away that evening into it; for the preparation for the passover was at hand. This was the obscure funeral which the body of the Lord had. Thus was the Prince of the kings of the earth, who has the keys of death and hell, laid into his grave.

Secondly, Yet though men could bestow little honour upon it, the heavens bestowed several marks of honour upon it; adorned it with diverse miracles, which wiped off the reproach of his death from him. These miracles were antecedent to his interment, or concomitants of it.

1. There was that extraordinary and preternatural eclipse of the sun; such an eclipse as was never seen since it first shone in

heaven: the sun fainted at the sight of such a rueful spectacle, and cloathed the whole heaven in black. The sight of this caused a great philosopher, who was then far from the place where this unparalleled tragedy was acting, to cry out upon the sight of it, "* Either the God of nature now suffers, or the frame of the "world is now dissolved." The same Dionysius, writing to Apollophanes a philosopher, who would not embrace the Christian faith, thus goes about to convince him. "† What thinkest thou, (saith he), of the eclipse when Christ was crucified? "were we not both of us at Heliopolis, and standing in the same "place? Did we not see the moon in a new manner following "the sun; and not in the conjunction, but from the ninth hour "until the evening, by a reason unknown in nature, directly "opposite to the sun? didst thou not then, being greatly terrified, say unto me, O my Dionysius, what strange communications of the heavenly bodies are these?"

Such a preternatural eclipse is remembred in no other history; for it was not in time of conjunction, but opposition, the moon being then at full. From the sixth, to the ninth hour, the sun and moon were together in the midst of heaven; but in the evening she appeared in the east, her own place, opposite to the sun; and then miraculously returning from east to west, did not pass by the sun, and set in the west before it, but kept it company for the space of three hours, and then returned to the east again. And whereas in all other natural eclipses, the eclipse always begins on the western parts of the body of the sun, and that part is also first cleared, it was quite contrary in this; for though the moon was opposite to the sun, and distant from it the whole breadth of heaven, yet with a miraculous swiftness it overtook the sun, and darkned first the eastern part of it, and soon prevailed over its whole body; which caused darkness over all the land; that is, say some, over the whole earth; or, as others, over the whole land of Jewry; or, as others, over the whole horizon, and all places of the same altitude and latitude, which is most probable.

Secondly, And as Christ's funeral was adorned with such a miraculous eclipse, which put the heavens and earth into mourn-

* *Aut Deus naturæ patitur, aut mundi machina dissolvitur.* Dionysius Areopag.

† Τι γελεις περι της εν σωτηριω σταυρω εκλειψεως· αμφοτεροι λαρ το τε κατα ηλιουπολιν αμα παρόντες, και συνεστωτες παραδοξεως την σεληνην εμπιπτουσαν εωρακαμεν, ου γαρ ην συνοδου καιρος, &c. Theod. Metochit *Hist. Rom. p.* 39.

ing; ſo *the rocks did rend;* the vail of the temple rent in twain from top to bottom; the graves opened, and the dead bodies of many ſaints aroſe and went into the holy city, and were ſeen of many. The *rending of the rocks* was a ſign of God's fierce indignation, Nahum i. 6.; and a diſcovery of the greatneſs of his power; ſhewing them what they deſerved, and what he could do to them that had committed this horrid fact; though he rather choſe at this time to ſhew the dreadful effects of it upon inanimate rocks, than rocky-hearted ſinners; but eſpecially it ſerved to convince the world, that it was none other but the Son of God that died; which was farther manifeſted by theſe concomitant miracles.

As for the *rending in twain of the vail,* it was a notable miracle, plainly ſhewing that all ceremonies were now accompliſhed and aboliſhed; no more vails now: as alſo that believers have now moſt free acceſs into heaven. At that very inſtant when the vail rent, the high-prieſt was officiating in the moſt holy place, and the vail which hid him from the reſt of the people, being rent, they might freely ſee him about his work in the holy of holies: a lively emblem of our High-prieſt, whom now we ſee by faith in the heavens, there performing his interceſſion-work for us.

The *opening of the graves,* plainly ſhewed the deſign and end of Chriſt's going into it; that it might not have dominion over the bodies of the ſaints, but being vanquiſhed and deſtroyed by Chriſt, lets go all that are his, whom he ranſomed from the grave, as a prey out of its paws: a ſpecimen whereof was given in thoſe holy ones that roſe at that time, and appeared to many in the holy city. Thus was the funeral of our Lord performed by men: Thus was it adorned by miracles from heaven.

Uſe. And now we have ſeen Jeſus interred; he that wears at his girdle the keys of hell and death, himſelf locked up in the grave. What ſhall I ſay of him whom they now laid in the grave? ſhall I undertake to tell you what he was, what he did, ſuffered, and deſerved? Alas! the tongues of angels muſt pauſe and ſtammer in ſuch a work. I may truly ſay, as Nazianzen ſaid of Baſil, "No tongue but his own can ſufficiently commend and praiſe him." He is a ſun of righteouſneſs; a fountain of life; a bundle of love. Of him it might be ſaid in that day, Here lies lovely Jeſus, in whom is treaſured up whatſoever an angry God can require for his ſatisfaction, or an empty creature for his perfection: before him was none like him, and after, ſhall none ariſe comparable to him. If every leaf and

ſpire of graſs, (ſaith ‡ one), nay, all the ſtars, ſands, and atoms, were ſo many ſouls and ſeraphims, whoſe love ſhould double in them every moment to all eternity, yet would it fall infinitely ſhort of what is due to his worth and excellency. Suppoſe a creature compoſed of all the choice endowments that ever dwelt in the beſt of men ſince the creation of the world, in whom you find a meek Moſes, a ſtrong Sampſon, a faithful Jonathan, a beautiful Abſalom, a rich and wiſe Solomon; nay, and add to this, the underſtanding, ſtrength, agility, ſplendor, and holineſs of all the angels; it would all amount but to a dark ſhadow of this incomparable Jeſus.

Who ever weighed Chriſt in a pair of balances? ſaith another. Who hath ſeen the foldings and plaits, the heights and depths of that glory that is in him? O for ſuch a heaven, as but to ſtand afar off and ſee, and love, and long for him, while time's thread be cut, and this great work of creation diſſolved! ——O if I could yoke in among the throng of angels, and ſeraphims, and now glorified ſaints, and could raiſe a new love-ſong of Chriſt, before all the world! I am pained with wondring at new opened treaſures in Chriſt. If every finger, member, bone and joint, were a torch burning in the hotteſt fire in hell, I would they could all ſend out love-praiſes, high ſongs of praiſe for evermore, to that plant of renown, to that royal and high Prince, Jeſus my Lord. But, alas! his love ſwelleth in me, and finds no vent.——I mar his praiſes, nay, I know no compariſon of what Chriſt is, and what he is worth. All the angels, and all the glorified, praiſe him not ſo much as in halves. Who can advance him, or utter all his praiſe?——O if I could praiſe him, I would reſt content to die of love for him. O I would to God I could ſend in my praiſes to my incomparable Well-beloved, or caſt my love-ſongs of that matchleſs Lord Jeſus over the walls, that they might light in his lap before men and angels!———But when I have ſpoken of him till my head rive, I have ſaid juſt nothing; I may begin again. A Godhead, a Godhead, is a world's wonder! Set ten thouſand thouſand new-made worlds of angels and elect men, and double them in number ten thouſand thouſand thouſand times: let their hearts and tongues be ten thouſand times more agile and large than the hearts and tongues of the ſeraphims, that ſtand with ſix wings before him; when they have ſaid all for the glorifying and praiſing of the Lord Jeſus, they have ſpoken little or nothing. O that I could even wear out this tongue

‡ Mr. Jenkin.

in extolling his highneſs! But it is my daily admiration, and I am confounded with his incomparable love.

Thus have his enamoured friends faintly expreſſed his excellencies; and if they have therein done any thing, they have ſhewn the impoſſibility of his due praiſes.

Come and ſee, believing ſouls, look upon dead Jeſus in his winding-ſheet by faith, and ſay, Lo, this is he, of whom the church ſaid, "My beloved is white and ruddy;" his ruddineſs is now gone, and a death-pale hath prevailed over all his body, but ſtill as lovely as ever, yea, altogether lovely.

If David, lamenting the death of Saul and Jonathan, ſaid, "Daughters of Jeruſalem, weep over Saul, who cloathed you in "ſcarlet, with other delights; who put on ornaments of gold "upon your apparel;" Much rather may I ſay, *Children of Zion, weep over Jeſus, who cloathed you with righteouſneſs, and garments of ſalvation.*

This is he who quitted the throne of glory; left the boſom of unſpeakable delights; came in a body of fleſh, produced in perfect holineſs; brake through many and great impediments, (thy great unworthineſs, the wrath of God and man), by the ſtrength of love, to bring ſalvation home to thy ſoul. Can he that believingly conſiders this, do leſs than faint at the ſenſe of that love that brought him to the duſt of death, and cry out with that father, "My Lord was crucified!" But I will inſiſt no longer upon generals; but draw down the particulars of Chriſt's funeral to your uſe, in the following corollaries.

Corollary 1. Was Chriſt buried in this manner? *Then a decent and mournful funeral, where it can be had, is very laudable among Chriſtians.*

I know the ſouls of the ſaints have no concernment for their bodies; nor are they ſolicitous how the body is treated here; yet there is a reſpect due to them, as they are the temples wherein God hath been ſerved, and honoured by thoſe holy ſouls that once dwelt in them; as alſo upon the account of their relation to Chriſt, even when they lie by the walls; and the glory that will be one day put upon them, when they ſhall be changed, and made like unto Chriſt's glorious body. Upon ſuch ſpecial accounts as theſe, their bodies deſerve an honourable treatment, as well as upon the account of humanity, which owes this honour to the bodies of all men.

To have no funeral, is accounted a judgment, Eccleſ. vii. 4.; or to be tumbled into a pit without any to lament us, is as lamentable. We read of many ſolemn and mournful funerals

in ſcripture *, wherein the people of God have affectionately paid their reſpects, and honours to the duſt of the ſaints, as men that were deeply ſenſible of their worth, and how great a loſs the world ſuſtains by their remove. Chriſt's funeral had as much of decency, and ſolemnity in it, as the time would permit; though he was a ſtranger to all pomp, both in life and death.

Corol. 2. Did Joſeph and Nicodemus ſo boldly appear, at a time of ſo much danger, to beg the body, and give it a funeral? *Let it be for ever a caution to ſtrong Chriſtians, not to deſpiſe or glory over the weak.* You ſee here a couple of poor, low-ſpirited, and timerous perſons, that were afraid to be ſeen in Chriſt's company, when the other diſciples profeſſed their readineſs to die with him: yet thoſe flee, and theſe appear for him, when the trial comes indeed. If God deſert the ſtrong, and aſſiſt the weak, the feeble ſhall be as David, and the ſtrong, as Tow. I ſpeak not this to diſcourage any man from ſtriving to improve inherent graces to the utmoſt; for it is ordinarily found, in experience, that the degrees of aſſiſting grace, are given out according to the meaſures of inherent grace: but I ſpeak it to prevent a ſin incident to ſtrong Chriſtians, which is to deſpiſe the weak, which God corrects by ſuch inſtances and examples as this before us.

Corol. 3. *Hence we may be aſſiſted in diſcerning the depths of Chriſt's humiliation for us:* And ſee from what, to what this love brought him. It was not enough, that he who was in the form of God, became a creature; which was an infinite ſtoop, nay, to be made a Man, an inferior order of creatures; nay, to be a poor man, to ſpend his days in poverty and contempt; but alſo to be a dead corpſe for our ſake. *O what manner of love is this!*

Now, the deeper the humiliation of the Son of God was, the more ſatisfactory to us it muſt needs be: for as it ſhews us the heinouſneſs of ſin, that deſerves all this, ſo the fulneſs of Chriſt's ſatisfaction, whereby he makes up that breach. O it was deep humiliation indeed! how unlike himſelf is he now become! doth he look like the Son of God? What! the Son of God, whom all the angels adore, to be hurried by three or four perſons into his grave in an evening! to be carried from Golgotha to the grave in this manner, and there lie, as a captive to

* Gen. xxiii. 2. Gen. xxxv. 19. Gen. l. 10. Numb. xx. 29. 2 Chron. xxxv. 24. John xi. 31. Acts viii. 2.

death, for a time! Never was the like change of conditions; never ſuch an abaſement heard of in the world.

Corol. 4. *From this funeral of Chriſt reſults the pureſt, and ſtrongeſt conſolation and encouragement to believers, againſt the fears of death and the grave.* If this be ſo, that Jeſus hath lain in the grave before you; let me ſay then to you, as the Lord ſpake to Jacob, Gen. xlvi. 2, 3. "Fear not to go down into E-"gypt, for I will go down with thee, and I will alſo ſurely bring "thee up again." So here, fear not, believer, to go down to the grave, for God will be with thee there, and will ſurely bring thee up thence. This conſideration that Jeſus Chriſt hath lain in the grave himſelf, gives manifold encouragements to the people of God, againſt the terrors of the grave.

Firſt, The grave *received*, but could not *deſtroy* Jeſus Chriſt: death ſwallowed him, as the whale did Jonah his type, but could not digeſt him when it had ſwallowed him, but quickly delivered him up again. Now Chriſt's lying in the grave, as the common head and repreſentative of believers, what comfort ſhould this inſpire into their hearts: for, as it fared with Chriſt's body perſonal, ſo it ſhall with Chriſt's body myſtical: it could not retain him; it ſhall not for ever retain them. This reſurrection of Chriſt out of his grave, is the very ground of our hope for a reſurrection out of our graves. "Chriſt is riſen from the "dead, and become the firſt-fruits of them that ſlept," 1 Cor. xv. 20.

Secondly, As the union betwixt the body of Chriſt; and the divine nature was not diſſolved, when that body was laid in the grave, ſo the union betwixt Chriſt and believers is not, cannot, be diſſolved, when their bodies ſhall be laid in their graves. It is true, the natural union betwixt his ſoul and body was diſſolved for a time; but the *hypoſtatical* union was not diſſolved, no, not for a moment: that body, was the body of the Son of God, when it was in the ſepulchre. In like manner, the natural union betwixt our ſouls and bodies is diſſolved by death; but the myſtical union betwixt us and Chriſt, yea, betwixt our very duſt and Chriſt can never be diſſolved.

Thirdly, As Chriſt's body, when it was in the grave, did there reſt in hope, and was aſſuredly a partaker of that hope; ſo it ſhall fare with the dead bodies of the ſaints, when they lay them down alſo in the duſt: "My fleſh alſo ſhall reſt in hope," ſaith Chriſt, Pſal. xvi. 9, 10, 11. In like manner the ſaints commit their bodies to the duſt in hope: "The righteous hath hope in his

" death," Prov. xiv. 32. And as Chriſt's hope was not a vain hope, ſo neither ſhall their hope be vain.

Fourthly, and *laſtly*, Chriſt's lying in the grave before us, hath quite changed, and altered the nature of the grave; ſo that it is not what it was: it was once a part of the curſe. " Duſt thou " art, and unto duſt thou ſhalt return," was a part of the threatning, and curſe for ſin. The grave had the nature and uſe of a priſon, to keep the bodies of ſinners againſt the great aſſizes, and then deliver them up into the hands of a great and terrible God; but now it is no priſon, but a bed of reſt: yea, and a perfumed bed, where Chriſt lay before us. Which is a ſweet conſideration of the grave indeed; " They ſhall enter into peace, they ſhall " reſt in their beds," Iſa. lvii. 2. O then let not believers ſtand in fear of the grave. He that hath one foot in heaven, need not fear to put the other into the grave. " Though I walk through " the valley of the ſhadow of death, I will fear no evil, for thou " art with me," Pſal. xxiii. 4.

Indeed, the grave is a terrible place to them that are out of Chriſt: death is the Lord's ſerjeant to arreſt them; the grave is the Lord's priſon to ſecure them. When death draws them into the grave, it draws them thither as a lion doth his prey, into the den to devour it. So you read, Pſal. xlix. 14. " Death " ſhall feed (or prey) upon them." Death there reigns over them in its full power, Rom. v. 14. And though at laſt it ſhall render them again to God, yet it were better for them to lie everlaſtingly where they were, than to riſe to ſuch an end; for they are brought out of their graves, as a condemned priſoner out of the priſon, to go to execution. But the caſe of the ſaints is not ſo; the grave (thanks be to our Lord Jeſus Chriſt!) is a privileged place to them, whilſt they ſleep there; and when they awake, it will be with ſinging. When they awake, they ſhall be ſatisfied with his likeneſs.

Corollary 5. Laſtly, *Since Chriſt was laid in his grave, and his people reap ſuch privileges by it; as ever you expect reſt or comfort in your graves*, ſee that you get union with Chriſt now.

It was an ancient cuſtom of the Jews, to put rich treaſures into the graves with their friends, as well as to beſtow much upon their ſepulchres. It is ſaid, Hicarnus opened David's ſepulchre, and took out of it three thouſand talents of gold and ſilver. And to this ſenſe many interpret that act of the Chaldeans, Jer. viii. 1. " At that time, ſaith the Lord, they ſhall " bring out the bones of the kings of Judah, and the bones of " his princes, *&c.* And they ſhall ſpread them before the ſun

" and moon," *&c.* This is rather conceived to be an act of covetouſneſs than cruelty: they ſhall ranſack their graves for the treaſure that is hid there among their bones. It is poſſible the caſe ſo ſtands with many of you, that you have no great matter to beſtow upon your funerals, nor are they like to be ſplendid; no ſtately monuments; no hidden treaſure; but if Chriſt be yours, you carry that with you to your graves, which is better than all the gold and ſilver in the world. What would you be the better, if your coffin were made of beaten gold, or your grave-ſtone ſet thick with glittering diamonds? But if you die in the Lord, *i. e.* intereſted in, and united to the Lord, you ſhall carry ſix grounds of comfort with you to your graves, the leaſt of which is not to be purchaſed with the wealth of both the Indies.

Firſt, The firſt ground of comfort which a believer carries with him to the grave, is, that the covenant of God holds firmly with his very duſt, all the days of its appointed time in the grave. So much Chriſt tells us, Mat. xxii. 31, 32. "I am the " God of Abraham, and the God of Iſaac, and the God of Ja- " cob: God is not the God of the dead, but of the living;" *q. d.* Abraham, Iſaac, and Jacob are naturally dead; but inaſmuch as God, long after their deaths, proclaimed himſelf their God ſtill, therefore they are all alive, *foederally* alive, to God: they live, that is, their covenant-relation lives ſtill. "Whether " we live, or whether we die, (ſaith the apoſtle) we are the " Lord's," Rom. xiv. 7, 8, 9. Now, what an encouragement is here! I am as much the Lord's in the ſtate of the dead, as I was in the ſtate of the living: death puts an end to all other relations and bonds, but the bond of the covenant rots not in the grave: that duſt is ſtill the Lord's.

Secondly, As God's covenant with our very bodies is indiſſolvable, ſo God's love to our very duſt, is inſeparable. "I am " the God of Abraham." God looks down from heaven into the graves of his ſaints with delight, and looks on that pile of duſt with complacency, which thoſe that once loved it, cannot behold without loathing. The apoſtle is expreſs, Rom. viii. 33. that death ſeparates not the believer from the love of God. As at firſt it was not our natural comlineſs, or beauty that drew, or engaged his love to us; ſo neither will he ceaſe to love us when that beauty is gone, and we become objects of loathing to all fleſh. When a huſband cannot endure to ſee a wife, or a wife her huſband; but ſaith of them that were once dear and pleaſant, as Abraham of his beloved Sarah, "Bury my dead out

" of my ſight;" yet then the Lord delights in it as much as ever. The goldſmith does not value the duſt of his gold, as God values the duſt of his ſaints, for all theſe precious particles are united to Chriſt.

Thirdly, As God's love will be with you in the grave, ſo God's providence ſhall take order about your graves, when they ſhall be digged for you. And, be ſure, he will not dig your graves, 'till you are fit to be put into them: he will bring you thither in the beſt time; Job. v. 26. " Thou ſhalt come to thy " grave as a ſhock of corn in its ſeaſon:" you ſhall be ripe and ready before God houſe you there. It is ſaid of David, that " after he had ſerved his generation by the will of God, he fell " aſleep," Acts xiii. 36. O what a holy and wiſe will is that will of God, that ſo orders our death! And how equal is it, that our will ſhall be concluded by it?

Fourthly, If you be in Chriſt, as God's covenant holds with you in the grave, his love is inſeparable from your duſt, his providence ſhall give order when it ſhall be digged for you, ſo, in the next place, his pardons have looſed all the bonds of guilt from you, before you lie down in the grave: ſo that you ſhall not die in your ſins. Ah, friends, what a comfort is this! that you are the Lord's free-men in the grave! ſin is a bad bed-fellow, and a worſe grave-fellow. It is a grievous threatning, John viii. 24. " Ye ſhall die in your ſins." Better be caſt alive into a pit among dragons and ſerpents, than dead in your graves among your ſins. O what a terrible word is that, Job xx. 11. " His bones are full of the ſins of his youth, which ſhall lie down " with him in the duſt!" But from the company of ſin, in the grave, all the ſaints are delivered. God's full, free, and final pardons have ſhut guilt out of your graves.

Fifthly, When ever you come to your graves, you ſhall find the enmity of the grave ſlain by Chriſt: it is no enemy; nay, you will find it friendly, a privileged place to you: it will be as ſweet to you that are in Chriſt, as a ſoft bed in a ſtill quiet chamber is to one that is weary and ſleepy. Therefore, it is ſaid, 1 Cor. iii. 21, 22. " Death is yours;" yours as a privilege; your friend: there you ſhall find ſweet reſt in Jeſus; be hurried, pained, troubled no more.

Sixthly, To conclude: if in Chriſt, know this for your comfort, that your own Lord Jeſus Chriſt keeps the keys of all the chambers of death: and as he unlocks the door of death, when he lets you in, ſo he will open it again for you when you awake, to let you out; and from the time he opens to let you in, 'till

the time he opens to let you out, he himſelf wakes and watches by you while you ſleep there. "I (ſaith he) have the keys of "death," Rev. i. 18. O then, as you expect peace or reſt in the chambers of death, get union with Chriſt. A grave with Chriſt, is a comfortable place.

The End of the Firſt Volume.